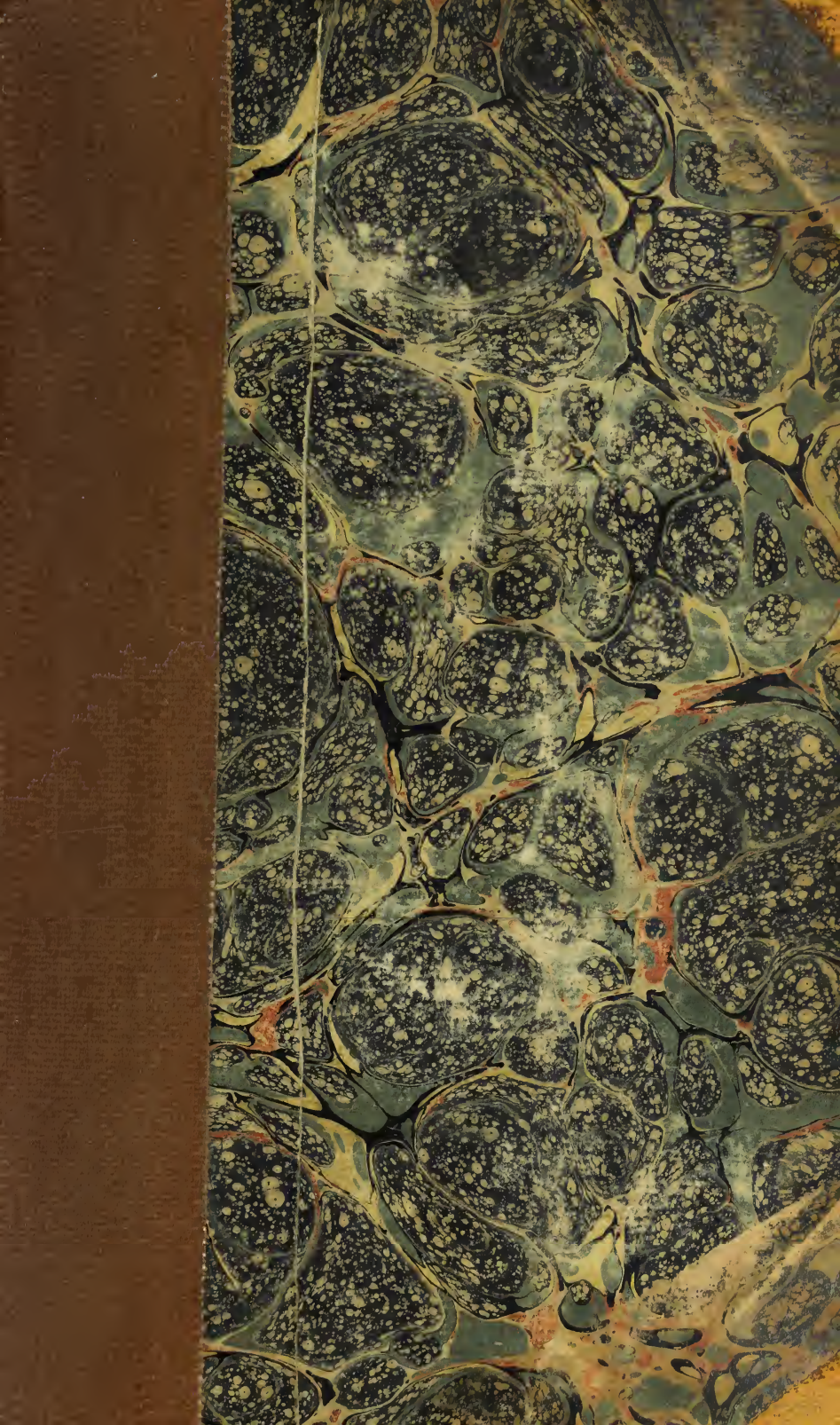

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THE

Eclectic Review,

VOL. VI. PART II.

FROM JULY, TO DECEMBER, 1810, *INCLUSIVE.*

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THE

ECLECTIC REVIEW,

For JULY 1810.

Art. I. *The Lady of the Lake*, a Poem. By Walter Scott, Esq. 4to. pp. 290. cxxx. Price 2l. 2s. bds. Longman and Co. Miller. 1810.

MR. Scott is the very Midas of literature. Not indeed that the *selling* a poem at two guineas, affords by any means so strong a presumption in favour of the length of a man's ears, as the *buying* of it. But the aurific potency of his touch is unquestionable. He no sooner sips of Hippocrene, than it becomes Pactolus. For every single stanza of this poem, if report say true, he has received nearly the whole purchase money of Paradise Lost! We sincerely congratulate him on the ample remuneration,—part of which he is well intitled to by his talents, part he has fairly earned by his industry, and part he owes to his good fortune.

How it has happened that this very ingenious and accomplished writer, whose warmest admirer, we suppose, never associated him with the first rate poets of our language, has yet attained a greater share of popularity, perhaps, than any individual among them all ever lived to possess, is worth making some attempt to ascertain. In the first place, he has introduced a new species of poetry. Every department (except the lyric) had been so ably filled, that in order to be very popular it was indispensable to create a new one. This kind of merit had just before given a high degree of temporary vogue to more than one description of poetry, which had little else to recommend it. To have invented a new and an excellent species, would have required talents the most extraordinary and transcendant. But to the praise of originality, in the strictest sense, Mr. Scott had no claim. The subjects, the spirit, and the manner of his compositions, were adopted from the relics of Border antiquity. The taste of the public had already been pleased, and its appetite whetted, with the precious remnants collected and published by Dr. Percy, and more recently by the Minstrelsy of the Border. A judicious imitation of these antiques, was, on many accounts, very likely to suc-

ceed: and of all the imitators that could have been found, Mr. Scott was beyond comparison the best qualified.

The subjects were of the narrative kind. He had a vast variety of anecdote supplied to his hand by history, romance, and superstition; the researches of his riper age having added an abundant store of materials to the traditions that amused his infancy. Besides the advantage of writing romance, he had to depict a very curious state of society, which of itself would have formed an interesting subject of contemplation. Mr. Scott has displayed pre-eminent skill in the management of these resources, in the formation of his tale, and the collection and grouping of those incidents which illustrate the character and manners of the times. Having in this respect greatly surpassed any model that had been left him, he has gone a step further, and as if to enrich his drama with scenery, has delineated from his own early and intimate knowledge, the very localities of the transactions he represents. The beauty or grandeur peculiar to many of these scenes, was in itself a most important advantage; and the natural, easy, and striking descriptions he has produced, evinced the happiest and most uncommon talents for this species of poetry. The spirit of barbarous heroism which transfused itself with the songs and traditions of the Border into his infant mind, was peculiarly suited to the popular taste. The congeniality, indeed, is no topic of gratulation, as it implies a decided predominance of the animal over the rational nature: and in spite of the skill with which Mr. Scott has veiled the grossness and heightened the charms of the Border spirit, we are afraid its influence on the mind is not very conformable to the best principles of moral philosophy. It is quite painful, on reflection, to find how strongly and how agreeably we can be made to sympathize with feelings, which directly violate almost every article of the decalogue; and particularly distressing to proceed with the train of thought, till we begin to imagine how much these feelings must be strengthened in a mind which is not prepared to counteract the operation by reflecting upon it. The spirit of Mr. Scott's performances unites the ardour of the barbarous sentiment, with the delicacy of the civilized. It offends no prevailing prejudices, and is free from any taint of Christian principle*. In regard to style, also, 'the latest minstrel' has taken every advantage of the character he assumes. It intitles

* In one of the numerous and entertaining notes, it is observed, 'If *force of evidence* could authorize us to believe facts inconsistent with the general laws of nature, *enough* might be produced in favour of the existence of the Second Sight.' (p. viii.) If Mr. Scott means what he says, he either believes in the reality of the Second Sight, or disbelieves Revelation. If the latter, we beg he will fairly challenge it in open day, and not be so cowardly as to attempt to stab it in the dark.

him to an augmentation of his vocabulary, and a latitude as to the structure of his verse, which not only facilitate the task of composition, but give a novel and an appropriate character to his performance. Hence there is no other poetry, we think, that was ever written so fast, or that appears so perfectly natural and spontaneous. The writer has all the benefit of metre and rhyme, with none of the embarrassments. He enjoys the most perfect kind of despotism, governing nominally according to the laws, but virtually exercising a prerogative of enacting and suspending them at pleasure. When we consider Mr. Scott, therefore, as the author of a new style, as a writer of romances, and as the poet of a distant and heroic age, we cease to wonder that he is so great and so general a favourite. It is not the superiority of his poetical talents, however extraordinary, which has thus exalted him in the public esteem above his contemporaries. The passages of his writings which afford the strongest evidence of his genius, and confessedly intitle him to a very high, though not the highest rank among living bards, are not the chief basis of his celebrity. In various productions of a smaller size and different order, especially the Six Epistles foisted in between the Cantos of Marmion, he has rendered it sufficiently clear, that, for the particular notice he obtains in the crowd of claimants upon the public attention, he is more indebted to his garb as a minstrel than to his abilities as a poet.

We are not however so unfortunate, we trust, as to be insensible to any of those attractions which adorn the poetry of Mr. Scott; and certainly not so ungenerous as to wish it lowered in the opinion of our readers. On the contrary, we turn with great satisfaction to give some account of this 'Lady of the Lake,'—this Venus Anadyomene; with which the public has fallen in love, not at first sight, but, according to the manner of romance, by anticipation. And our satisfaction is the greater, because it can hardly fail to raise the character of Mr. Scott as a man of genius. It were unreasonable to suppose that a third poem of the same description should appear as admirable as a first, or that any ability could keep pace with those growing expectations which its efforts have successively enlarged. But on no other account, we conceive, will this performance be found unequal to its predecessors. Not to trouble the reader with premature criticism, or tax his patience with an immoderate length of introduction, we shall proceed to describe the nature and subject of this charming poem.

The 'Lady of the Lake' is divided, like Marmion, into six cantos, each comprising the transactions of a single day. The scene is chiefly laid in the vicinity of Loch-Katrine, in the

Western Highlands of Perthshire. As the story, though ingeniously framed, is not so complicated as to render a summary necessary in order to understand it, we think a better idea of its effect may be conveyed, and much repetition avoided, by unfolding it gradually as we proceed. The first canto begins with a fine description of a stag hunt, and the introductory lines are well adapted to prepossess the reader's mind.

> 'The stag at eve had drank his fill,
> Where danc'd the moon on Monan's rill,
> And deep his midnight lair had made
> In lone Glenartney's hazel shade;
> But, when the sun his beacon red
> Had kindled on Benvoirlich's head,
> The deep-mouthed blood-hounds heavy bay
> Resounded up the rocky way,
> And faint, from farther distance borne,
> Were heard the clanging hoof and horn.
> 'As chief who hears his warder call,
> "To arms! the foemen storm the wall,"—
> The antler'd monarch of the waste
> Sprung from his heathery couch in haste.
> But e'er his fleet career he took
> The dew drops from his flanks he shook;
> Like crested leader proud and high,
> Tossed his beamed frontlet to the sky;
> A moment gazed adown the dale,
> A moment snuffed the tainted gale,
> A moment listened to the cry,
> That thicken'd as the chace drew nigh;
> Then, as the headmost foes appeared,
> With one brave bound the copse he cleared,
> And stretching forward free and far,
> Sought the wild heaths of Uam-Var.'

A certain knight, afterwards mentioned as James Fitz-James, is separated from the rest of the party by his ardour in pursuit of the game and the excellence of his horse; he continues the chace accompanied only by his two dogs 'of black St. Hubert's breed,' till at the moment when he is preparing to despatch the animal with his hanger, it suddenly plunges into a glen and escapes; the horse, completely tired out, stumbles and dies; and the knight is left to contemplate a romantic wilderness, to get out of it in the best way he can, or take up his abode there, Highland plunderers notwithstanding, for the night. The scenery was indeed worth encountering some risk to behold.

> 'And now to issue from the glen,
> No pathway meets the wanderer's ken,
> Unless he climb, with footing nice
> A far projecting precipice.

The broom's tough roots his ladder made,
The hazel saplings lent their aid;
And thus an airy point he won,
Where gleaming with the setting sun,
One burnished sheet of living gold
Loch Katrine lay beneath him rolled;
In all her length far winding lay,
With promontory, creek, and bay,
And islands, that empurpled bright,
Floated amid the livelier light;
And mountains, that like giants stand,
To centinel enchanted land.
High on the south, huge Ben-venue
Down to the lake in masses threw
Crags, knolls of mounds, confusedly hurled
The fragments of an earlier world:
A wildering forest feathered o'er
His ruined sides and summit hoar,
While on the north, through middle air,
Ben-an heaved high his forehead bare.'

He bethinks him, however, to blow his bugle, and presently spies a little skiff shooting across Loch-Katrine from one of its rocky islets, under the guidance of a young damsel. This 'fay in fairy land,' who is as charming a creature as ever we saw in prose or verse, as soon as she perceives it is not her father, but a stranger, puts off again to a convenient distance for parley; and after due explanations and compliments, in the course of which she tells him preparations had been made for his reception, on the strength of 'old Allan-bane's' privilege of second sight, she admits him into the boat, and they presently reach the island. It is fit we should introduce these interesting persons a little more explicitly.

'The maiden paused, as if again
She thought to catch the distant strain,
With head up-raised, and look intent,
And eye and ear attentive bent,
And locks flung back, and lips apart,
Like monument of Grecian art.
In listening mood she seemed to stand
The guardian naiad of the strand.
'And ne'er did Grecian chizzel trace
A nymph, a naiad, or a grace,
Of finer form, or lovelier face!
What though the sun with ardent frown
Had slightly tinged her cheeks with brown,
The sportive toil, which, short and light,
Had dyed her glowing hue so bright,
Served too in hastier swell to show
Short glimpses of a breast of snow;

What though no rule of courtly grace
To measured mood had trained her pace —
A foot more light, a step more true,
Ne'er from the heath-flower dashed the dew,
E'en the slight hare-bell raised its head,
Elastic from her airy tread :
What though upon her speech there hung
The accents of the mountain tongue,
Those silver sounds, so soft, so clear,
The listener held his breath to hear.'

Such, and still more lovely is the chieftain's daughter, the 'lady of the lake.' Of her guest we are told,

' Not his the form, nor his the eye,
That youthful maidens wont to fly.
' On his bold visage middle age
Had slightly pressed its signet sage,
Yet had not quenched the open truth,
And fiery vehemence of youth ;
Forward and frolic glee was there,
The will to do, the soul to dare,
The sparkling glance, soon blown to fire,
Of hasty love, or headlong ire.
His limbs were cast in manly mould,
For hardy sports, or contest bold ;
And though in peaceful garb arrayed,
And weaponless, except his blade,
His stately mien as well implied
A high-born heart, a martial pride,
As if a baron's crest he wore,
And sheathed in armour trod the shore.
Slighting the petty need he showed,
He told of his benighted road ;
His ready speech flowed fair and free
In phrase of gentlest courtesy ;
Yet seemed that tone, and gesture bland
Less used to sue than to command.'

They proceed to the rustic dwelling ;

' He crossed the threshold—and a clang
Of angry steel that instant rang.
To his bold brow his spirit rushed,
But soon for vain alarm he blushed,
When on the floor he saw displayed,
Cause of the din, a naked blade
Dropped from the sheath that careless flung
Upon a stag s huge antlers swung ;
For all around the walls to grace,
Hung trophies of the fight or chase ;' &c.

This incident is afterwards interpreted by the old minstrel Allan-bane, as an ill omen ; for in those warlike days the very

sword of a knight was so eager for the combat, that at sight of an enemy it would leap forth of its own accord. While the visitor is wondering at its prodigious size, and observing he had never seen more than one person that could wield it, the lady tells him that in her father's grasp it was no more than a wand. Who this father was the knight could not then learn, either from Ellen, or the dignified lady of the mansion who afterwards appeared Song and supper duly concluded, the knight is left to sleep in the sylvan hall, where he has a very poetical and prophetical dream. In the morning he is provided with a guide, and crosses the lake in sight of the maiden, who was sitting on a rock listening to her old attendant; she watches him with a livelier interest and a kinder smile than the poet thinks was quite becoming in a young lady who was already engaged, and, as he turns away in good earnest, gives him 'one courteous parting sign.' This, we think, is a very pleasing and very natural scene; it not only increases our acquaintance with the two characters, but has an important relation to the plot. The lady blushes at her levity, and makes herself and her favoured Highlander some amends by calling on the minstrel to sing the praises of his family, the Græme. The old man, however, is rather out of spirits, and forebodes ill to his fair mistress. It is time to say that this Ellen was only child of Lord James of Bothwell. He is a fictitious personage, supposed to have been driven into exile with the rest of the Douglas family who had kept James V. of Scotland, during his minority, under a sort of tutelage which bore a great resemblance to captivity, and ruled the kingdom in his name a little tyrannically. He had found refuge in the fortresses of Loch-Katrine, under the protection of Roderick Dhu, or Black Sir Roderick, chief of Clan-Alpine, and son of the elderly lady we have mentioned. His character may be gathered from Ellen's answer to her attendant, who warns her that his protection of her father was not entirely disinterested, and that while she boasts of her influence over the fierce chief, her 'hand is on a lion's mane.'

'———— I grant him brave
But wild as Blacklinn's thundering wave:
And generous—save vindictive mood
Or jealous transport chafe his blood.
I grant him true to friendly band
As is his claymore to his hand;
But oh! that very blade of steel
More mercy for a foe would feel:
I grant him liberal, to fling
Among his clan the wealth they bring;

When back by lake and glen they wind,
And in the Lowland leave behind,
Where once some pleasant hamlet stood,
A mass of ashes slaked with blood.
The hand that for my father fought,
I honour, as his daughter ought,
But can I clasp it reeking red,
From peasants slaughtered in their shed?'

Sir Roderick himself, in his barge, and attended by his band of music, soon approaches the island; and Ellen, just at that moment hearing the signal-blast of the Douglas, sets off in her boat to fetch him over the lake. The affectionate meeting is very well described. Douglas had been detained in the chace beyond expectation, and found himself in considerable danger from various bodies of the royal horse that were scouring the country. Malcolm Græme had met with him, and though still a royal ward, and therefore risking his life and estates by associating with the noble outlaw, had insisted on accompanying him home.

The tears and praises of paternal affection, with which the maiden's tender congratulations were repaid, had on this occasion, the poet tells us, an unusual value.

'Delightful praise;—like summer rose,
That brighter in the dew-drop glows,
The bashful maiden's cheek appeared,
For Douglas spoke, and Malcolm heard.
The flush of shame-faced joy to hide,
The hounds, the hawk, her cares divide;
The loved caresses of the maid,
The dogs with crouch and whimper paid;
And, at her whistle, on her hand,
The falcon took his favourite stand,
Closed his dark wing, relaxed his eye,
Nor, though unhooded, sought to fly.'

Malcolm, who is described as every way worthy of his happiness, meets with due hospitality from Sir Roderick, though they are not on the very best terms. As the party, however, sit round the fire, tidings come of an intended attack upon Clan-Alpine, by the Scotish troops: Douglas proposes to avoid the danger by flight and concealment, but Sir Roderick is of opinion that an alliance of the Alpine with the Douglas family will be far preferable; particularly as this measure will unite all the neighbouring clans, and make their resistance so formidable, that King James will be glad to march back. He promises, too, with a frankness somewhat unguarded, that a thousand villages shall be in flames when he lights his nuptial torch. Ellen, in the tenderness of her concern for Douglas's

safety, is half ready to embrace the terrible offer. What follows, will be best described by the poet.

> ' Such purpose dread could Malcolm spy
> In Ellen's quivering lip and eye,
> And eager rose to speak—but e'er
> His tongue could hurry forth his fear,
> Had Douglas marked the hectic strife
> Where death seemed combating with life;
> For to her cheek, in feverish flood,
> One instant rushed the throbbing blood,
> Then ebbing back, with sudden sway,
> Left its domain as wan as clay.
> " Roderick, enough! enough!" he cried,
> My daughter cannot be thy bride;
> Not that the blush to wooer dear
> Nor paleness that of maiden fear.—
> —O seek the grace you well may find
> Without a cause to mine combined "
> ' Twice through the hall the chieftain strode;
> The wavings of his tartans broad,
> And darkened brow, where wounded pride
> With ire and disappointment vied,
> Seemed by the torch of gloomy light
> Like the ill dæmon of the night
> Stooping his pinion's shadowy sway
> Upon the nighted pilgrim's way:
> But unrequited love! thy dart
> Plunged deepest its envenomed smart,
> And Roderick, with thine anguish stung,
> At length the hand of Douglas wrung,
> While eyes that mocked at tears before
> With bitter drops were running o'er.
> The death pangs of long-cherished hope
> Scarce in that ample breast had scope,
> But, struggling with his spirit proud,
> Convulsive heaved its chequered shroud,
> While every sob—so mute were all—
> Was heard distinctly through the hall.'

Ellen rises to leave the party, and Græme, springing up to attend her, is furiously stopped and threatened by the jealous Roderick; they grapple, and mortal combat had ensued, but for the angry interposition of Douglas, and the terror of the women. Roderick insultingly offers safe-conduct to his happier rival, who rejects it with disdain, and, not to owe him even the use of a boat, swims across the lake to the opposite shore.

The third canto is chiefly occupied with a very interesting and picturesque description of a Highland 'Gathering', which Sir Roderick had resolved should take place the next day.

The tranquil charms of the scenery furnish a fine contrast to the prevailing agitation and alarm.

> ' The summer dawn's reflected hue
> To purple changed Loch-Katrine blue;
> Mildly and soft the western breeze
> Just kissed the lake, and stirred the trees,
> And the pleased lake, like maiden coy,
> Trembled but dimpled not for joy;
> The mountain shadows on her breast
> Were neither broken nor at rest;
> In bright uncertainty they lie
> Like future joys to fancy's eye.
> The water lily to the light
> Her chalice oped of silver bright;
> The doe awoke and to the lawn,
> Begemmed with dew-drops, led her fawn;
> The grey mist left the mountain's side,
> The torrent shewed its glistening pride;
> Invisible in flecked sky,
> The lark sent down her revelry;
> The black-bird and the speckled thrush
> Good morrow gave from brake and bush;
> In answer cooed the cushat dove
> Her notes of peace, and rest, and love.'

The pagan ceremonies attending the consecration of the Fiery Cross, are described with minute accuracy and powerful effect. We cannot explain this custom more concisely, than in the author's own words.

' When a chieftain designed to summon his clan, upon any sudden or important emergency, he slew a goat, and making a cross of any light wood, seared its extremities in the fire and extinguished them in the blood of the animal. It was delivered to a swift and trusty messenger, who ran full speed with it to the next hamlet, where he presented it to the principal person with a single word, implying the place of rendezvous He who received the symbol was bound to send it forwards with equal dispatch to the next village; and thus it passed with incredible celerity through all the district which owed allegiance to the chief, and also among his allies and neighbours, if the danger was common to them. At sight of the Fiery Cross, every man from 16 years old to 60, capable of bearing arms, was obliged instantly to repair, in his best arms and accoutrements, to the place of rendezvous. He who failed to appear, suffered the extremities of fire and sword, which were emblematically denounced to the disobedient by the bloody and burned marks upon this warlike signal. During the civil war of 1745—6, the Fiery Cross often made its circuit: and upon one occasion it passed through the whole district of Breadalbane, a tract of 32 miles, in three hours.' p. xliii.

The priest was worthy of the rite. His origin was mysterious: his mother died in bringing him forth, and his father, according to general belief, was a demon or spectre. The

effect which such a tale would have on his mind, the influence of his monastic solitude, his cabalistic studies, and the wild scenery which surrounded him, are extremely well imagined; and the whole character, without shocking probability, is strikingly new, and fearfully consistent. The reader will understand, as we have already intimated, that a large proportion of Mr. Scott's finest conceptions, and this among them, are adopted—with inimitable skill it must be acknowledged—from the traditions and legends of the North.

> 'His grisled beard and matted hair
> Obscured a visage of despair;
> His naked arms and legs, seamed o'er,
> The scars of frantic penance bore.—
> Not his the mien of Christian priest,
> But Druid's, from the grave released,
> Whose hardened heart and eye might brook
> On human sacrifice to look.
> And much, 'twas said, of heathen lore
> Mixed in the charms he muttered o'er;
> The hallowed creed gave only worse
> And deadlier emphasis of curse.'—
> 'One lingering sympathy of mind
> Still bound him to the mortal kind;
> The only parent he could claim
> Of ancient Alpine's lineage came.
> Late had he heard, in prophet's dream,
> The fatal Ben-Shie's boding scream;
> Sounds too had come in midnight blast
> Of charging steeds, careering fast
> Along Benharrow's shingly side,
> Where mortal horsemen ne'er might ride:
> The thunder too had split the pine,—
> All augured ill to Alpine's line.
> He girt his loins, and came to show
> The signals of impending woe,
> And now stood prompt to bless or ban
> As bade the chieftain of his clan.'

We must pass over the awful imprecations of this magician-priest, and the approving shouts of the crowd who attended the horrid solemnity; though we are inclined to think that nothing Mr. Scott has hitherto written affords a stronger proof of his talents for this species of description. The following lines, describing the departure of the henchman, or confidential attendant, with the fatal symbol, convey the idea of swiftness with equal beauty and force.

> 'Then Roderick with impatient look,
> From Brian's hand the symbol took:

" Speed, Malise, speed," he said, and gave
The crosslet to his hench-man brave.
" The muster place be Lanrick-mead
Instant the time, speed, Malise, speed !"
Like heath-bird when the hawks pursue,
A barge across Loch Katrine flew ;
High stood the hench-man on the prow ;
So rapidly the bargemen row,
The bubbles, where they launch the boat,
Were all unbroken and afloat,
Dancing in foam and ripple still,
When it had neared the mainland hill ;
And from the silver beach's side
Still was the prow three fathom wide,
When lightly bounded to the land,
The messenger of blood and brand.'

The next passage is in itself very beautiful, and produces as strong an effect perhaps ; but the manner of producing it, by apostrophe, is excessively awkward and unnatural, and several subsequent couplets, which we have omitted, are completely superfluous.

' Speed, Malise, speed ! such cause of haste,
Thine active sinews never braced.
Bend 'gainst the steepy hill thy breast,
Burst down like torrent from its crest ;
With short and springing footsteps pass
The trembling bog and false morass ;
Across the brook like roe-buck bound,
And thread the brake like questing hound ;
The crag is high, the scaur is deep,
Yet shrink not from the desperate leap ;
Parched are thy burning lips and brow,
Yet by the fountain pause not now ;' &c.

The effect of this summons on all ranks and ages, in all situations and circumstances, is most vividly represented. It happens, by two of those lucky accidents which Mr. Scott is so ready to use his privilege of creating, that the ceremonies of burial and of marriage are taking place in two different parts of the district at the nick of time when the Fiery Cross makes its appearance ; so as to give an opportunity of displaying the relentless and irresistible authority of this summons in two of the most affecting situations. In both instances, the poet's talents for the delineation of deportment and character, as well as local habits, are very conspicuous. We have seldom met with six lines that petrified us like these, though it is evidently the incident, and not principally the description of it, that produces the effect.

' All stand aghast :—unheeding all,
The henchman bursts into the hall ;

Before the dead man's bier he stood,
Held forth the cross besmeared with blood;
"The muster-place is Lanrick mead;
Speed forth the signal! clansmen, speed!"'

Almost the whole of this scene should be transcribed. It was the head of the family who lay dead; the task of messenger devolves upon the heir, who instantly girds on his broadsword:

'But when he saw his mother's eye
Watch him in speechless agony,
Back to her opened arms he flew,
Pressed to her lips a fond adieu—
"Alas!" she sobbed,—"and yet be gone,
And speed thee forth, like Duncan's son."

In the other instance, it is the bridegroom just coming in procession from church, who is compelled to speed forth instantaneously on the same errand. With this representation we are not so well satisfied; and see no sort of reason for making the disappointed swain sing an extempore song on the occasion as he runs, especially when we consider how little breath he could have to spare. In the evening Roderick joins the muster, having with difficulty forced himself, for ever as he imagines, from the lovely Ellen, who removes with her father and the minstrel to a place of greater security.

The priest performs other ceremonies by way of augury, denominated the Taghairm, and his oracular response declares the victory in favour of that party which shall first slay an enemy. With this Roderick is very well satisfied, a spy having that morning visited the territory, and the clansman hired to be his guide having received charge to lead him on his return into an ambuscade. This spy, it soon appears, is no other than Fitz-James, who had been too deeply smitten with the lady's charms, to be willing she should remain in the wilderness; and had been too easily induced to expect success in proposing an elopement, by the complacency with which his flatteries had been received. Ellen frankly condemns her own vanity, discloses her attachment to Græme, and warns Fitz-James, who it appears was ignorant on whose territory he trespassed, that hostilities were commencing, and that his life was in the most imminent danger. He leaves her a ring, which he says he had from the Scotish monarch as a pledge that in requital for saving his life he would bestow any recompense the knight should demand. He then takes his departure, and is alarmed by a whoop from his guide, who stammers out, by way of explanation, that he only meant to scare a raven that was preying on a carcase; the knight recognizes his favourite steed, and threatens death to Murdoch if he whistles

or whoops again. They soon meet a maniac, whose husband on their wedding day had been slain by Roderick in one of his ravaging excursions. Murdoch raises his bow to beat her away, but is prevented by a threat from the knight. The poor wretch, in her gratitude, sings a half mad song, allegorically warning him of his danger. He flies on Murdoch, who, in darting away, dispatches an arrow that grazes Fitz-James's crest, and mortally wounds the unhappy Blanche. The knight overtakes and transfixes him; returns to the dying female, hears her melancholy tale, and receives a lock of her husband's hair, accompanied with an injunction to revenge her wrongs. Fitz James is deeply affected, and mingling the cherished lock with a ringlet of the unfortunate Blanche, dips it in her blood, places it in his bonnet, and solemnly vows to stain it in the gore of her enemy. We notice this incident, because it gives occasion to one of those fine retrospective allusions which add so much to the verisimilitude of a narrative. The knight secretes himself till evening, and then makes his way with great difficulty through the wilderness, till at length, famished, chill, and almost spent, he turns the point of a rock, and sees a watch-fire burning close before him.

> ' Beside its embers red and clear,
> Basked, in his plaid, a mountaineer;
> And up he sprang with sword in hand,—
> " Thy name and purpose! Saxon, stand!"—
> " A stranger."—" What dost thou require?"
> " Rest and a guide, and food and fire,
> My life's beset, my path is lost,
> The gale has chilled my limbs with frost."—
> " Art thou a friend to Roderick?"—" No."
> " Thou darest not call thyself a foe?"—
> " I dare! to him and all the band
> He brings to aid his murderous hand."

The Highlander, struck with the bold demeanour of the Scotish knight, is soon persuaded that he is no spy; and considering him as a stranger, a wearied man, and a soldier, tends him with the most generous kindness, and engages to escort him safe to the boundary of the Clan-Alpine territory the next morning, till when the brave foes lie down to sleep upon the same plaid.

The fifth canto, intitled the Combat, opens with the departure of the two warriors, and their conversation; in the course of which the Gael, having been assured that Fitz-James came with no hostile intention, and quite ignorant of any preparations for attacking Clan-Alpine, desires him to account for his avowal of implacable enmity to Roderick.

' " Warrior, but yestermorn, I knew
Nought of thy chieftain, Roderick Dhu,
Save as an exiled desperate man,
The chief of a rebellious clan,
Who, in the Regent's court and sight,
With ruffian dagger stabbed a knight.
Yet this alone might from his part
Sever each true and loyal heart."
' Wrothful at such arraignment foul,
Dark lowered the clansman's sable scowl.
A space he paused, then sternly said,—
" And heardst thou why he drew his blade?
Heardst thou that shameful word and blow
Brought Roderick's vengeance on his foe"
What *reek'd* (reck'd) the chieftain, if he stood
On Highland heath or Holy Rood?
He rights such wrong where it is given,
If it were in the court of heaven."'

The knight gives other reasons, but not feeling them sufficient, declares himself bound by promise to contend with that chieftain in mortal fight; and exclaims,

' For love-lorn swain in lady's bower,
Ne'er panted for the appointed hour,
As I until before me stand
This rebel chieftain and his band."
" Have then thy wish!" he whistled shrill,
And he was answered from the hill;
Wild as the scream of the curlieu,
From crag to crag the signal flew.
Instant, through copse and heath, arose
Bonnets and spears and bended bows;
On right, on left, above, below,
Sprung up at once the lurking foe.'

After expanding and diversifying his illustration of this striking incident, the poet proceeds thus:—

' The mountaineer cast glance of pride
Along Benledi's living side,
Then fixed his eye and sable brow
Full on Fitz-James—" How say'st thou now?
These are Clan-Alpine's warriors true,
And, Saxon,—I am Roderick Dhu!"
' Fitz-James was brave: though to his heart
The life blood thrilled with sudden start,
He manned himself with dauntless air,
Returned the chief his haughty stare,
His back against a rock he bore
And firmly placed his foot before:
" Come one, come all! this rock shall fly
From its firm base as soon as I."

Sir Roderick is charmed with the bravery of his foe, and repeating his promise of protection, waves his hand, and the clan vanishes as suddenly as it had appeared.

> 'They moved—I said Fitz-James was brave
> As ever knight that belted glaive;
> Yet dare not say that now his blood
> Kept on its wonted temperate flood,
> As, following Roderick's stride, he drew
> That seeming lonesome pathway through,
> Which yet, by fearful proof, was rife
> With lances, that to take his life
> Waited but signal from a guide,
> So late dishonoured and defied.'

At length they arrive at the fatal ford; Fitz-James is anxious to avoid drawing his sword against so generous an enemy, and tells Sir Roderick the prophecy alledged by him is already fulfilled in the death of Murdoch, and intreats him to be reconciled to the king, for whose readiness to accept his friendship he pledges his honour. The chieftain indignantly resents the proposal, and reviles his adversary as a 'carpet-knight,' whose best boast was to carry in his bonnet 'a braid of his fair lady's hair.' The Saxon, exasperated at this expression, like Æneas with the sight of Pallas's girdle, exclaims,

> "I thank thee, Roderick! for the word;
> It nerves my heart, it steels my sword;
> For I have sworn this braid to stain
> In the best blood that warms thy vein."

He adds that he, too, could now summon fearful odds against the chieftain, by a single blast of his bugle; and the combat begins. The whole of this thrilling passage we must be permitted to transcribe.

> 'Then each at once his faulchion drew,
> Each on the ground his scabbard threw,
> Each looked to sun, and stream, and plain,
> As what they ne'er might see again;
> Then foot, and point, and eye opposed,
> In dubious strife they darkly closed.
> 'Ill fared it then with Roderick Dhu,
> That on the field his targe he threw,
> Whose brazen studs and tough bull hide
> Had death so often dashed aside;
> For, trained abroad his arms to wield,
> Fitz-James's blade was sword and shield.
> He practised every pass and ward,
> To thrust, to strike, to feint, to guard;
> While less expert, tho' stronger far,
> The Gael maintained unequal war.

Three times in closing strife they stood,
And thrice the Saxon sword drank blood;
No stinted draught, no scanty tide,
The gushing flood the tartans dyed.
Fierce Roderick felt the fatal drain,
And showered his blows like wintry rain;
And, as firm rock, or castle roof,
Against the winter shower is proof,
The foe invulnerable still
Foiled his wild rage, by steady skill;
Till at advantage ta'en, his brand
Forced Roderick's weapon from his hand,
And, backwards borne upon the lee,
Brought the proud chieftain to his knee.
"Now, yield thee, or, by him who made
The world, thy heart's blood dyes my blade!"
"Thy threats, thy mercy I defy!
Let recreant yield, who fears to die!"
Like adder darting from his coil,
Like wolf that dashes thro' the toil,
Like mountain cat who guards her young,
Full at Fitz James's throat he sprung.
Received, but recked not of a wound,
And locked his arms his foeman round.—
Now, gallant Saxon, hold thine own!
No maiden's hand is round thee thrown!
That desperate grasp thy frame might feel,
Through bars of brass and triple steel!
They tug, they strain; down, down, they go,
The Gael above, Fitz James below.
The chieftain's gripe his throat compressed,
His knee was planted in his breast;
His clotted locks he backward threw,
Across his brow his hand he drew,
From blood and mist to clear his sight,
Then gleamed aloft his dagger bright!
But hate and fury ill supplied
The stream of life's exhausted tide,
And all too late th' advantage came,
To turn the odds of deadly game;
For, while the dagger gleamed on high,
Reeled soul and sense, reeled brain and eye.
Down came the blow!—but in the heath,
The erring blade found bloodless sheath.
The struggling foe may now unclasp
The fainting chief's relaxing grasp;
Unwounded from the dreadful close,
But breathless all, Fitz James arose.'

The knight winds his bugle, and is presently attended by four esquires who were in waiting; he leaves it to them to

convey the wounded chief on the horse intended for Ellen, and gallops full speed to Stirling to be present at the games. In the way old Douglas is descried, who has privately left his retreat, and is going to surrender himself a willing sacrifice for his friends. He resolves, however, to join in the sports, that King James, whose tuition he had formerly superintended, may judge whether the strength, which had been the admiration of his boyish days, was much impaired by time. He triumphs in archery, in wrestling, and hurling; and as he receives three several prizes from the king's hand, watches his eye, but in vain, for some expression of sympathy and regard. A stag is let loose before the royal greyhounds, but Douglas's dog Lufra outstrips them, and brings down the game. The huntsman enraged at the interruption strikes the favourite hound, and Douglas, who can better endure personal neglect from the monarch and court, than an injury to the favourite of Ellen, revenges it with such a blow as might have been given by the hand of Ulysses or Entellus. He then declares himself, and submits to the king; who appears irritated with his boldness, and the murmurs of admiration for the noble exile which begin to rise and spread among the populace. The Douglas is ordered into custody, and as he is taken off employs his influence to tranquilize the rabble, who are ready to attack the guard and hazard their lives in his rescue. News comes to the king of hostilities between his troops under the earl of Mar, and the Highlanders of Roderick Dhu, which he sends a messenger to suspend, with intelligence of the fate of Roderick and Douglas.

In the last Canto we have a description of the Guard-Room, a little in the manner of Mr. Crabbe. The guard are surprised early in the morning by the entrance of an old soldier, charged by the earl of Mar with the conduct of Ellen and Allan-bane. One of them is on the point of offering rudeness to the lady, which she repels with the spirit and prudence of a Douglas, by unveiling herself, and appealing to his honour as a soldier, whether he would insult the daughter of a soldier and an exile. She shews the royal signet to the captain, and is led to a more suitable apartment to wait the king's rising; and just over this apartment our poet takes care to confine Malcolm, for the express purpose of indulging the lady and the reader with a song. Allan-bane intreats to be conducted to his master, and by mistake is led to the dying Roderick. Though we have already exceeded all reasonable license of quotation, we must be allowed to add the following lines.

> 'As the tall ship whose lofty prore
> Shall never stem the billows more,

Deserted by her gallant band
Amid the breakers lies astrand,—
So on his couch lay Roderick Dhu!
And oft his fevered limbs he threw
In toss abrupt, as when her sides
Lie rocking in the advancing tides,
That shake her frame with ceaseless beat
Yet cannot heave her from her seat;
Oh! how unlike her course at sea,
Or his free step on hill or lea!' 259—260.

The dying man, after learning that his dearest friends were in good plight, and that his clan had fought with honour and success, intreats the minstrel to solace him with a relation of the fight. A very long but very fine ode is then introduced, which narrates the events on Loch-Katrine, up to the arrival of King James's herald.

'But here the lay made sudden stand,
The harp escaped the minstrel's hand!—
Oft had he stolen a glance, to spy
How Roderick brooked his minstrelsy:
At first the chieftain, to the chime
With lifted hand kept feeble time;
The motion ceased,—yet feeling strong
Varied his look as changed the song;
At length, no more his deafened ear
The minstrel melody can hear;
His face grows sharp,—his hands are clenched,
As if some pang his heart-strings wrenched;
Set are his teeth—his fading eye
Is sternly fixed on vacancy.
Thus motionless and moanless drew
His parting breath stout Roderick Dhu.' 275.

One of our strongest feelings, on the perusal of these admirable lines, was the delight of perceiving that Mr. Scott's powers of invention were yet unexhausted, and that he was still capable of at least equalling himself. Even the death of Marmion, though one of the finest passages in heroic poetry, is not, we think, so exquisitely natural or so painfully impressive as that of Roderick Dhu.

As soon as the minstrel finds the indignant spirit has fled away to the shades, he strikes up another stave, by way of 'lament.' A few words will complete the story. Ellen is in due course visited by the gallant Fitz-James, who promises to conduct her to the king; she is led into the presence chamber, thronged with a dazzling assemblage of beauty and rank, among whom she looks round for the monarch, and has the astonishment to observe all uncovered—but her conductor! She sinks at his feet; he announces her father's restoration to royal

favour and hereditary dignity, and significantly demands what boon she requires of her sovereign in redemption of his pledge. The noble-minded girl desires the pardon of Roderick; the king, lamenting his death, and repeating his inquiry,—which she eludes by handing the signet to her father,—throws a chain of gold round the neck of Græme, and gallantly commits him to the custody of his Ellen.

Conscious as we are of the very great injustice the story of this poem must suffer from our abstract, we yet flatter ourselves that it will appear sufficiently interesting to atone for its length.

The adventure of the Scotish prince, which forms the basis of the whole narrative, is in strictness a fiction; but it accords very well with the authentic anecdotes of those excursions in disguise, which he was as fond of as the Calif Haroun, or the Emperor Joseph; and in which he commonly assumed the name of 'the gude man of Ballinguich.' There is, on the whole, perhaps, not more of historical truth in the story, than in that of Marmion. We have no hesitation, however, in ranking it above that performance, both for dramatic and poetical merit. A very few remarks must suffice on each of these subjects.

The superiority of the present poem will appear in the probability of the story, the interest of the situations, and the grandeur of the characters. There are, perhaps, a few concurrences of events that seem too necessary to the progress of the plot, to have been the work of accident; but while they are so convenient as to betray the art, they are not so unnatural as to discredit the artist. Several essential circumstances, however, are not very satisfactorily explained; as how the alarm of hostilities should have been given to the mountaineers, without the privity of the king: how he should have depended so confidently on Ellen's disposition to elope; and why Murdoch was instructed to lead the supposed spy into an ambuscade, instead of being provided with force to seize him at once. Nor can we discover any reason why this poor wretch was not suffered to whoop again for his life,—except that it would have been death to the whole story. It is somewhat strange, that Douglas was quietly suffered to contend for the prizes, after being recognized, as it seems he was, both by the people and the prince. We do not perceive very clearly at what time Fitz-James discovered the rank of Ellen. Her journey with the old minstrel to Stirling must have been in the middle of the night. It seems, at p. 109, as if the squires were ignorant of their master's real character. We will not add to these objections, that though the weapon he wears in hunting is only a 'whinyard' when he has to draw it

against the stag, it suddenly becomes a 'faulchion' which 'has been tried,' when there is a chance of its being wanted in that capacity.—It will appear evident from our abstract, that there are several periods of the action which are calculated to produce the strongest emotions of sympathy. Not to mention any of the inferior passages, nearly the whole of the fourth and fifth cantos, describing Fitz James's return, keeps the feelings in a state of excitement almost agonizing. It is the characters, however, that most conspicuously distinguish this poem from Mr. Scott's other works. The most brilliant characters in Marmion forfeit all claim to respect and compassion by their atrocious crimes; and while the heroic couple are too guilty, the virtuous are too insignificant; so that the best character is actually that of old Angus, who performs but a secondary and superfluous part. In the present performance, there are four if not five characters of the highest order. They are admirably set off and relieved by each other, without any of the artifice and affectation of contrast. That of Malcolm, the least considerable, is so finely sketched by the poet, and his demeanour during the short period of his appearance on the stage is so spirited and prepossessing, that we readily admit his title to the happiness he obtains. The charms of Ellen, while they are rendered more fascinating by her very levity, are ennobled by her frank manners, her intrepid spirit, her lofty disinterestedness, and her affectionate heart. On the splendid characters of James and Douglas, it is needless to comment. In that of Roderick, there is a wild lustre flashing across the gloom, that strikes us with admiration as well as terror; our abhorrence of his ferocity is mingled with respect for his heroic ardour and magnanimity, sympathy with his hopeless passion and pity for his unhappy fate. We cannot sufficiently applaud the skill of the poet in so combining the elements of this chieftain's character, as to excite a sublime instead of a loathing sensation. His indignant replies to the several accusations of Fitz-James, assure us that he is not degraded in his own esteem, though they fail to sustain him in ours; and before the crisis of his destiny comes on, we feel considerably interested in his behalf by the kindness, forbearance, and honour, with which he requites avowed enmity and bold defiance. There is an exquisite nicety in the poet's adjustment of contending claims upon our sympathy, in the fatal combat. To set Fitz-James on a level with his generous enemy, it was necessary he should offer terms of reconciliation: and to give him a preference, those terms must be disdainfully rejected, his courage questioned, and his attention recalled to the wrongs which he had pledged himself to avenge. The dig-

nity of Roderick, as well as the probability of the narrative, is preserved, by resting the issue of the combat on swordmanship; and lest this misfortune on the part of Roderick should too strongly incline us to pity him, he is again degraded by his brutal grapple and sanguinary malice. The disappointment of his aim through dizziness, is not only a most sublime incident, but relieves the knight from that odium which would have attached to him, if he had disengaged himself by the slaughter of his antagonist. In disposing of Murdoch, no such management was required. We willingly quit so painful a subject, and only add, in farther illustration of the merit of the poem in developing characters, that even Allan-bane, and the widowed mother of young Duncan, are each signalized in the course of the narrative by an action worthy of Clan-Alpine.

Before we quit this topic, under which it might be proper to notice the superiority of the present poem to Marmion in the importance of its action, and the skill with which it is conducted to a catastrophe,—it seems proper to state an objection against the introduction of supernatural events. Mr. Scott must have been extremely inadvertent, if he did not perceive that the toleration of idle tales and superstitious conceits in an old minstrel, was no pledge of the public clemency toward a modern poet who should take the same liberties. The poem before us is not so exceptionable in this respect as Marmion; but there are several incidents, such as the sympathetic sword, the sympathetic harp, the second sight of Allan-bane, and the true oracle of Brian, which appear to us entirely indefensible in such a performance as the Lady of the Lake. If a belief in these wonders had only been attributed to the persons of the drama, very well; but to expect the same belief on poetical evidence from critics and philosophers, implies either a gross want of reflection, or a surprising mistake in estimating the average credulity of the age. Surely it could not escape Mr. Scott's attention, that the probability required in the action or the machinery of a poem must be of a kind to satisfy the reader, not the actor,—except indeed the fiction be evidently poetic, and not intended to pass for fact. We can suffer a modern writer to amuse us with sylphs and gnomes; but what would be the reception of a poet, who should write an epic on the Spanish revolution, and ascribe the fatal wound of Sir John Moore to the malicious skill of Mars disguised as a French officer of artillery?

Our preference of the present work to Marmion, as a *poetical* composition, is not so much founded upon a collation of particular passages, as the comparative effect of the whole. Indeed it might be difficult to mention one passage of equal length, that exceeds the description of Constance before her judges. On this point, however, a pretty accurate judge-

ment may be formed from the foregoing extracts, (which, in tenderness to those who are not so extravagant as to spend two guineas for one poem, we have made unusually copious) especially when it is added, that we have omitted as large a portion of fine writing as we have retained. The versification is not very often harsh, and (if we except the songs) the regular order of syllables and couplets is comparatively but seldom interrupted. The poem abounds with novel and beautiful similes, often very ingeniously unfolded, and delivered, for the most part, with uncommon grace and felicity of expression. The poet is also as diligent and successful as ever, in *localizing* his descriptions. It is curious, indeed, to observe how many of his rugged Scotish names are scattered in the course of this fluent poetry, and how much more sweetly it seems to 'babble by' for these very obstructions. In the reader who is acquainted with the place, the name of it awakens a pleasing train of recollections, or a gratifying consciousness of knowledge; he who has never seen it, supplies the want of observation by the aid of fancy, which is ever prompt to invest what is unknown with imaginary charms; and both are impressed with a reality and a distinctness in the representation, which can never attach to such as are nameless and indeterminate. A finer specimen of the art cannot be given, than the following simile, in which the awe Sir Roderick's look impressed upon his clan is compared to the terror of the inferior birds at the appearance of an eagle. The reader will not fail to observe how much of its beauty would fade, if deprived of its 'local habitation.'

> 'Such glance the mountain eagle threw,
> As, from the cliffs of Benvenue,
> She spread her dark sails on the wind,
> And, high in middle heaven reclined,
> With her broad shadow on the lake,
> Silenced the warblers of the brake.' p. 100.

An obvious blemish of this poem is, that the language is not pure; it is neither English nor Scotch. The obsolete and provincial terms with which it is speckled, though ever so much wanted to increase the copiousness and power of our language, will certainly not be received into ordinary use. It is a fault of no trivial consequence in a poem of such high pretensions, that it is partly written in a dialect, which will never be tolerated by the universities, the senate, the bar, or the more private circles of polished or intellectual society. And it is the more to be regretted, because it in some measure occasions a still more serious fault, which we must call the *flimsiness* of Mr Scott's poetry. His resources of language are so extensive, that he is not sufficiently nice in ex-

amining the fitness of his conceptions before they are formally enlisted and attired; in the train of his thoughts, therefore, we not only find some that are very uncouthly dressed, but others that are as lame, as spiritless, as feeble, and as deformed, as the recruits of Sir John Falstaff. If he is driven hard for a rhyme, he has only to rummage among his antiques. Besides this, Mr. Scott is a minstrel; and all *improvisatori*, whether they sing or say, give vent to a certain portion of tautology, absurdity, and common-place. If he cannot precisely express the right sense in one couplet, he may add an expletive; provided he is eloquent, it is not necessary he should be exact: and, if the exigency is very pressing, he has only to dispense with the laws of metre, or increase the number or change the order of his rhymes. It is this affluence of language, and this exemption from the restraints by which other imaginations are limited, that enable Mr. Scott to overwhelm his subject with superfluous thoughts, and his thoughts with a redundancy of expression. In one place he informs us, by three distinct efforts, how very 'still' the old minstrel sat upon a certain occasion, when, for aught we can perceive, he might as well have been swinging his leg or folding his fingers. On this affecting subject, however, the poet employs three illustrative couplets, each beginning with the words 'so still;' which must be allowed, indeed, to be very moderate, when it is considered that with equal propriety, and but little more trouble, he might have given us a round dozen. Much after the same manner, he has overlaboured his illustrations of the sudden contrasts produced in the appearance of the mountain pass, by the summoning whistle and dismissing sign of Sir Roderick. There are other instances of a similar kind, where the poet has not had the art to conceal his artifice: but these passages are so very beautiful, that almost every reader will overlook or forgive the fault, and turn his indignation upon the fastidiousness of the critic. It vexes us, nevertheless, that a writer who has qualifications for obtaining the favour of the epic muse, and essaying the noblest flights of human intellect, should so often descend to the garrulity of the minstrel.

Under the same head of censure, we must notice the frequent instances of colloquial negligence and familiarity in his style. To describe the echo of a '*pack*' of hounds, he says, with a due regard to rhyme, 'Rock glen and mountain paid them *back*.' Of certain trees he tells us, that they 'cast anchor,' meaning that they took root. He also talks of 'dark lightning,' informs us that Fitz James '*undid* the collar from his throat,' and with the same happy artlessness describes Douglas's sorrow when he '*saw* The Commons rise against

the *law*.' Another of the modes in which he chooses to be quaint and slovenly is to omit the article.

We have now to bring a still heavier charge. In Mr. S.'s Lay, the introduction of songs appeared to admit of some apology, from the character of the 'Minstrel.' He was a vagabond who had no settlement in any parish of Parnassus, and was scarcely amenable to any court of criticism. In Marmion, the elegance of *Fitz-Eustace's* song, but more especially the fine allusion to it in the dying scene of the 'traitor,' afforded it a protection not otherwise deserved, and of which *Lochinvar* had no right to take the benefit. But in the poem before us, there are songs and ballads without end. There is first, an *impromptu* by Miss Douglas, addressed to Sir James Fitz-James; considering that it was composed *extempore*, and never before performed, we must own it does her great credit; and as she makes no excuse of hoarseness, and was accompanied by old Allan-bane on the harp, we have no doubt it went off very well. Then comes a song in honour of Roderick by his band of music, which seems to have been noisy enough. Then there is a 'Coronach,' or lamentation for Duncan. Another song, as we have mentioned before, is chaunted at full speed by Norman, to console himself for the interruption of his nuptial merriment: and upon the whole we are glad the wedding dinner *was* put off, for it certainly would have been enlivened by several songs, all of which would have been repeated by Mr. Scott. Afterwards we are treated with a ballad by Allan-bane; and then we have a hymn to the Virgin by Ellen; and then a cantata by the mad woman; and then a drinking-song, as vile and vulgar as possible, by one of the life-guards; and then a bravura by Allan-bane, the whole concluding with a dirge by the same performer. All these might have done very well for a new volume of Ballads and Lyrical Pieces; but we do really regret that Mr. Walter Scott should have taken his notion of a heroic poem, from the song-and-recitation performances of Mr. Dibdin.

On these grounds we cannot but entertain some apprehension, that the works of Mr. Scott will rank a degree or two lower in the impartial estimation of a future age, than might be expected from their present popularity. When we contemplate the productions of ancient genius, so rigorously divested of unnecessary parts and useless ornaments, so laboriously compact and so diligently polished, it seems evident that these are the compositions which least depend upon the caprices of fashion. If the relics of classical antiquity, however, may be compared to *gems*,—of slow formation, solid texture, uniform lustre, and undecaying value,—we should fear that the rapid deposition, incongruous elements, and motley hues of Mr. Scott's productions, will not intitle them in comparison to be appreciated much higher than a *spar*.

There are other grounds on which the decline of Mr. Scott's reputation has been predicted, and which appear to us extremely visionary. The vivid representations of ancient manners, for which he has been ridiculed, not only increase the illusion and dramatic effect of his narratives, but are both valuable and interesting in themselves as historical lessons. Even trivial circumstances, if distinctive and characteristic of a peculiar state of society, are no longer trivial. Indeed we are quite at a loss to guess on what reason minute descriptions of armour and dress and deportment can be censured in a poem, without passing the same sentence upon an exact attention to the truth of costume in historical paintings or dramatic performances. Neither is it true that the characters and events which Mr. Scott has thought proper to illustrate, are too remote from ordinary life to be the objects of sympathy. We have, indeed, little to do with camps or convents; but the same passions and hopes and fears are common to human nature in all conditions; and usually affect us the most, when displayed in a state of elevation and refinement We are much more willing to place ourselves in the situation of a higher, than of a lower order; and nothing assuredly is more hostile to the excitement of tender and sublime emotions, than the introduction of circumstances that are vulgar and contemptible. There certainly is not a single street in this metropolis which could be made to look so enchanting in poetry, as Mr. Scott's *Trosach*, though every shop were most accurately described; nor a single linen-draper whose blood would tremble through his veins so much, in reading a poetical narrative of a brother-tradesman being hustled in St. Giles's, as in accompanying Fitz-James behind Sir Roderick.

It is impossible, however, that these poems should sink into oblivion. With all their blemishes and defects, there is so much to interest in the fable, so much to amuse in the sketches of society, so much heroism in the characters, and above all such a superlative beauty and magical distinctness in the pictures, that as long as successive generations shall be found to read English poetry, the productions of Walter Scott will be read with pleasure. The novelty of the style will cease, but the peculiar attraction will endure; the current of fashion may set in a new direction, but the tide of sensibility will ever obey the influences of genius.

Art. II. Baily's *Doctrine of Life Annuities and Assurances, &c.*

(Concluded from p. 510.)

HAVING, in our last number, stated our opinion of the general merits of Mr. Baily's book, and pointed out a

few particulars which we judged worthy of the author's revision, we proceed to lay before our readers a few interesting and instructive extracts; and the rather, because it is not probable that we shall be soon called upon to resume the subject.

Our first quotation may be of use to corporate bodies, who allow of the renewal of leases for lives, and afterwards for a term certain.

'Many of the estates belonging to the Corporation of *Liverpool* are held on the tenure alluded to in these examples; and till lately they were in the constant habit of renewing their leases on the following terms: viz. One year's purchase for adding *one* life dropt, Three years purchase for adding *two* lives dropt and Seven years purchase for adding *three* lives dropt when the 21 years remain unexpired. In all these cases no regard was paid to the *age* or state of health of the existing lives in the lease. This practice of demanding an uniform fine for renewing with *any* life, and without regard to the age or state of health of the lives remaining in the lease, betrayed a total want of knowledge on the subject; and was in most cases injurious to the interests of the Corporation.

'But, the most singular circumstance attending this subject, was their custom of *exchanging*, for the sum of only *one guinea* each, lives, not exceeding 50 years of age and in good health, for lives of *any other age*, and in estates of *any* yearly value!!! A practice which could hardly be supposed ever to have existed in so enlightened a place as *Liverpool*. The Corporation at length, suspecting that their mode of proceeding was incorrect in principle, referred the matter to a Committee, who directed it to be laid before me for my opinion: and agreeably to their request I calculated a set of Tables for their use, founded on the principles detailed in the preceding examples.

'As it is probable that many other Corporate bodies are still pursuing the same incorrect and absurd practice of leasing their estates, I have been more particular in these examples.' pp. 418—419.

It may be proper to add, that the tables here mentioned, and many others, tending to facilitate this branch of computation, may be found in Mr. Baily's 'Tables for the purchasing and renewing of leases.'

Our next quotation exhibits the solution of a question, which may frequently prove of considerable utility, but which has not we believe been answered publicly before.

"If a person were to make an assurance at any of the Offices on his own life for a *single* year, and to repeat this at the end of every successive year to the utmost extremity of life, the annual payment (for such assurance) would be continually *increasing* till his death. But, if he made the assurance on the whole continuance of his life, and contracted with the office to pay the value of such assurance by *equal* annual payments during his life (as is usually the case), it is evident that such annual payment ought to be *greater* than the premium required for an assurance for a single year at his *present age*, but *less* than the premium required for a similar assurance at the more *advanced periods* of life. Hence, it appears that if a

person, who was originally assured for the whole term of his life, should be desirous (either through inability, or any other motive) of renouncing his claim upon the office, and of cancelling his policy, he ought to have some part of those annual payments returned to him or, in other words, a compensation ought to be made him for that *excess* in the annual payments which he has been advancing to the Society. The object of the following question is to determine the amount of that remuneration.

'QUESTION XXXIV.—To find the sum that ought to be given to a person, who is assured for the whole term of his life, for a given sum, in order that he may *renounce his claim* thereto.

'SOLUTION.—Subtract the equal annual payment, which he has been giving since the assurance commenced, from the equal annual payment which ought to be given for the assurance of the given sum on the life at its *present* age; multiply the remainder by the value of an annuity (increased by unity*) on the life at its present age: the product will be the sum required.

'*Example.* A person *now* aged 50, who has been paying 21·790, or £21 : 15 : 10,† annually for the assurance of £1000 at his death, is desirous of discontinuing the same; what sum ought to be given to him, by the Office, as a compensation for so doing; interest being reckoned at 3 per cent, and the probabilities of living as at *Northampton?*‡

'The annual premiums which ought to be given for the assurance of £1000 on a life aged 50 is, by Table LI, equal to 45·300; and the difference between this and 21·790 is equal to 23·510; which being multiplied by 13·436 (or unity added to the value of an annuity on a life aged 50 will produce 315·880, or £315 : 17 : 7, for the answer required.§' pp. 456—459.

The following extracts will serve to shew, how egregiously the public are duped, while they conform to the exorbitant

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'* This supposes that the policy is cancelled immediately *before* the annual payment becomes due: but if immediately *after*, we must multiply the remainder, above alluded to, by the value of an annuity on the given life, without the addition of unity.

'† This is the annual payment for the assurance of £1000 on a life aged 20 as appears by Table LI.

'‡ The rate of interest and probabilities of Life, in *such* computations, *ought* to be the *same* as those adopted by the Office, at which the policy is effected

'§ This case may be stated in another manner, as follows. The Society may be considered as indebted to the assured in the present value of an assurance of £1000 on a life aged 50; which is equal to 608·66, or £608 : 13 : 2. And the assured may be considered as owing to the Society the present value of all the annual payments of £21 : 15 : 10, during the remainder of his life; the first of which payments is supposed to be made immediately, therefore the value of all those payments will be equal to 21·790 multiplied by 13·436; which produces 292·78, or £292 : 15 : 7. Consequently the interest of the assured in his policy will be equal to the *difference* between £608 : 13 : 2, and £292 : 15 : 7; that is, equal to £315 : 17 : 7, as found by the example in the text.'

terms of *all* the Life Assurance Companies in the kingdom; and consequently, to evince the necessity of some revision taking place, in the tables by which these societies think proper to grant assurances, unless they are willing to resign all pretensions to fair and honourable dealing.

'By means of the general solution here given, may be determined all questions relative to the value of such sums as ought to be given for the *Endowments of Children*. Thus, suppose a person has a son aged 11, for whom he wishes to secure £100 on his coming of age; the sum which he ought to pay down for the assurance of the same (reckoning interest at 5 per cent, and the probabilities of living as according to *M. de Parcieux*) is equal to $\frac{806}{872}$ multiplied by 61·391; which produces 56·744, or £56: 14: 10 for the answer required.

'In the table of rates published by the *Globe Assurance* Company, and by the *Provident Institution**, the sums demanded for the Endowments of Children are in general full as much as (and from the age of 9 years and upwards are even *more* than) the present values, at 5 per cent, of £100 *certain* to be received at the end of the given term *without any contingency*. For instance, £62: 11: 2 is required in ready money by the *Globe*, and £62 by the *Provident*, for the payment of £100 on the event of a child, aged 11, arriving at the age of 21 years: whereas either of these sums put out to interest at 5 per cent would amount to *more* than £100 at the end of that period, without the liability to loss in case the child should happen to die before that time!!! No person can, I think, be so blind to his own interest as to risk his money in this absurd way.' pp. 360, 361.

'These examples will show the method of proceeding in all similar cases: and for the information of the reader I shall here subjoin a table of the sums demanded by the different Assurance Companies for the assurance of £100 for *one year* on a single life at the several ages therein mentioned: to which I shall add the fair value that *ought* to be given for the same, according to the probabilities of life as observed by *M. de Parcieux*, and reckoning interest at 4 per cent.

Ages.	Northampton. 3 per cent.	De Parcieux. 4 per cent.
10	·890	·929
20	1·362	·900
30	1·661	1·037
40	2·030	1·049
50	2·753	1·431
60	3·906	2·983
70	6 184	5·289

'From which it appears that the several Assurance Companies require, in most cases, half as much again as ought to be given; and in some cases nearly *double* the sum that should be given for the assurance. And

'* The other Companies have not published *their* rates for the Endowments of Children: but, from the similarity of most of the rates at the various offices, we may conclude that there is no great difference on this point.'

though some compensation ought to be allowed for the expenses incurred in carrying on the business of the Office, as well as a proper remuneration for the services of those who conduct it; yet it is evident that these sums are greater than ought reasonably to be taken: particularly when it is considered that those who insure at *any* of the Offices, for a *term* of years only, have not much prospect of deriving any advantage from the profits of the concern.' pp. 440—442.

'If we take the case of *Contingent* assurances (that is, of an assurance made on a given life, or the contingency that it dies before another) we shall find still greater cause for censure. For, independent of the rates being computed from the *lowest* probabilites of life and at the *lowest* rate of interest, they are also deduced from a rule given by Mr Simpson which produces a result that is oftentimes more than *one third* of the true value too much, even when computed from the *Northampton* table, at 3 per cent interest!—A single instance will confirm this also.

'A person 10 years of age, is desirous of assuring the sum of £100 on his life, on the contingency that he dies before another person aged 60. The sum which would be demanded by *all* the Assurance Offices (not even excepting the *Equitable*) is £12 : 18 : 6 in a single payment or £1 : 6 : 0 in annual payments during the joint lives. But the true value which *ought* to be given for the same (even on the supposition that the rate of interest is *no more* than 3 per cent, and the probabilities of living the *same* as observed at *Northampton*) is only £10 : 13 : 0 in a *single* payment, and £1 : 1 : 5 in *annual* payments: consequently the Offices demand about a *fourth* part of the true value *more* than (*on their own data*) is just and equitable. If the value, however, had been deduced from the probabilities of living as observed by *M. de Parcieux*, and at the rate of 4½ per cent interest, it would be £9 : 3 : 1 in a single payment, and only *eighteen shillings and ninepence* in annual payments: which makes the Office rate, in this case, nearly one *half* the true value too much!

'Mr. Morgan has taken considerable pains to prove that Mr. Simpson's rule for finding the value of these contingent reversions is *exceedingly defective:* and that it oftentimes leads to conclusions too erroneous to be overlooked. Now, since the *true* values can in all cases be obtained with so little trouble, it is somewhat singular that the incorrect values, in Table LIII above alluded to, should still be adopted (not only by the *Equitable Society*, but also by every other Office in London) for the purpose of determining the sums that are required for effecting assurances on the contingency here mentioned. Amongst the numerous societies that have lately been established, is there no one Actuary that has the confidence to propose a *new* table of the value of such assurances, *founded on a true and proper basis;* or *will* the several Companies still persevere in their unjust and illiberal demands? Surely their profits must be sufficiently great by taking the *lowest* rate of interest, and the *lowest* probabilities of living as the basis of their calculations; without adding thereto the *unfair* advantage arising from the use of *inaccurate rules.*' pp. 511—513.

It is now time to produce one of Mr. Baily's tables by way of specimen, and to offer a few observations, naturally suggested by an examination of it.

Showing the Number of Persons *living* and *dying* at every age, according to the observations made in all *Sweden*, for 21 years.

Age	Males.		Females.		Lives in general.		Age	Males.		Females.		Lives in general.	
	Liv.	Dy.	Liv.	Dy.	Liv.	Dy.		Liv.	Dy.	Liv.	Dy.	Liv	Dy.
0	10000	2300	10000	2090	10000	2195	49	3751	85	4097	70	3924	78
1	7700	500	7910	518	7805	509	50	3666	93	4027	75	3846	85
2	7200	337	7392	350	7296	344	51	3571	95	3952	80	3761	87
3	6863	240	7042	250	6952	245	52	3476	95	3872	85	3674	90
4	6623	150	6792	135	6707	143	53	3381	95	3787	85	3584	90
5	6473	125	6657	120	6564	122	54	3286	95	3702	85	3494	91
6	6348	105	6537	105	6442	105	55	3191	95	3617	85	3403	91
7	6243	90	6432	85	6337	87	56	3096	95	3532	85	3312	92
8	6153	75	6347	70	6250	73	57	3001	100	3447	90	3220	95
9	6078	65	6277	60	6177	62	58	2901	100	3357	90	3125	95
10	6013	55	6217	52	6115	54	59	2801	100	3267	100	3030	100
							60	2701	105	3167	110	2930	108
11	5958	45	6165	46	6061	45	61	2596	110	3057	118	2822	114
12	5913	45	6119	40	6016	42	62	2486	115	2939	120	2708	118
13	5868	40	6079	35	5974	38	63	2371	115	2819	120	2590	118
14	5828	40	6044	35	5936	37	64	2256	115	2699	120	2472	118
15	5788	39	6009	35	5899	37	65	2141	115	2579	120	2354	118
16	5749	39	5974	40	5862	40	66	2026	115	2459	120	2236	118
17	5710	39	5934	40	5822	40	67	1911	120	2339	120	2118	121
18	5671	44	5894	42	5782	42	68	1791	125	2219	120	1997	124
19	5627	44	5852	43	5740	43	69	1666	125	2099	120	1873	124
20	5583	50	5809	43	5697	47	70	1541	120	1979	130	1749	127
21	5533	50	5766	43	5650	47	71	1416	125	1849	140	1622	133
22	5483	50	5723	43	5603	48	72	1291	120	1709	150	1489	135
23	5433	55	5680	44	5555	48	73	1171	120	1559	160	1354	140
24	5378	55	5636	45	5507	50	74	1051	110	1399	150	1214	130
25	5323	55	5591	45	5457	50	75	941	105	1249	140	1084	121
26	5268	55	5546	50	5407	52	76	836	100	1109	130	963	115
27	5213	55	5496	52	5355	54	77	736	90	979	120	848	105
28	5158	55	5444	55	5301	55	78	646	85	859	110	743	95
29	5103	56	5389	55	5246	55	79	561	80	749	100	648	90
30	5049	59	5334	60	5191	59	80	481	75	649	95	558	90
31	4988	60	5274	60	5132	60	81	406	70	554	90	468	84
32	4928	60	5214	65	5072	62	82	336	65	464	85	384	75
33	4868	60	5149	65	5010	63	83	271	60	379	80	309	65
34	4808	60	5084	65	4947	63	84	211	60	299	75	244	55
35	4748	60	5019	60	4884	59	85	161	40	224	55	189	45
36	4688	60	4959	56	4825	58	86	121	30	169	40	144	35
37	4628	60	4903	56	4767	58	87	91	22	129	30	109	27
38	4568	60	4847	56	4709	58	88	69	17	99	23	82	20
39	4508	60	4791	58	4651	60	89	52	14	76	18	62	15
40	4448	65	4735	65	4591	65	90	38	12	58	15	47	14
41	4383	72	4668	75	4526	73	91	26	9	43	12	33	12
42	4311	80	4593	76	4453	78	92	17	7	31	10	21	10
43	4231	80	4517	76	4375	78	93	10	6	21	8	11	6
44	4151	80	4441	75	4297	78	94	4	3	13	6	5	3
45	4071	80	4366	72	4219	76	95	1	1	7	4	2	1
46	3991	80	4294	67	4143	74							
47	3911	80	4227	65	4069	72	96	0	0	3	2	1	1
48	3831	80	4162	65	3997	73	97	0	0	1	1	0	0

1. We may remark in the first place, that this table exhibits a very *favourable* specimen of the duration of human life. The tables deduced from observations at London, Vienna, Stockholm, Berlin, and such other large cities, manifest a far more rapid diminution; and even those formed from human mortality at Norwich, Northampton, and Chester, are not so favourable. The table we have quoted corresponds most nearly with the tables deduced from observations at Holy Cross near Shrewsbury, and in the district of Vaud, in Switzerland; thus proclaiming in a remarkable manner the advantages which villages possess over large towns in point of longevity.

From this table it appears, that in Sweden, generally, half the persons born are living at 30 years of age. So again, at Holy Cross, half are living at 29 years of age; and in the district of Vaud, half are living at 40. While at Chester half are dead before they reach the 17th year; half at Northampton before the 8th year; half at Norwich before the 5th year; and at London, Vienna, Stockholm, and Berlin, more than half in the course of the *second year*;—a melancholy proof of the deleterious operation of the tainted atmosphere and profligate manners of great cities, upon human existence.

The expectation of lives *in general*, as deduced from this table, would be—at 10 years of age, more than 45 years; at 20, more than 38 years; at 30, more than 31; and at 40, nearly 25: while at London the expectation for the same ages, would be only about 35, 29, 24, and 19½ respectively.

2. A very curious and striking fact, deducible from this table, is the difference between the probabilities of life among *males* and *females*, in favour of the latter. It has been long since observed by Dr. Derham, that the proportion of male to female *births* is about as 14 to 13: and the later observations of M. Muret, M. Susmilch, Dr. Haygarth, Dr. Price, and others, as well as the observations for 21 years in Sweden, from which the above table was computed, confirm the fact—except that it makes the medium proportion of male to female births about as 20 to 19. Notwithstanding this, all the tables which are so constructed as to admit of the comparison shew, that the number of living females is always somewhat greater than the number of living males; a circumstance which cannot be accounted for, but by supposing that *males* are more short-lived than *females*. It has been frequently remarked, that the Supreme Being has provided that more males than females should be born, on account of the greater devastation among the former, occasioned by war and accidents. But, says Dr. Price, 'Perhaps it might have been observed with more reason, that this provision had in view

that particular weakness or delicacy in the constitution of males which makes them more subject to mortality; and which consequently renders it necessary that more of them should be produced, in order to preserve in the world a due proportion between the two sexes.' Without pronouncing decisively on a proposition, which, no doubt, will startle many, we shall leave our readers to form their own opinion, after stating a few more particulars. The comparison is in favour of females in every country, from the beginning to the end of life; and, indeed, if we may so speak, before life. For it has been ascertained by Mr. Kerseboom and others, that the *still-born* and *chrysom* males, are to the still-born and chrysom females, as 3 to 2. The proportion of female to male children under 10 years of age, is generally as 40 to 36. In the district of Vaud, half the females are alive at 46 and upwards, while half the males die under 35. In Sweden, as appears from the above table, half the females are living at 36, while half the males only reach 30. At Chester half the females reach 28, while half the males are dead at 18. At Stockholm one fourth of the females live to 36, while three fourths of the males are dead at 26. It appears, too, that the females above 90 years of age are nearly double the number of males; and that, from 6 years of age, the decrements of life are in favour of females almost to the extremity of existence,—except from the age of 30 to 35; an anomaly for which a satisfactory reason will readily suggest itself. Whether this induction of particulars tends to corroborate Dr. Price's position, or not, it clearly proves, that the real value of survivorships will be greater, when computed for females, than for males; and that those Societies for Assurances, &c. err exceedingly, which do not take this consideration into their account.

3. The preceding table will assist us in ascertaining the proportional part of the inhabitants of a nation, who are capable of bearing arms, supposing them to be the males between the ages of 18 and 50. The computist will only have to find the sum of all the males in the table below 18, and above 50, and compare it with the aggregate of males and females in the whole table. This will give about the proportion of *one* to *five*. Dr. Halley, by extending the age of men capable of bearing arms to 56, estimates them at rather more than *one fourth* of the number of inhabitants. Our estimate, though much lower than Dr. Halley's, yet gives a proportion considerably above what those who are not conversant in such computations would suppose.

4. Lastly, by adding up and comparing the corresponding columns, it may be inferred—that of those between the ages of 20 and 30, about *a hundredth part* die annually;—of those

between 30 and 40, about *an eightieth*;—of those between 40 and 50, about *a fifty-fourth*;—and of those between 50 and 60, about *a thirty-sixth* part. Towards either extremity of life, the proportion of the dying to the living is still more striking and impressive. But we have only selected those periods in which mankind are most actively running the career of dissipation, of ambition, or of avarice. We would intreat even the healthiest and busiest of them to contemplate this picture—far more pleasing, in truth, than could be sketched from almost any other table of mortality; to recollect the salutary admonition of a wise heathen,

> Vitæ est avidus, quisquis non vult
> Mundo secum pereunte mori:

and especially to reflect with seriousness upon the solemn language of inspiration, "He will come as a thief in the night—*Blessed is that servant whom when his Lord cometh he shall find watching!*"

Art. III. *The Life of George Romney, Esq.* By William Hayley, Esq. 4to. pp. 430. price 2l. 2s. Royal 4to 3l. 3s. Payne. 1809.

WE have always thought that the life of an artist cannot be written effectively, unless by one of the same profession; and our conviction has been confirmed by several of the late instances of inadequate attempts, in this very delicate and difficult branch of biography. Mr. Malone, in his Memoir of Sir Joshua Reynolds, the medical editor of the Works of Barry, and we are sorry to add, Mr. Hayley in the work before us, have all of them recently encountered the difficulties of this species of composition, and have, it appears to us, decidedly failed.

A sketch of the *professional* career of Romney, if executed by one who had been fully capable of appreciating his real and relative powers as a painter, would have been, and would still be, a performance of sterling value. Such a memoir would give us the just estimate of the *artist*'s life and character, while it might charitably and delicately avoid a reference to that part of his conduct which has covered the memory of the *man* with infamy.

It has struck us, we must confess, with considerable astonishment, that a person so strict in the discharge of moral and social duties as Mr. Hayley, should have stood forward as the apologist of one whose whole life was disgraced by an habitual and aggravated disregard of the most sacred ties. It is not well that the biographer of Cowper should be the eulogist of Romney.

We have a high opinion of Mr. Hayley's talents, and a still

higher value for his excellent and amiable character; and we feel, in consequence, considerable reluctance to express ourselves in terms of disapprobation either of his sentiments or of his manner of communicating them. But we owe it to ourselves, and to those who may be influenced by our decisions, not to suffer the sophistry and perversion of the following passage to pass unregarded.

'In advanced life, there is no occupation more attractive than such affectionate study, as enables a man to recal, and delineate, in the truest point of view, the various endowments of persons worthy of everlasting remembrance, whom it has been his lot to know perfectly, to love, and to lose. The society of a living friend is justly ranked among the most valuable of human pleasures; but to vindicate, and promote, the just honor of the dead is a delight of peculiar sweetness and sanctity. Perhaps every man in contemplating the very best of his living friends, is occasionally hurt by some inequality of character, some accidental asperity of humour, or some of the numberless infirmities, "that flesh is heir to;" but in reviewing the *meritorious* mortal divested of mortality, all painful remembrance of his imperfections, is so absorbed, or softened, in the blaze of his predominant merit, that genius and virtue then produce their full and unobstructed effect. The real character of such a mortal, preserved in true, appropriate praise, operates on his surviving friends as a powerful medicine conveyed in a perfume. In regaling the sense it invigorates the heart.'

Our readers will have observed that it is not so much in the character of the artist, as in that of the man of talent, feeling, and worth, that Romney is spoken of in the preceding citation. It is in this light that he is 'worthy of everlasting remembrance,' it is in these respects that 'the just honour of the dead' is to be 'vindicated.' Romney is, emphatically, 'the *meritorious* mortal,' the appropriate praise of whose real character is to 'regale the sense and invigorate the heart.' Throughout the whole of the work we are called upon to admire the 'exquisite tenderness and genuine benignity of his heart,' and to sympathise with 'the perilous acuteness of his feelings.' That our readers may be able to estimate his 'tenderness,' 'feeling,' 'honour,' and 'virtue,' at their just value, we request their attention to the leading incident of the following brief sketch of Romney's early life.

'George, the third child of John and Anne Romney, was born the 26th of December, 1734, at Dalton in Furness, a singular and picturesque tract of high and low land, in the county of Lancaster. John, his father, was a native of the same place, and engaged in various occupations, as a builder, a merchant, and a farmer. George, the subject of this memoir, attended, for a very few years, a school in the village of Dendron, but was educated chiefly at home. He assisted his father in superintending his workmen; and was consulted, in all points, as a friend, by that affectionate parent, after he had attained the age of 12 years. The for-

tunate incident which led him to a cultivation of the particular art, that he was destined to profess, and to adorn, was simply this: in his youth he observed a great singularity of countenance in a stranger at church; his parents to whom he spoke of it, desired him to describe the person—he seized a pencil, and delineated the features from memory with such a strength of resemblance, as amazed and delighted his affectionate parents. The applause that he received from this accidental performance excited him to draw with more serious application.'

'His first situation on leaving home, was under the care of Mr. Wright, a friendly cabinet maker of Lancaster, who informed Mr. Robinson of Windermere, the worthy pupil of our painter, that having observed in young Romney a frequent habit of occupying his own time, and also that of the workmen, his associates, in sketching such attitudes from them, as particularly struck his fancy, he suggested to his father the idea of making his son a painter, and at the same time recommended a person, from whom he imagined the youth might soon acquire considerable knowledge of an art, to which he had discovered so strong an inclination. This person was a young travelling artist, who had then acquired so much business in Kendal, that he wanted a pupil. The master, who was destined to be the chief instructor of a disciple so illustrious, was himself but 24 years old, and had received no instruction but what he derived from Richard Wright, a painter of shipping at Liverpool, and from a year's residence in Paris.'—This man, whose name was Steele, 'had engaged the affections of a young lady, and projected an elopement to Scotland with her, though she was vigilantly guarded. This circumstance induced him to employ his young pupil in conducting the delicate and private business of his love, instead of confining him to the severer labours of the pencil. In this anxious affair the vigilant and active Romney contracted a violent fever, which had nearly proved fatal to his life, and which, in its singular consequences, had a very important effect upon all his subsequent days.'

'The juvenile pupil left desolate and sick in the lodgings of his distant master, was attended by a young woman of the house, whom he described as a person of a compassionate character. The pity so natural to a female attendant on a young, lonely invalid, and the gratitude of a lively convalescent, produced an event which can hardly surprize any person acquainted with human nature, a precipitate marriage.—'George Romney,' the inexperienced apprentice to a painter, himself of little experience, was married in Kendal, to Mary Abbot of Kirkland, on the 14th day of October, 1756.—The terror of precluding himself from those distant honours which he panted for in his profession, by appearing in the world as a young married man, agitated the ambitious artist almost to distraction, and made him resolve very soon after his marriage, as he had no means of breaking the fetters, which he wildly regarded as inimical to the improvement and exertion of genius, to hide them as much as possible from his troubled fancy. The return of his master from his nuptial excursion, and his sudden removal from Kendal to York, which took place a few days after the marriage of his apprentice, afforded a most seasonable termination to this excruciating conflict in the mind of Romney. On his return from York to Kendal, after an absence of several months, he had not only a dutiful wife, but an infant boy, to attach him to a domestic establishment; but the imagination of Romney, though tender and even trem-

bling, was ardent in the extreme. In working rapidly and patiently, at different places in the north for a few years, he contrived to raise a sum amounting almost to an hundred pounds. Taking 30 for his own travelling expences, and leaving the residue to support an unoffending partner and two children, he set out alone, without even a letter of recommendation, to try the chances of life in the metro, olis.'

His excellent wife, who repaid his unmanly and unfeeling neglect with uniform sweetness and submission, *he never saw again*, till broken down by infirmity, and perhaps agitated by remorse, he returned to her, to linger out in pain, in depression, and, towards its close, in second childishness, the brief remnant of his life. Early and increasing success, and affluence, and fame, seem to have made no other impression on this selfish and insensible man, than to confirm his resolution of neglect and separation, until his increasing infirmities suggested the necessity of a tender and sympathetic nurse, and revived the recollection of the tenderness and sympathy of his exiled wife.

The life of Romney in the interval between his departure from his wife, and his return to her affectionate care, including a period of about 40 years, possesses very little interest for general readers; we shall therefore refrain from any farther abstract, and confine ourselves to a few observations on the powers of Romney as an artist.

Mr. Hayley, with the usual, but in this instance most preposterous, partiality of friends and biographers, gives his opinion in favour of Romney, in comparison with Sir Joshua Reynolds.

'We may consider,' observes Mr. H. 'an ardent and powerful imagination, acute and delicate sensibility, and a passion for study, as the three qualities peculiarly essential towards forming a great artist. Of these three important endowments, I believe nature to have bestowed a larger portion on Romney than on Reynolds; but in her bounty to the latter she added some inestimable qualities, which more than turned the scale in his favour. She gave her favourite, what his friend and biographer, Mr Malone, has described as the *mitis sapientia Læli*, that mild and serene wisdom, which enables a man to exert whatever talents he possesses, with the fullest and happiest effect. She gave him the securest panoply against the arrows of worldly contention, highly-polished good humour, which conciliates universal esteem; and disarms, if it does not annihilate, that envious malevolence, which genius and prosperity are so apt to excite. Dr. Johnson very truly said of Reynolds, that he was the most invulnerable of men; but of Romney it might be said, with equal truth, that a man could hardly exist, whom it was more easy to wound. Had it been possible for Romney to have united a dauntless and invariable serenity of mind to such feelings and powers, as he possessed when his nerves were happily free from all vexatious irritation, I am persuaded he would have risen to a degree of excellence in art superior to what has hitherto been displayed.'

Now what is the meaning of all this, but that if Romney had possessed certain qualities which he did not possess, he would have been superior to Sir Joshua Reynolds? And what, after all, is that quality which was to turn the scale? Good-humour! Certainly it must be very disadvantageous to an artist, as it is to every man, to have a bad temper: but to say that Romney, if his fibre had been less irritable, would have been the greatest painter that ever lived, or even that he would have surpassed the grace, feeling, and dignity of Reynolds, who most certainly had not 'risen to a degree of excellence in art superior to what had hitherto been displayed,' is, in our opinion, not less idle than to assert that Nat Lee, if he had not been mad, would have equalled Shakespeare, or that Sir Joshua, if he had not been deaf, would have been superior to Michael Angelo. We do not mean to say that Romney was without grace, feeling, or dignity; he had, on the contrary, a very considerable portion of these essential qualities: but Mr. Hayley would have proved himself a much more judicious biographer, if he had refrained from comparative criticism, and rested the fame of his friend on the firm basis of his positive excellences.

Romney was, unquestionably, one of the best colourists of the modern school; there is, in his best painted pictures, a subdued glow, a chastened richness, and a solidity of colour, beyond which we can scarcely conceive it possible for the powers of art to go. His treatment of a certain description of subjects, such as the Infant Shakespeare, Milton and his daughters, Newton and the prism, is admirable. The latter picture, indeed, we have never seen: but a respectable engraving from it decorates the present volume; and we can easily conceive that the rich and deep shadows and reflections, the play and mixture of the solar and prismatic lights, must produce an effect at once original and enchanting. Mr. Flaxman is quoted in the present volume, as delivering a high eulogium on Romney's talents for the 'sublime and terrible;' and as referring to the cartoons of Atossa's dream, and the appearance of the Ghost of Darius, in support of it. How far the praise in these particular instances is merited, as we have never seen the pictures, we are not qualified to pronounce; but, judging from what we have seen, we should feel some hesitation in regarding Mr. F.'s opinion as decisive. The Cassandra, one of the sublimest subjects that a painter could choose, Romney has most completely misconceived. In the attitude and motion of the figure, there is nothing of supernatural agitation; the expression of the countenance is that of simple astonishment; and possesses not a trace of inspiration, or any of the deep workings and ghastly visions of the prophetic spirit,

Romney's talent for composition was limited: he seldom succeeded in grouping more than three figures; but of his skill in the management of this number, his Infant Shakespeare, neatly but feebly engraved in the work before us, is an admirable instance. Mr. Hayley has estimated this truly *Correggiesque* production very justly, notwithstanding he has ushered in his criticism with a little needless magnificence.

'Were I required to declare what particular picture among the finished works of Romney, I regard as the most excellent, I should say, without hesitation, his Infant Shakespeare nursed by Tragedy and Comedy. Romney in this performance has rivalled the tenderness of pencil, and the graceful sweetness of expression, that he greatly admired in his favourite Correggio.'

Romney was a more than ordinary master of expression, though the single heads, given as embellishments to the present work, are not well selected, if meant as illustrations of his skill in this branch of his art. We have already censured the head of Cassandra; the character of the Saviour's countenance is, no doubt, designed for calm and dignified self-possession, but to us it expresses nothing but vacuity and nonchalance. In the head of Miranda, there is great want of terseness in the markings of the features; it might represent extremely well a stage songstress enacting Crazy Jane; but certainly is not the lovely, sympathetic, and interesting daughter of Prospero.

Art. IV. *The Modern Preceptor;* or, a general Course of Education; containing introductory Treatises on Language, Arithmetic, Bookkeeping, Algebra, Geometry, Geography, Astronomy, Chronology, Navigation, Drawing, Painting, &c. Agriculture, Geology, Moral Philosophy. For the Use of Schools, illustrated with Plates and Maps. By John Dougall. 2 vols. 8vo. pp. viii. 1094. plates and maps 26. Price 1l. 4s. Vernor, Hood, and Co. 1810.

AMONG the numerous books which obtain an extensive circulation in virtue of their *title*, whether they deserve it or not, we are frequently called to notice those which are intended to gratify the desires of a multitudinous class in this country, who wish to possess a library in a single work. These comprehensive performances are as diversified as the tastes and capabilities of their admirers. The humblest sort of literary readers, perhaps, are the shepherds in some of our grazing counties, who are accustomed to beguile the time sometimes by piping to their flocks, and sometimes, quietly seated under a hawthorn-bush, by digesting fragments of intelligence out of "The Young Man's best Companion." The master of a village charity school gives all the encouragement in his power to a similar passion for literature, when

he presents to a favourite *élève*, on the completion of his scholastic studies, "Fenning's Book of Knowledge," or "Imison's School of Arts." Then comes the rural carpenter or bricklayer, risen, towards the close of a life of honest industry, into a kind of architect, who wishes to set off his eldest son well in the same pursuit; and who, recollecting the labour and difficulty with which he 'cut through rocks,' to obtain his own scanty pittance of knowledge, resolves to point out to his hopeful offspring an easier path to more abundant treasures, and therefore, after a suitable display of hortatory eloquence, gives him one of those encyclopædal or pantological storehouses of information, with which the present age is beyond all former precedent so liberally favoured. Other tastes are gratified by corresponding modifications in title or price; but still, in a very great proportion of those who neither estimate reading as a part of their professional vocation, nor read for mere amusement, the grand inducement to purchase, is the desire of possessing, in what the purchaser may deem a moderate compass, a fund of information on every topic which is conceived to be worth knowing.

With a reference to this prevalent disposition, and with a desire of directing it into the most useful channel, Robert Dodsley published, in 1748, his "Preceptor, or General Course of Education,"—comprising the subjects of reading, speaking, and writing letters; arithmetic, geometry, mechanics, architecture; geography and astronomy; chronology and history; rhetoric and poetry; drawing; logic; natural history; ethics; trade and commerce; laws and government; human life and manners. Sixty years ago this course included, with the exception of classical learning, almost every thing essential in a system of polite education. The various parts were executed with great accuracy, judgement, and taste, some of them, indeed, being drawn up by Johnson and Burke; so that Dodsley's Preceptor soon became a kind of text-book: its treatises were introduced—as the best that could be found for such a purpose—under their respective heads into several Encyclopædias; and long before puffing and thrusting works into circulation had grown into a system, eight large editions of this respectable performance were sold.

With such a prototype before him, and against such a competitor for utility and fame, Mr. Dougall presents himself to public notice. In general, however, when the subjects are the same, we decidedly give the preference to the method pursued in the original work;—for Mr. Dougall, it should be observed, professes to have 'compiled his treatises *anew* for the present purpose', with the exception of the excellent system of *Moral Philosophy*, which is acknowledged to be ex-

tracted from the earlier Preceptor. We prefer, too, Dodsley's *selection* of subjects; though, in our opinion, even his work is open to some objections Both the editors seem to have quite mistaken the purpose for which such performances are fitted. Instead of being 'designed for the higher classes in schools', they are unfit not only for the 'higher' classes, but for *any* class in such seminaries. The method of treating the subjects is commonly verbose, minute, and circumstantial: and while the rules, theorems, or facts, are much too few, the illustrations are by far too redundant and prolix to be advantageously employed where the pupil has the benefit of a living preceptor When every difficulty can be explained, every adequate illustration supplied, every thing that perfects the theory or facilitates the practice suggested, *viva voce*, as the varying capacities of pupils may render necessary—such interruptions to the regular progress, will always be found intolerably irksome and impertinent. What master of a school would put into the hands of his scholars a treatise of arithmetic, in which two pages are employed to develope the operation of adding up a bill-of-parcels of seven articles? Such, notwithstanding, is the space allotted to an example of this sort in Mr. Dougall's Preceptor: and many other subjects equally interesting, are despatched with similar conciseness. Without regarding, however, the wordiness of these preceptors, we are quite satisfied that such multifarious collections are much less suited to school-boys, than to young men after they have quitted the seminaries at which they have been instructed. It would then, obviously, be desirable for them to possess a work of portable size, and uniformly perspicuous and accurate in its style and statements; in which they should find correct outlines of systems, hypotheses, and theories, and copious summaries of precepts, maxims, propositions, and facts; which should in short comprehend the substance of a liberal education, remind them of what they had derived from a living *preceptor*, and refresh their memories by a cursory perusal, when otherwise the essential parts of the truths they had been taught might be imperfectly recollected or entirely forgotten. According to this notion of a "Modern Preceptor" intended for *general* use, although we could willingly dispense with a treatise on navigation, yet we should not be perfectly satisfied if it did not comprize, besides the topics introduced by Mr. Dougall, at least those of chemistry, electricity, magnetism, mechanics, hydrostatics, optics, philosophy, notation and general principles of music, zoology, laws and government. These are subjects, of which it is now expected that almost all persons, above the lowest class of artisans, should have some knowledge: they form

substantial branches of every liberal plan of education, and ought doubtless to be recollected when that active life commences, to which education can only be considered as preparatory.

It is time, however, to pay some attention to the qualities of the Preceptor with which we are furnished by Mr. Dougall. The work commences with an Introduction of 42 pages, in which are described the objects of education, the departments of knowledge which it ought to include, the relative advantages of public and private education, the modifications of practice necessary in educating males and females, &c. This disquisition is sensible, and moderately correct in point of moral sentiment. We were pleased, in particular, to find the author speaking of *novels* in the following terms:

'Were it possible that any advice could have so much influence, we would strive to persuade our countrywomen and countrymen too, to banish from among them the modern tribe of *Novelists*, the propagators of *false taste, false feeling, and false morality*, with no less determined severity than that with which Plato excluded the poets from his ideal republic, or that with which the converts to Christianity, mentioned in the Acts of the Apostles, condemned their magical volumes to the flames. Unhappily, novels and plays are *almost the only species of reading, in which the young people of the present age take delight;* and nothing has contributed more effectually to bring on that dissipation and dissoluteness of manners, which so much prevail among all classes of the community." Vol. I. p. 27.

The first chapter, in three divisions, relates to Language. The author's remarks on the origin and nature of different languages are very meagre and superficial: several of the old, vague, conjectures respecting the invention of alphabetic characters being faithfully recorded, while the hypothesis very plausibly maintained by Gilbert Wakefield, Dr. Adam Clarke, and some others,—that they were communicated by the Divine Being to Moses at Mount Horeb—is passed over without notice. The treatise on English Grammar, however, we readily acknowledge, is one of the best we ever read; and it is with peculiar pleasure that we assign to Mr. Dougall the full measure of merit due to him on this point. It is not every one who could compose so excellent a treatise; nor is it every one, who, like Mr. Dougall, would transcribe it *verbatim*, with the omission of some of the notes, from *Bishop Lowth's Grammar*, and this without the faintest shadow of an acknowledgement!

We know not whether our author has been equally scrupulous with regard to the arithmetic and book-keeping, or whether they are *bona fide* of his own production. We incline towards the latter supposition; and are therefore sorry we can-

not commend this part so highly as the treatise on grammar. Many of the rules of arithmetic are entirely omitted; and those which are retained are very clumsily taught. Thus, the division of 323*l.* 7*s.* 9¾*d.* by 9, which every school-boy would effect in a single line, is made by Mr. Dougall to fill a page; and most of the other arithmetical operations are performed with equal brevity. The book-keeping contains short systems according to *single* and *double* entry, succeeded by brief remarks on bills of exchange.

The introduction to Algebra is compiled, we presume, by one who knows very little of the subject; on which account we find the less reason to regret that it does not embrace rules for the management of algebraic fractions, or surds, or progressions, or series, or proceed higher than quadratic equations. It contains, notwithstanding, several discoveries that are highly splendid and ingenious:—such as that $6x - 9x = 3x$; $4 \times 4 = 16 + 8 = 6 \times 4$; $z = z - 9$, &c. &c.; (see pp. 334, 345, &c.)—and in consideration of these valuable improvements in the doctrine of proportion, our author may be safely indulged in the 'hope that his instructions will be found of considerable utility.'

Under the head of Geometry, we are told that '$\sqrt{A^2}$ is the square root of A, and $\sqrt{a+m^3}$ means the cube root of the sum of the quantities a and m.' The propositions in this treatise amount only to 41, of which rather more than half are *theorems*, the rest *problems*. Such a limited number cannot possibly comprize half that are useful.

The Trigonometry is dilated as unnaturally as the Geometry is compressed; yet the treatise is confined to *plane* trigonometry. The cases are divided into eight; four being appropriated to right angled triangles, and four to oblique ones. Has Mr. Dougall yet to learn, that the whole of plane trigonometry and indeed of rectilineal polygonometry, so far as it is determinable, may be comprized distinctly in *three* cases only? After all, notwithstanding the minuteness of his subdivision, Mr. D. takes no notice of the ambiguity in the case when two sides and an angle opposite to one of them are the given parts.

'Practical Geometry,' (by which our author means 'the mensuration' of heights and distances by plane trigonometry') and the mensuration of superficies and solids, we find despatched in a manner very imperfect and unsatisfactory. Some of the most useful rules and tables are omitted; as, the short rules for ellipses and for the area of a triangle when the sides are given; the compendious rules for the solidity of pyramidal frustums, the tables for the areas of regular polygons, &c.

The treatise on land-surveying, is equally defective, and

equally distant from the most approved practices of modern surveyors. Some instruments of great utility are not described, or even mentioned; and nothing but the grossest operations are adverted to: yet the author must treat his readers with a description of the chain employed by the late General Roy, in ascertaining the distances between the meridians of Greenwich and Paris! This description we had intended to transcribe; but on a close inspection we find it is nearly unintelligible.

Mr. Dougall's second volume commences with an introduction to Geography, occupying 212 pages; of which, on the whole, we are inclined to speak more favourably than of any thing which precedes it. If the discovery we have made relative to the English grammar had not occasioned a little scepticism, as to the originality of any portion of the publication before us, we should say that Mr. D. seems better qualified to write on the subject of geography, than on any other he has thought proper to discuss. In this system of geography, the descriptive part, which is as usual divided into four grand portions, is preceded by observations on the shape and dimensions of the earth, definitions of the principal lines and circles referred to by geographers, definitions of geographical terms, such as isthmus, peninsula, &c., remarks on the nature of tides, winds, &c., tables of the heights of mountains, and of the latitudes and longitudes of places. The table of the heights of mountains, seems, on the whole, pretty accurate. The highest mountains in England, are Whirnside, 4052 feet; Ingleborough, 3987; Pennygant, 5930; Crossfell, 3839; Skiddaw, 3380; Snowdon, 3450; Mount Battoch, 3465; Pendlehill, 3411; Helvellyn, 3324. In Scotland, the highest mountain is Ben Nevis, 4387 feet. In Ireland, the highest is Slieve Donard, 3150. In France, Puy de Sansy, 6300 feet. In the Pyrences, Mont Perdu, 11000. In the Alps, Mont Blanc, 15662. In Italy, Monte Velino, 8397. In the Tyrol, Glochner, 12130. In Germany, Lomnitz, one of the Carpathian mountains, 8640. In Norway, Swukker, 9000. In Sicily, Ætna, 10700. In Iceland, Hecla, 5000. In Russia, Panda, 4512. In the Canary Islands, Peak of Teneriffe, 11424. In North America, White Mountains, 4000. In Jamaica, Blue Mountains, 7431. In South America, Chimboraço, 20608, the highest known; Cotopaxa, 18600; Tunguragar, 16170; Corazon, 15808; Pichinca, 15552.

Mr. Dougall states that the greatest depth of the sea, 'which has ever been measured is 5346 feet; and its mean depth has been calculated at about 13000 feet:' but he has neither noticed the remarkable and well authenticated circumstance, that the Caspian sea is 306 feet lower than the level of the surface of the main ocean; nor recorded the curious observations of Schroeter on the comparative heights of the mountains on the

earth, moon, and Venus. Instead of this, he has found that the moon which is about 39 times smaller than the earth, is oppressed with mountains more than 4000 toises high, (Chimboraço, by the way, is not much higher than 3000); and that Venus itself, the fairest of the planets, which is less than the earth by a ninth, is actually troubled with protuberances of 23000 toises!

The table of terrestrial longitudes and latitudes given in this work, is tolerably extensive; but we fear it is not very accurate. Amsterdam, for instance, is placed, by Mr. Dougall, in lat. 52° 21′ 56″ N., lon. 4° 50′ 30″ E; whereas in Dr. Maskelyne's Requisite Tables, the latitude is 52° 22′ 45″ N., lon. 4° 45′ 30″ E.—the difference in longitude between the two tables being 5 minutes. Thus also, Berlin in Mr. Dougall's tables is in lat. 52° 31′ 30″ N., lon. 13° 23′ E.; in the R. T. the lat. is 52° 32′ 30″ N, and the lon. 13° 26′ 15″ E. Cadiz, in the Modern Preceptor, lat. 36° 31′ N., lon. 6° 17′ 35″ W.; in R. T. lat. 36° 31′ 7″ N. lon. 6° 11′ 50″ W. Eddystone Lighthouse, in Dougall, lat. 50° 10′ 55″ N. lon. 4° 15′ 3″ W.; in R. T. lat. 50° 8′ N., lon. 4° 24′ W. Hague, in Dougall, lat. 52° 3′ 13″ N., lon. 4° 16′ 25″ E.; in R. T. lat. 52° 4′ 10″ N. lon. 4° 17′ 30″ E. Lizard, in Dougall, lat. 49° 57′ 56″ N., lon. 5° 11′ 18″ W. in R. T. lat. 49° 57′ 30″ N. lon. 5° 15′ W. Assuming as we do the superior accuracy of the Requisite Tables, it will be found that the positions of the above-mentioned places, as given by Mr. Dougall, vary from 4 to 7 *miles* from the truth! and as these places were examined at random, we have no particular reason for supposing that the remainder of the table is more correct.

Our author has taken some pains to incorporate in their proper places, the results of the most careful estimates of the population of different countries and towns. Some of these, we doubt not, will prove interesting to many of our readers. We shall begin with England and Wales, the population of which jointly is stated at 8, 876, 980, and the acres of land on the surface at 37,909,455.

'The following is a statement of some of the principal towns of England, arranged according to their population in 1800. London, 864,845 Inhabitants. Manchester, 84,000. Liverpool, 77, 653. Birmingham, 73,670. Bristol, 63,645. Leeds, 53,162. Sheffield, 45,000. Plymouth, &c., 43,194. Norwich, 36,854. Portsmouth, &c. 32,166. Bath, 32,000. York, 30,032. Hull, 29,516. Nottingham, 28,861. Newcastle (Northd.), 28,366. Exeter, 17,398. Leicester, 16,953. Coventry, 16,034. Chester, 15,052. Dover, 14,845. Yarmouth (Norfolk), 14,845. Shrewsbury, 14,739. Sunderland, 12,412. Oxford, 11,694. Colchester, 11,520. Worcester, 11,352, Ipswich, 11,277. Derby, 10,832. Carlisle, 10,221. Lynn, 10,096. Cambridge, 10,087. Rippon, 9,032. Lancaster, 9,030. Canterbury, 9,000. Southampton,

7,913. Salisbury, 7,668. Gloucester, 7,579. Durham, 7,530. Lincoln, 7,398. Northampton, 7,000. Hereford, 6,828. Winchester, 5,826. In the year 1700 the whole population of England and Wales was estimated at 5,512,900, and in 1750 at 6,523,000; the population of London in 1700 was 674,350, and in 1750 only 676,750; proofs, even after due allowance is made for the imperfection of former enumerations, of the great increase of the population of England and the capital.' Vol. II. pp. 55—6—7.

Since the census of 1800 was taken, the population of some of the larger towns is increased still farther: thus Manchester is now estimated to contain 90,000 inhabitants, and Liverpool more than 100,000. Norwich, on the contrary, has diminished; its present number of inhabitants being about 34,000, while in 1770 they exceeded 64,000.

Scotland contained 1,607,760 inhabitants at the beginning of the present century.

'The following Table contains a statement of some of the principal towns in Scotland, arranged according to their population in 1801. Edinburgh, 82,560. Glasgow, 77,385. Paisley, 31,179. Dundee, 26,084. Aberdeen, 17,797. Greenock, 17,458. Perth, 14,878. Dunfermline, 9,980. Falkirk, 8,838. Inverness, 8,732. Kilmarnock, 8,079. Montrose, 7,974. Dumfries, 7,288. Campbeltown, 7,093 Hamilton, 5,908. Ayr, 5,492. Brechin, 5,466. Stirling, 5,256. Rothsay, 5,231. Alloa, 5,214. Forfar, 5,165. Aberbrothick, 4,943. Lanark, 4,692. Irvine, 4,584. Cupar (Fife) 4,463. Elgin, 4,345. St. Andrews, 4,203. Kelso, 4,196. Haddington, 4,049. Dunbar, 3,951. Jedburg, 3,834. Linlithgow, 3,594. Banff, 3,571. Kirkcaldy, 3,218. Dunse, 3,057. Kirkwall in Orkney isles, 2,621. Lerwick in Shetland isles, 1,706. The population of Scotland has been progressively increasing for many years past; thus the county of Fife already mentioned, which in 1801 possessed 93,743 inhabitants, in the year 1755, contained only 81,570, indicating an augmentation of 12,173 persons In the same year, 1755, the inhabitants of Edinburgh were computed to be 57,195, but in 1801 they amounted to 82,560, and in this year (1808) they are estimated at upwards of 90,000. Glasgow, which in 1707, when the union took place between England and Scotland, contained only 14,000 people, in 1791 contained 41,777; and in 1806 the inhabitants were computed to be 86,630, having more than doubled in fifteen years.' Vol. II. 67—8.

'The population of Ireland has been very variously stated, some authors allowing only three millions and a half, whilst a late well-informed writer estimates the number of inhabitants in 1804, to be nearly five millions and a half. The following list contains an estimate of the population of some of the principal towns. Dublin, 170,000. Cork, 80,000. Limerick, 50,000. Waterford, 35,000. Belfast, 20,000 Kilkenny, 16,000. Dundalk, 15,000. Galway, 12,000. Wexford, 9,000. Kinsale, 8,000.' Vol. II. p. 80.

'Five-and-twenty years ago, in the best days of the royalty, Paris was reckoned to contain about 100,000 inhabitants less than London; but by an enumeration made in 1803, the population was found to be only 547,756.' Vol. II. p. 115.

The inhabitants of Spain are estimated at between 11 and 12 millions. Madrid, the capital, contains about 165,000.

'Toledo, once the chief town of the country, but now much decayed, is romantically seated on a rock, nearly surrounded by the Tagus, and contains about 25,000 people. Barcelona, a rich trading port on the Mediterranean, contains 100,000 inhabitants; Saragossa, on the Ebro, about 40,000; Valencia, delightfully situated near the Mediterranean, contains about 70,000; Grenada, celebrated for the remains of Moorish magnificence, has a population of 80,000; Seville, an ancient city, contains about the same number; Cadiz, the grand resort of traders from all quarters, as well as the chief station of the navy, containing 70,000 people, is singularly situated at the extremity of a long sandy neck, inclosing one of the most commodious havens in Europe; Malaga, noted for the wines which grow in its neighbourhood, possesses a population of 40,000.' Vol. II. p. 135.

Speaking of the United States of America, the author says:

'According to a numeration made in 1801, the population of the several United States, including the slaves, who are chiefly to be found in the southern states, was as appears in the following Table. District of Maine, 151,719. Vermont, 154,465. New Hampshire, 183,858. Massachussets, 422,845. Rhode Island, 69,122. Connecticut, 251,002. New York, 586,203. New Jersey, 211,149. Pennsylvania, 602,365. Delaware, 64,273. Maryland, 349,692. Virginia, 886,149. Kentucky, 220,960. North Carolina, 478,103. South Carolina, 345,491. Georgia, 162,684. Tennassee, 105,602. Ohio, 45,365. Total, 5,291,047. Some idea of the rapid increase of the population of the United States may be formed by comparing this total with that of 1791, which amounted only to 3,925,253, the augmentation in ten years exceeding one-third of the number in 1791. In 1801, the number of slaves in the whole Union was calculated to be 894,452.' Vol. II. pp. 197—8.

Mr. Dougall's chapters on Astronomy and Chronology, are mere outline sketches, very barren of useful information, drawn up in a manner extremely unscientific, and not at all comporting with the present state of those interesting departments of knowledge. Had our author taken the Chronology and History from Dodsley's Preceptor, simply throwing them out of the dialogue form, this part of his performance would have been far more valuable. The treatise on Navigation is necessarily superficial and imperfect: for having omitted spherical trigonometry, Mr. Dougall cannot be supposed to treat of great circle sailing, or to solve any of the important problems of nautical astronomy. Our author would have shewn his prudence in suppressing this chapter entirely.

The chapter on Drawing, Painting, &c. is in great measure that given in Dodsley's Preceptor, 'only adapted,' as Mr. Dougall expresses it, 'to the present state of knowledge.' This adaptation to present circumstances is rather curious. Mr. Dougall seems to be favoured with peculiar talents for the

employment; and we shall beg leave to do some sort of justice to them by introducing a few specimens In Dodsley's Preceptor, the 5th direction respecting *Drapery* is as follows: —" Folds in general should be large, and as few as possible. However, they must be greater or less according to the quantity or quality of the stuffs of which the drapery is supposed to be made. The quality of the persons is also to be considered in the drapery. If they are magistrates they ought to be large and ample; if country clowns or slaves they ought to be coarse and short; if ladies or nymphs, light and soft."— But all this was said 60 years ago :—observe now, the singular dexterity with which our author 'adapts it to the present state of knowledge' in the department of drapery.

'5. In general, folds should be as large as possible, and few in number: adapting them however to the nature of the stuff of which the drapery consists, and also to the rank and condition of the persons meant to be represented; if they are magistrates or philosophers, the drapery ought to be large and ample; if peasants or slaves, coarse and short; if ladies or nymphs, light, soft, and airy.' Vol. II. p. 342.

If Mr. Dougall finds in Dodsley, " The passions, says M. Le Brun, are motions of the soul," he skilfully improves it into, " the passions are, to use customary language, motions of the soul." If Dodsley transcribes " a short moral account of them from Dr. Watts," our author infers, without loss of time, that a 'short account of them drawn from the writings of Dr Watts' (which he has probably never read) '*must* be useful to the young artist.' If Dodsley has it, " the head, says Mr. Depiles, contributes more to the expression of the passions, than all the other parts of the body put together;" Mr. Dougall is sure to say 'the head, it has been observed,' &c.; and so on, copying faithfully every sentiment, and every direction, yet carefully abstaining from a single acknowledgment. Mr. Dougall, however, has omitted the useful sketches of flowers and landscapes given by his predecessor; while, on the other hand, he presents the reader with some precepts relative to perspective and painting, as well as the following account of the principal kinds of engraving.

'Engraving is executed on various substances, metals, stone, wood, glass: that on plates of copper is generally understood, when engraving is mentioned. This consists in forming concave lines, on a smooth surface of copper, conformably to some delineated figure or design, by means of either a sharp cutting tool, or of some corroding solvent liquid, so as to render the plate capable, when charged with any coloured fluid, of imparting by pressure an exact representation of the figure or design to paper or other proper substance.

'Of engraving there are many varieties, such as the following, viz.

'1 Engraving in strokes with a sharp pointed tool; the copper-plate being first covered with a composition or ground, and the strokes after-

wards corroded with aquafortis; this is termed *etching*. The ground is composed in different ways, but commonly of pure wax, mastic, bitumen and amber; these substances are reduced to powder and melted over a slow fire, they are then poured into water to consolidate, and made into balls for use. When the ground is to be applied, the copper-plate is heated, but so as not to be smoked; a ball of the composition tied up in a piece of thin silk is then rubbed over it, observing that the composition be as equally thick as possible in every part of the plate. The ground is next smoked by holding it over a lamp; and when the plate is cold, the outlines of the print or drawing may be traced on the ground These outlines are obtained by applying on the ground the back of the print, &c., previously rubbed over with red chalk, flake white, or blacklead in powder or any other substance that will readily yield a legible mark; then with a blunt needle trace lightly all the outlines, the shadows, &c &c. of the drawing. When this operation is finished the drawing is removed, and the plate is ready for etching, which is performed by tools nearly resembling sewing needles, but stronger, and inserted into handles, the points being of various sorts for the different parts of the work. With these tools the etcher, following the outlines he has traced, penetrates through the ground to the copper, making the strokes stronger or fainter conformably to the lines in the original drawing or print. When the etching is finished a border of soft wax is raised all round the work on the plate about an inch in height, and some aquafortis mixed with water is gently poured on the plate, when it will soon begin to corrode the copper in the strokes made through the ground. When the corrosion or *biting*, as it is termed, is supposed to be sufficient on the fainter parts, the aquafortis is poured off and the plate washed with water and dried; that part of the ground being scraped away the copper may be examined. When the fainter parts of the work are sufficiently bitten, they are stopped up with a proper varnish, and the aquafortis is again applied to excavate the remaining stronger parts of the etching. By heating the plate, the border and ground are easily removed, the plate cleaned, and any defects supplied by means of a graving tool.

'2. Engraving in strokes with the graver alone, unassisted by aquafortis. —In this species of engraving the design is traced with the dry point, (which is a sharp tool,) upon the plate, and the strokes are cut in the copper by the graver: this is generally called engraving with the tool and dry point only.

'3. In strokes, but which are first etched with aquafortis, and then finished with the graver, by which the two former methods are united. This mode is the most commonly practised, and has also the best effect.

'4. In dots without strokes, which are performed with the point upon the wax or ground, and then bitten in with aquafortis as in etching; but these dots are afterwards softened and harmonized by means of the graver making small additional dots between them. This mode is sometimes executed with the graver alone, in the carnations and other finer parts of portraits.

'5. In dots which, like the foregoing, are first etched, and afterwards harmonized with the dry point assisted by a little hammer, in-

stead of the graver, for which reason it is termed *opus mallei*, hammer-work; but this method is now nearly exploded.

'6 In *mezzotinto*, which is performed by covering the plate with a strong dark ground or deep shade, by means of a toothed tool, and corroding the dots with aquafortis. The parts which are to be light are then rendered more or less smooth by the scraper, according to the degrees of illumination they are to represent.

'7. In *aquatinta*, a mode of engraving lately invented, but now brought to great perfection in this country: in this the outline is first etched, and afterwards the copper is corroded in such a manner, that an impression from it exhibits the appearance of a colour or tint laid on the paper itself, or of a drawing in Indian ink. This is accomplished in various ways, by covering the copper with some substance which assumes a granulated form, thus preventing the acid from acting on the copper in the places where its grains adhere to the plate; and consequently the copper is but partially corroded. The more minute are the particles of the grain, the more nearly will the impression resemble a drawing of Indian ink; but the larger the particles are, the more distinct will be the granulation.

'8. Engraving on wood is performed with one block, or with several. When one block of wood is used, the design is traced on it with a pen, and those parts corresponding to the lights or whites of the design are carefully hollowed out; the letter-press printers afterwards employ this block in the same way as they do the types in printing a book. When two, three, or more blocks of wood are employed, the first has the outline cut upon it, the second contains the darker shadows, the third the shadows terminating on the lights: these are all used in succession, each print receiving an impression from every block. This mode of engraving was designed to represent the drawings of the old masters of painting.

'Of all the foregoing modes of engraving, the most antient is that on wood, or rather the earliest impressions on paper were taken from carved wooden blocks. For this invention the world is probably indebted to the makers of playing-cards, who practised the art in Germany, about the beginning of the 15th century; the earliest date of any wooden cut is 1423. Germany also had the merit of producing the first prints from engraved copper about the year 1450; the earliest date, however, is only in 1461.' Vol. II. pp. 378—381.

There is one particular connected with the plates accompanying this and most other treatises on drawing, which to us appears strongly reprehensible; and against which therefore we shall here enter our formal protest, though at the awful risk of being called gothic, and tasteless, and puritanical, and over-righteous. We alluded to the large, whole-length, naked figures of Herculeses, Apollos, Venuses, &c. exhibited as specimens for the pupil to copy. To us the study of these subjects appears scarcely compatible with the growth, if indeed with the existence, of that purity of mind and genuine delicacy, which are confessedly the brightest ornaments of youth: and we can assign no reason why the practice has

not been strongly and repeatedly objected to, except the difficulty of arguing or even stating the objection, without some offence against the very principle on which it is made.

We are as anxious as Mr. Dougall, that young ladies should be taught to draw, at least such of them as have a natural turn for the art; and we therefore regret the more, that we know of no book of instructions, which they could look even cursorily through, without having their faces "rosy'd over with the virgin crimson of modesty," and which they could ever sit down to *study*, without having previously contrived how to hide it easily, if a friend should accidentally enter the room.

Representations which are injurious to mental delicacy, can never be proper subjects of imitation for a youthful, and more especially for a female pencil. There does not appear, indeed, one sufficient reason why so objectionable a branch of the art should be so indiscriminately studied by the unprofessional scholar; and instances are not wanting, in which the scientific artist has been drawn aside to neglect propriety of treatment, and truth of representation—to sacrifice in short all the finer beauties and chaster graces of painting, merely for the purpose of flattering the passion for nudity, and indulging in an ostentatious and unseemly display of anatomical skill. It is not necessary to our present purpose, to mention the baneful effects which *drawing from the life* at the Royal Academy is but too well known to produce on the character of students in general.

We do not mean, by the preceding remarks, to attach any peculiar blame to Mr. Dougall, who without reflection, perhaps, has given into a received custom. Our animadversions are pointed at the practice itself, which, from mature consideration, we are satisfied is a needless and pernicious one; and which, as far as lies in our power, we would gladly contribute to abolish.

With respect to the remaining treatises, that on Architecture (or Agriculture, to borrow a various reading of the title page), as it extends to the prodigious length of ten pages, may naturally be expected to discuss the subject on a scale uncommonly comprehensive, and in a manner particularly satisfactory. The chapter on Geology, however, contains some useful information, although not delivered in the most received technology; our author being indeed so far behind-hand in his chemistry, as to remain unadvised even of the number of the metals. The Moral Philosophy, taken with acknowledgement from Dodsley's book, contains so much to admire and so much to blame,—is so classical in its style, and so confused in its metaphysics—that we should be induced to give it a close examination, had we not already exceeded our appropriate limits. We

shall, therefore, conclude with a quotation, in which the advantages of the Christian scheme, and its connection with morality, are ably though briefly traced:

'On reviewing this short system of morals, and the motives which support and enforce it, and comparing both with the Christian scheme, what light and vigour do they borrow from thence? How clearly and fully does Christianity lay open the connections of our nature, both material and immaterial, and future as well as present! What an ample and beautiful detail does it present of the duties we owe to God, to society, and ourselves, promulgated in the most simple, intelligible, and popular manner: divested of every partiality of sect or nation; and adapted to the general state of mankind! With what bright and alluring examples does it illustrate and recommend the practice of those duties; and with what mighty sanction, does it enforce that practice! How strongly does it describe the corruptions of our nature; the deviations of our life from the rule of duty; and the causes of both! How marvellous and benevolent a plan of redemption does it unfold, by which those corruptions may be remedied, and our nature restored from its deviations to transcendent heights of virtue and piety! Finally, what a fair and comprehensive prospect does it give us of the administration of God, of which it represents the present state only as a small period; and a period of warfare and trial! How solemn and unbounded are the scenes which it opens beyond it: the resurrection of the dead, the general judgment, the equal distribution of rewards and punishments to the good and bad; and the full completion of divine wisdom and goodness in the final establishment of order, perfection, and happiness!—How glorious then is that scheme of religion, and how worthy of affection as well as of admiration, which, by making such discoveries, and affording such assistance, has disclosed the unfading fruits and triumphs of virtue, and secured its interests beyond the power of time and chance!' Vol. II. pp. 575—6.

Art. V. *Select Idylls;* or Pastoral Poems, translated from the German of Salomon Gessner. By George Baker, A. M. Post 8vo. pp. 256. Price 7s. Longman and Co.

THE name of Gessner is well known in this country by a barbarous translation of the Death of Abel, which nothing but the piety of the sentiments, and the heart-rending interest of the story, could have made popular in its grotesque English dress. As a writer of pastorals, Gessner has obtained, and justly obtained, a high reputation. In this sheep-walk of poetry he carries his crook more gracefully, and tunes his reed more sweetly, than any modern Arcadian swain. He is pre-eminent for easy simplicity of style, lively description, delicate sentiment, and a certain elegant morality half-pagan, and sometimes "almost Christian." The present volume contains a translation of some of the author's best Idylls, originally composed in a free and florid prose, which suits the German language exceedingly well, but can hardly be rendered

tolerable in English. Gessner was so justly conscious wherein the secret of his power lay, that he deliberately adopted the unfettered form of prose, enriched with all the licence and luxuriance of poetry, that he might at all times have full liberty to clothe his thoughts in the exact terms he liked best, without restriction or redundance,—so that they never should be crippled by compression nor enfeebled by expansion, in order to accommodate the metre. But however advantageous this may have been to the author, whose peculiar excellence consisted in an apparently spontaneous felicity of diction, it would not avail his translator in a language that refuses to acknowledge the offspring of an illegitimate union between prose and poetry. We therefore commend Mr. Baker's judgement in choosing the form of verse for these translations; and we think few readers will be displeased with his execution, which, if neither very splendid nor very spirited, is on the whole fluent and respectable. We believe we have seen prose translations of a few of Gessner's Idylls; we can scarcely say that we read them; but we do "remember such things were, and were to us most" *nauseous*; for whatever may be thought of our taste by the lovers of Ossian, we prefer sober verse to "drunken prose," on either side of the Tweed.

The subjects of these pastorals are generally very pleasing, and varied as much as the monotony of this kind of poetry will well admit. Of course they are sometimes trifling, and occasionally ludicrous,—even when not intended to be so. In one instance, Mr. Baker has selected a piece, which in the original, and not less in the version, deserves a heavier censure than its puerility alone would provoke. Of this the translator seems conscious; and should his work reach a second edition, he will probably have the good sense to expunge it. We have only room for one specimen; and as connubial love is rarely the theme of poetry, we shall offer an extract from the first Idyll, *the Autumnal Morning*, wherein the amiable poet, under the character of a shepherd, assuredly intended to describe his own domestic happiness. We omit, however, the idle repetition of the couplet, which is not warranted by the original, and which turns the warm reality of the scene, and the vivid spontaneous expression of natural feeling, into cold, formal, Arcadian cant.

> " But doubly blest is he, who can divide
> His heart's best transports with a lovely bride,
> Like thee, dear object of my plighted vows,
> Whom every virtue, every grace endows.
> Since first I wooed thee to the nuptial bower,
> Daphne! thy love has sweeten'd every hour.

Our lives, like two soft flutes of equal frame,
Their airs, their measures, and their notes the same,
No sounds untrue their harmony destroy,
And all who hear their music thrill with joy.
Ne'er did my heart a secret wish disclose
That thy fond love fulfill'd not as it rose;
Ne'er did my heart with blissful ardour beat
But thy glad feeling made the bliss more sweet.
Grief flies the circle of thy loved embrace
As clouds of summer to the sun give place;
Since thou art mine, the gods of peace and love
Have fixed their temple here, no more to rove:
Order and neatness smile, and each design
Prospers, as blest of Heaven, since thou art mine.
Since Daphne first to Mycon's bower was led
Content and peace have blest his humble shed.

'"From thee all good a twofold charm derives,
My crops increase, my flock more fairly thrives,
Blest is my daily toil, and doubly blest
At day's decline the moments when I rest;
For then how lovely are thy cares, how dear
Each fond device my weariness to cheer.
Spring, summer, autumn, now delight me more,
And winter now has brighter joys in store
When wild y roars without the twilight storm,
Within, my little cot with love is warm;
And while thy side is fondly press'd to mine
And on thy cheek the blazing embers shine,
Though raging winds against my casements blow,
And all the world be one wide waste of snow,
Possessing thee I feel no wandering thought,
Feel that without thee all the world were nought.

'"Ye dear first pledges of our fond embrace,
Sweet smiles! where Daphne's growing charms I trace;
Source of my hopes, my children! as I gaze,
What transports to my soul your sight conveys.
'Twas Daphne taught those lips their first caress,
'Twas Daphne taught those lips their sire to bless:
What health and joy your blooming cheeks display!
Your infant sports, how innocently gay!
Live still the pride of Daphne's youth and mine,
Live and your smiles shall cheer our life's decline.
O when at close of day to this loved home
Tired with the labours of the field I come;
How swells my bosom at those jocund cries
Of infant mirth that from my threshold rise!
How sweet your little strife to lisp my name
Or climb my knees, some promised treat to claim,
Perchance of honied cates, or savoury fruit,
Or tools, that childhood's mimic toils might suit;
(Such toys your parent's busy hands design
At noontide while he tends the wandering kine,)

O, then, with rapture kindling at the sight,
To thy loved arms I rush, my soul's delight!
When soon thy kisses from my cheek dispel
Those tears which for parental fondness fell."
'Twas thus the swain his grateful spirit cheer'd
When lo! his love, his Daphne's self, appeared!
Fresh was her cheek and fair, that to the view
Like morning shone, suffused with softest dew.
On either arm a blooming babe she held,
And tears of transport on her eye-lid swell'd:
"O much-loved Mycon (Daphne said and sighed)
Attest my soul's high transport, share its pride:
Look on thy babes and me—our throbbing hearts
Would thank thee for the bliss thy love imparts."
'Ere yet her speech she ended, to his breast
The blushing group enamoured Mycon press'd.
Silence, surpassing every power of speech,
Declared the secret charm that softened each;
And he, whoe'er had seen them as they strove
Embracing and embraced in purest love,
Had felt this truth upon his heart impress'd:
The truly virtuous are the truly blest.'

Art. VI. *The Advantages of Knowledge to the Lower Classes;* a Sermon preached at Hervey-Lane, Leicester, for the Benefit of a Sunday School. By Robert Hall, A. M. 8vo. pp. 26. Price 1s. Button, London; Combe, Leicester; Deighton, Cambridge; James, Bristol; Annis, Norwich. 1810.

THOUGH this is not the most eloquent of the very few sermons that Mr. Hall has published, or the very many extraordinary ones that he has preached, yet it is of such a quality, that the perusal of this alone would be enough to excite wonder and regret that the author should have been able to content himself with publishing four sermons in ten years. About so long since, the first of these four sermons was received by a large proportion of the religious and of the ingenious part of the public, with a pleasure, which was not more imparted by its own singular excellence, than by the hope which it excited, and indeed the pledge into which it was construed, of larger contributions from the same author. Whether he did or did not prosecute that more systematic design which he then appeared to intimate, and which we are still willing to hope some future period will prove him not to have abandoned, the time subsequently elapsed has been amply sufficient, at any rate, for the composition, much at his leisure, of several volumes of sermons. And we cannot without regret reflect on the benefit that has been withheld by the inactivity of such a pen; on the elevation of devotional sen-

timent to which many serious minds would at times have found themselves raised; on the number of instances in which it is possible the unfortunate Christians, who have walled and imprisoned themselves within the most contracted limits of the most contracted theological system, might have been carried away from their enclosure in the talons of genius, in spite of all their struggles and outcries; on the impulse that might have been given to the recumbent intellects of some worthy preachers; on the decisive reply which parents, instructors, and friends, would have had to any complaints, from intelligent, but too lightly inclined young people, of dulness and common-place in religious books; and on the occasions on which at least a momentary silence might have been imposed, both on that pretended faith in religion which can yet cavil or sneer at the evangelical doctrines, and that profaneness or infidelity which makes light of revealed truth altogether. No excuse is derivable from the state of the department of modern sermons; for, in truth, though crowded in the most distressing manner in point of number and quantity, it is exceedingly in want of what Mr H. would have supplied, and therefore, we think, *should* have supplied;—unless he conscientiously feared to infringe a charter for this mode of public instruction in the hands of worthy, pious, but perfectly common-place sermon-writers, who, from having preached usefully to their neighbours, conclude their instructions to be indispensably necessary to contemporaries at the distance of a hundred leagues, and to posterity at the distance of a hundred years; of the dry calculating executors of each defunct incumbent, for part of whose chest of manuscripts the said executors have been told there may be a better market than the soap-and-candle-shop; of elegant classical moralists, differing, however, from Cicero in two things, in having much less energy, and in having *subscribed* an evangelical creed; of another set of moralists equally unanimated, less elegant, but more honestly avowing their rejection of that creed; of profane coxcombs, impatient to call a more extensive public, than that which they have addressed by voice, to cheer the courage, and witness the ecclesiastical impunity, with which they can scout the most essential doctrines of the institution to which they have solemnly declared their adherence, and of which they enjoy the rewards, or the spoils; and of *petit-maitres*, whose factitious sensibility and flimsy rhetoric would dress theology in the millinery of a fourth-rate modern novel. We cannot think there is any thing that ought to be esteemed sacred, in the privileges of this motley company of sermon-makers and sermon-mongers, even if they had attained an exclusive possession of the department; which however they have not,

there existing a small, an extremely small number, of a higher order of sermon-writers, who will be most glad to receive our author as their co-operator and chief.

The subject of his present discourse is not the most favourable for eloquence; since the most effective illustration of it would be by numerous, minute, and in great part homely details, and since the more general ideas to which a short sermon must be nearly confined are inevitably very trite. Scarcely any scope is afforded for the action of great reasoning powers. For what is there to combat? Who, except a person prepared to assert that rain, though a good thing enough for the shrubs and flowers of the parterre, is needless to such ordinary vegetables as grass and corn, will now be found to deny the utility, to the lower classes, of a little portion of that general and that religious knowledge, without which human creatures are savages and pagans? The necessity of knowledge to the virtue and happiness of these classes, has nearly taken its place in the number, happily now not small, of those obvious and universally admitted maxims which have ceased to be subjects of interesting discussion, purely by having become too evident to be controverted. There is, to be sure, a small remnant of advocates of popular barbarism, who would rather see young men wasting their time in idle sports, or both young and old men crowding and swearing round the ring of a boxing match or a bull-baiting, than quietly spending the same hours in reading instructive books. But these advocates are fast dropping off, and the time cannot be far distant when to discourage the communication of knowledge to the people would be thought as stupidly absurd, as to forbid them to plant potatoes. A doctrine, however, so obvious even as this, is sure to gain something by passing through such hands as those of Mr. H., who has confessedly the power, in an eminent degree, of making, if we may so express it, old subjects young again,—of detaining us with complacency on a familiar and worn-out truth, by means of an intellect which, apparently with little labour, often pierces far towards the deepest metaphysic of any subject, and an imagination which can immediately afterwards cover with flowers the place where he had cut his descent. One or two very short extracts will be all the compliment with which we can need to accompany the admonition, that he should not be so sparing of his sermons. In arguing the conduciveness of knowledge to the progress of Christianity, he cites an instructive fact from the primitive Christian history.

'With a condescension worthy of its author, this religion offers information to the meanest and most illiterate, but extreme ignorance is not a state of mind favourable to it. The first churches were planted in

cities, (and those the most celebrated and enlightened) drawn neither from the very highest nor the very lowest classes; the former too often the victims of luxury and pride, the latter sunk in extreme stupidity; but from the middle orders, where the largest portion of virtue and good sense has usually resided. In remote villages, its progress was extremely slow, owing unquestionably to that want of mental cultivation which rendered them the last retreats of superstition; insomuch that in the fifth century, the abettors of the ancient idolatry began to be denominated *Pagani*, which properly denotes the inhabitants of the country, in distinction from those who reside in towns. At the reformation, the progress of the reformed faith went hand in hand with the advancement of letters; &c.' p. 10.

While deploring the numerous instances of the inefficacy of religious knowledge, he represents to parents and teachers, in the following terms, that *some* good may, notwithstanding, be presumed, as a general result of judicious religious instruction.

'It is surely desirable to place as many obstacles as possible in the path to ruin; to take care that the image of death shall meet the offender at every turn, that he shall not be able to persist without treading upon briars and scorpions, without forcing his way through obstructions more formidable than he can expect to meet with in a contrary course. If you can enlist the nobler part of his nature under the banners of virtue, set him at war with himself, and subject him to the necessity, should he persevere, of stifling and overcoming whatever is most characteristic of a reasonable creature, you have done what will probably not be unproductive of advantage. If he is at the same time reminded, by his acquaintance with the word of God, of a better state of mind being attainable, a better destiny reserved, provided they are willing and obedient, for the children of men, there is room to hope that *wearied*, to speak in the language of the prophet, *in the greatness of his way*, he will bethink himself of the true refuge, and implore the spirit of grace to aid his weakness, and subdue his corruptions.' p. 20.

A little after he adds,

'Inculcate the obligation, and endeavour to inspire the love of that rectitude, that eternal rectitude which was with God before time began, was embodied in the person of his Son, and in its lower communications, will survive every sublunary change, emerge in the dissolution of all things, and be impressed, in refulgent characters, on the new heavens and the new earth, *in which dwelleth righteousness*.' p. 23.

Art. VII. *A short Treatise on the Passions, illustrative of the Human Mind.* By a Lady. 2 vols. 12mo. pp. 461. Price 6s. Crosby and Co. 1810.

WERE we thoroughly satisfied that this treatise was indeed what it professes to be—the genuine production of 'a lady'—our task in reviewing it would be excessively pitiable. But the truth is, we meet with so many and such grievous

violations of all those amiable qualities and retired virtues which are the characteristic attributes of the lovelier sex;—with such indelicacy of sentiment, and such affectation of solemn apophthegmatical gravity,—such boisterous pertness, and insufferable dogmatism;—our lady, in short, strides so tremendously, and speaks in a tone so horribly gruff, that we cannot for a moment allow her to plead the privilege of petticoats; and are persuaded that we should commit a much greater trespass against politeness by admitting so disreputable a plea, than by any castigation we could bestow upon his ladyship's performance. This, we are perfectly aware, is not the first time that a male writer has attempted to eradicate his whiskers, and smuggle himself into critical protection under a borrowed semblance. For our own part, however, with the open hearted Sir Hugh, we have always entertained a sort of instinctive antipathy to a 'oman with a creat plack peard;' and think the cudgel of criticism can never fall with such deserved vehemence, as when the 'muffler' is employed to answer the purpose of a disguise. From our fair readers, in particular, we expect an extraordinary share of approbation. Our respect for the feminine character must be high indeed, when we refuse to ascribe this production to their sex, so manifestly to the prejudice of our own.

The author has divided his brief treatise into four parts. 'The first contains general introductory matter, such as leads us to place in order the principles which form the character of man:—The second treats of such passions as shut up and repel:—The third consists of such passions as lead to open the mind, and lead to communication, whether virtuous or not:—The fourth is a summary and result of the whole.' Besides this distinction, into shutting and opening, we are treated with another equally novel and ingenious; and which our author, we imagine, can explain much more to his own satisfaction than to that of any other person. 'The definition which is given of every passion whether sensual or abstemious, means by *sensual* all the giving and receiving propensities, that consist of natural passion, and exclude reason. By *abstemious* is meant all that excludes passion, and admits reason.' Passions that consist of natural passion, and passions that exclude passion! Extremely perspicuous indeed, and admirably adapted to develope 'the character of man!'

This, however, is more professedly the object of the introduction, in which the author 'sits down to reason on men abstractedly, as though he had no concern with them'—'to compare men with each other, never referring them to himself, lest the wounds and bruises of experience should groan through his most philosophical discussions.' The principal helps by

which to judge accurately of mankind are concisely expressed and luminously arranged, under the heads of 'climate, government, religion, food, &c.,' with which, it appears, we 'ought to begin,' and then proceed to 'habits, associations, circumstances, &c.' To render the estimate of human character still more exact, the author has disburthened himself of a cargo of practical directions, after examining which, if we do not see through every man we meet, it is certainly our own fault. Of these, however, we can only stay to specify two. The first is that in which our author exhorts us to 'inquire the character and customs of a man's father', as 'much,' it should seem, 'depends thereon.' In the other we are required, when 'scrutinising any character,' to ascertain, among other things, 'whether the person has lived more in town or country.'

The greater part of this invaluable introduction, however, is occupied with a survey of the different pursuits of life and their influence on the mind; and here, notwithstanding our author is 'desirous to premise that it is extremely possible to exercise any profession whatever with spotless honour and uncorrupted feelings, except that perhaps of a hangman'—we confess we think some of his remarks are a little too caustic. Thus 'the church,' he tells us, 'tends to narrow the mind and inflate the heart;' because 'the secret sense of superiority, which poor human nature cannot help imbibing whilst holding the rod, is a woeful barrier to the first step of wisdom, self-knowledge.' In the law, too, 'there is a certain quaintness unfavourable to the manners.' And as for physic—we are really afraid that henceforward it must be thrown to the dogs: for 'of all baleful professions, physic is the most destructive to morality and feeling;—the habitual inhumanity to which *they* must attain to render their shocking routine practicable to them, would wound the feelings of any one except a physician.' Our author speaks of trade with much more indulgence; and in conclusion gives a decided preference to the occupation of a gentleman farmer, as being 'most exempt from vice.'

We now arrive at the 'general matter, such as leads us to place in order the principles which form the character of man.' The chapter on age and youth, preceded by a quotation from '*Theophrastes*,' affords we think a strong presumption against this author's womanhood; and is indeed of itself quite sufficient to make a man of her. The very first sentence contains a direct censure on more than three fourths of all the females under the moon. '*Young* women are romantic and *old* women are often insipid; and necessarily from the same cause *want of mind*.' The proof of this extravagant assertion is extremely elaborate; and whatever be its deficiencies, in other respects,

displays, we must candidly confess, our author's acquaintance with classical literature to very great advantage.

'The same *vacuity* which renders their early years the prey of preposterous hopes and fond imagination, leaves their advanced years cold and unproductive, when the season is passed when expectation is *plausible* and adventure *applicable*. This must unavoidably happen where love and vanity are the predominant springs of action, in a state of society where the gratification of those *impeti* is left to personal attractions. That susceptibility which fixes a young woman's whole attention on admiration is the source of all her animation.'

Having thus disposed of the sprightliness of young women, our petticoat-Hercules commences a scandalous attack upon our aunts and grandmothers. 'An old woman,' he is pleased to assert, 'is much more *dull* and *vacuous* than an old man;' and he even advances so far as to maintain, that 'there would be little error in an almost *indiscriminate* charge of dulness against old women.' This, however, bad as it is, might possibly be pardoned; but what shall we say to the cruel inuendo about 'flatulence?' *Now* the conclusion becomes irresistible; now the cloven foot, or rather the boots, cannot be overlooked. If a young woman, does this 'lady' never expect to grow old? — or if old already, has she no bowels for herself and her sisters? But it is all a trick; there is no lady in the case; and we can hardly help wishing, for the sake of a salutary warning, that the intruder were turned loose among half a dozen of his vilified antiques. He might be assured they would soon give him a lively idea of the fate of the husband of Eurydice; and send his head skimming along the water with an '*impeti*' proportioned to their wrongs.

The chapter on the national character of the English, contains a very important hint to those industrious worthies who live by their wits. 'It would be no bad speculation to go to some watering place; and after figuring away as a brilliant object, pretend to fall into some sudden distress. There is no doubt that every purse in the place would open with magic eagerness; one would electrify another.' The patriots, too, if they have any regard for their *manes*, would do well to consider the following remark very seriously.—'No one, who thoroughly understands the English, would be surprised to hear of their adoring a popular favourite, then destroying his manes.' In the chapter on the difference of character between man and woman, we again obtain several glimpses of the beard. Our author indeed professes to stand forward in defence of his fellow ladies, but he does it with such extreme coarseness and indelicacy, that we are tolerably certain they will be a good deal more displeased with his panegyric than his invective. Milton's charming description of woman in the person of Eve

is called 'curious and unnatural;' and the unfortunate poet is said to have 'exposed himself more than those who indulge in open abuse.' After all, the offence seems to be nothing more than his having made the female character at once both meek and dignified; qualities which we must still think to be perfectly compatible, notwithstanding the convincing assurance of this ingenious writer, that 'meekness is always meekness.' From what particular class of ladies, his own ideas of the female character seem to be taken, may be better conjectured than expressed. The treatment, however, of which Milton has most right to complain, is not so much in the misrepresentation of his meaning, as in the barbarous attempt on his versification; 'He for valour formed—she for modesty and loveliness!'

The observations on the 'civil relation of woman to government,' are not at all more satisfactory than the preceding. Who besides this writer ever thought of comparing women to 'oxen' and 'utensils;' or who ever disputed that 'they rank above cats and dogs in being allowed to be amenable to the laws of their country?' The chapter on the influence of rank and character, so far from being the production of a cap and bonnet, would disgrace the declamatory harangue of a sans-culottes. One passage will be quite sufficient as a specimen.

'The higher classes envelope themselves in a mist of superiority, presumption, conceit and prejudice: which tends to shut out truth and nature, and in causing them to imagine themselves above the rest of the creation, *hide* all the real sympathies and data of truth that lie between them and the vulgar, which alone *forms* the basis of all reasoning and true knowledge. They travel in a fog, and pay the costly price of ignorance for their arrogance. They are ignorant that John, who drives the coach in which they loll, has the mind of Pericles and the soul of Alexander, &c.'

After this, we are not in the least surprized to find his ladyship espousing a notion, which has been recently so much amplified and adorned,—that 'it is amongst shopkeepers, petty farmers, &c. that we *would* descend to find real feeling' —and affirming that, with these interesting personages, we are not 'made sick with the exotic contumely of the great.'

Under the head of education, our bearded countrywoman has the goodness to inform us, that 'teaching children (we believe, however, she means *young* children) to read in the holy scriptures is a flagrant mistake'; and a few pages forward we find him pouring a formidable broadside upon Mrs. Hannah More.

'Mrs. H. More has lately given herself the trouble of compiling a set of notions ridiculously exact and severe on many trifles which are perfectly harmless, and some which are even meritorious. When she talks of restraining girls from employing their fancy in making verses,

she certainly betrays more of the schoolmistress than the philosopher. Indeed, there is an air of disproportionate gravity throughout, above what the importance of the points upon which she insists will bear, which will never attract converts. Mankind are more deterred than invited by mere gravity itself. Her books are likely to sink into the hands of preceptresses at seminaries: for they are calculated for no other medium; and even there they will be read with disgust by the young and lively, and forgotten as soon as the task is over.—Virtue lives with the greatest freedom and ease. *Gayety* is her delight, and nonsense a child she loves to play with. But, according to Mrs. More's account, it would take the wings of an eagle to get up to her temple: the claws of a dragon to open the door when one got there: the appetite of a cormorant to swallow her food, and the stomach of an ostrich to digest it.'

We believe our readers are now qualified to form a pretty correct notion of this author's capabilities as a critic; and are satisfied they will be quite willing to excuse us, if our subsequent remarks are rather cursory. From so profound a thinker as his ladyship appears to be, very original observations, no doubt, will be expected on such 'passions' as those of reserve, arrogance, sullenness, moroseness, gravity, obstinacy, patriotism, humanity, politeness, economy, liberty, candour, good temper, honour, and vivacity. A person who is possessed with the passion of superciliousness, we are told, 'can comprehend nothing but the laugh of the hyena, and begins and ends with the wolves of the desert.' As for the passion of modesty, it should seem that 'in fact a modest manner seldom or never pleases.'

'Modesty is a subdued sense of personal merit, a certain humility of mind.'...'People think they like modesty, but the description is all they like: the reality is too clumsy, too awkward, too inanimate.'—'Modesty prevents a man from *evincing* himself. Emotions are struggling in his mind that he cannot place in order, and which he does not manifest: they become disorder,' [and dreadful catastrophe] 'his wounded physiognomy is a heap of ruins.'

What sort of a lady wrote this? Not less curious and original is the lucubration on love.

'To die for love is no proof of tenderness, but of stupidity of mind and obstinacy of temper. You may see people dying for love who have not docility enough to give up a common argument. And *why* do they die? because they have not docility enough to submit to the correction of disappointment.'

'As to women, they all wish to marry, because it is the most splendid thing that can happen to them.—If they do not advance in rank they acquire much consequence in the character of a matron, which as spinsters they cannot possess. And then the duties of a mistress of a house *develops* and *exercises* all the latent energies of genius of which most of them are possessed.'

The most surprising specimen of originality, however, is the

ingenious criticism on the decapitation of Irene by the Sultan Mustapha

'There is something in the story which would certainly be *rather* too barbarous in a Christian prince, but it is *far* from a brutal piece of barbarity. It was done in the *true spirit* of a monarch, a hero, and *a man*, who felt his dignity above being tarnished by *a woman* [there's a sneer for you!] And when you reflect that the eastern women are without education, and have nothing to recommend them but a fair outside, you may not only venture to pardon, but to allow there was something *grand* and *elegant* in the idea.—'

In perfect conformity to this hypothesis, is this writer's opinion of a battle, as propounded under the 'passion' of Taste.

'A crowd is a very fine sight; but a battle is the most interesting grand spectacle that earth can ever afford. There all that is human is summed up in the present moment, felt without explanation, completed and understood by every one. There numbers call forth solemn ideas, while the heavens stretch over man, and in the presence of thousands of his brethren he seems to appeal to the bosom of his God.—The army of Xerxes was such a sight as the world never saw before or after. The plains are covered, the skies are witnessing, and "every sod becomes a soldier's sepulchre." [Another improvement in the art of versification.] 'Never was there a *line* of more eloquent interest written by the hand of man. *The history of the world is brought to a crisis in the thought!* Man struggles, his brother resists, "and every sod becomes a soldier's sepulchre."

With similar eloquence and discernment we are assured, that 'the resonance of the ocean would certainly swell the soul to much higher sublimity than all the horses of Arabia.'—But we have already condescended too far; and are really ashamed of dwelling any longer on a performance so utterly insignificant and contemptible. From the extract just quoted, one would imagine it to be the production of some half-witted ensign, stultified by the perusal of a heap of French and German sentimental novels. That he now and then discovers a little ingenuity we will not deny: it is only, however, in the way of attempting to think; and it would be difficult to descry a thought fully formed in the whole treatise. Of its general merits, with the exception of the unhappy writer, it is impossible, we imagine, to entertain two opinions; we will only just add as some sort of consolation, that we should have contented ourselves with a much shorter exposure of his ladyship's 'dull and vacuous' performance, had we not perceived, in the paltry artifice of emasculation, such a dishonourable attempt to stay the proceedings of criticism,—and in the employment of newspaper puffs and advertisements, such diligent efforts to take the public by surprize, and procure for the contraband cargo a premature and very undeserved circulation.

Art. VIII. *Report of the Committee of the African Institution*, read at the general Meeting on the 15th of July, 1807. 8vo. pp. 48. Price 1s. Hatchard. 1807.

Art. IX. *Second Report of the Committee of the African Institution*, read at the annual general Meeting, on the 25th of March, 1808. To which is added a List of Subscribers. 8vo. pp. 58. Price 1s. Hatchard. 1808.

Art. X. *Third Report of the Directors of the African Institution*, read at the annual general Meeting, on the 25th of March, 1809. With a List of Subscribers. 8vo. pp. 64. Price 1s. Hatchard. 1809.

Art. XI. *Fourth Report of the Directors of the African Institution*, read at the annual general Meeting, on the 28th of March, 1810. With a List of Subscribers. 8vo. pp. 120. Price 1s. 6d. Hatchard. 1810.

WHOEVER is the person conscious of having originated the idea of this institution, that person, it may fairly be presumed, can have very few consciousnesses equally gratifying; since it is an institution of which he may justly be confident of the permanent existence, and of which the operation must be infallibly beneficial as far as it can be extended, and may probably be at length extended, by at least an indirect influence, to the greater part of the least known and the most despised and oppressed division of the human race. That division has been regarded as so utterly abandoned to moral desolation, that it has been comparatively but little comprehended, excepting with respect to the abolition of its trade in human creatures, within the schemes, or even the speculations, of benevolent projectors: and the references made to it have so ordinarily been those in which European and national pride has expressed contempt, or those in which philanthropy has expressed despondency, that our very language seems reluctant to admit such phrases as African civilization, African literature, African science. And it is proper to observe, that the Institution which is prosecuting the designs unfolded in these reports, avoids affronting this *hauteur* of our language. It is not found talking of the African editions of the classics, or translations of the works of Newton; nor does it say a word of the future universities, or academies of arts and sciences, or observatories, of Kassina or Tombuctoo. In truth, the whole plan and the whole language are distinguished by an enlightened sobriety. While there is no degree, even the most splendid, of African improvement, which the Institution deems it necessary to avow that it places beyond the limits of its remote and ultimate hopes, it does not suffer its attention to be fixed on those magnificent possibilities that may be dimly descried on the shadowy ridge that terminates a slope of extremely gentle ascent, and at-

taining its utmost elevation only at a vast distance. The preparation of means requisite in order to take the very first steps with full advantage is quite enough to occupy, for the present, the society's best deliberations and exertions. Yet the measures it is judiciously devising as a commencement, are not of a nature to operate only to some assignable extent, to supersede themselves therefore by their own success, and leave, in process of time, the friends of Africa to the necessity of contriving quite a new system of means for following on the execution of the design: they are calculated to operate onward indefinitely, to admit of numberless modifications according to circumstances, and to coalesce, we trust, with all future well-judged projects of a specifically Christian philanthropy.

Most readers will recollect that this institution was formed immediately after the abolition of the slave trade, for the general object of attempting, for the benefit of the African nations, any thing which could be devised by a combination of the most enlightened understandings, aided, for practical efforts, by whatever pecuniary means might be furnished by individual liberality,—and for the particular one of exercising an extensive vigilance respecting the effectual enforcement of the abolition act, and detecting those attempts at evading it which it was natural to expect would be made, but of which no man had anticipated the ample success and impunity which are now proved to have attended them.—The meeting at which the first of these four reports was read, was that in which the institution may be regarded as having taken a complete consistence. That report explains the intentions of the society, and the subsequent ones relate its proceedings thus far. We will attempt a brief abstract of the explanation and the history.

The most essential particulars of the constitution, the objects, and the proposed expedients of the society are perspicuously stated in the form of preliminary and constituent resolutions. The following resolutions, entered into at a meeting previous to that at which the first report was read, announce the origin and general design of the institution.

'1. That this meeting is deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe; and from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness.

'2. That the approaching cessation of the slave-trade, hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural course of social improvement in Africa; and that the way will be thereby

opened for introducing the comforts and arts of a more civilized state of society.

'3. That the happiest effects may be reasonably anticipated from diffusing knowledge, and exciting industry among the inhabitan s of Africa, and from obtaining and circulating throughout this c untry more ample and authentic information concerning the agricultural and commercial faculties of that vast continent, and that through the judicious prosecution of these benevolent endeavours, we may ultimately look forward to the establishment, in the room of that traffic, by which Africa has been so long degraded, of a legitimate and far more extended commerce, beneficial alike to the natives of Africa, and to the manufacturers of Great Britain and Ireland

'4. That the present period is eminently fitted for prosecuting these benevolent designs;—since the suspension, during the war, of that large share of the slave-trade, which has commonly been carried on by France, Spain, and Holland, will, when combined with the effect of the Abolition Laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic along a line of coast extending between two and three thousand miles in length, and thereby afford a peculiarly favourable opportunity for giving a new direction to the industry and commerce of Africa.

'5. That for these purposes a society be immediately formed, to be called THE AFRICAN INSTITUTION.'

This Summary of the grand objects, for the promotion of which the Society was forming itself, was followed, at the next meeting, by a plan for its interior constitution and government, together with 'some practical suggestions as to the general nature of the means most expedient to be employed.' These were brought forward by the committee at the same time as the first Report, and the list of practical measures proposed to be adopted will be found to include most of the means which a judicious policy could have selected.

'1. To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa, and, in general, respecting the agricultural and commercial capacities of the African Continent, and the intellectual, moral, and political condition of its inhabitants.

2. 'To promote the instruction of the Africans in letters and useful knowledge, and to cultivate a friendly connexion with the natives of that Continent.

3. 'To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information among them, respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave-Trade.

4. 'To introduce among the msuch of the improvements and useful arts of Europe as are suited to their condition.

5. 'To promote the cultivation of the African soil, not only by ex-

citing and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

6. 'To introduce among the inhabitants uuseful medical discoveries.

7. 'To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

8. 'To employ suitable agents, and to establish correspondences, as shall appear advisable; and to encourage and reward individual enterprize and exertion in promoting any of the purposes of the Institution.'

Even the brief exposition afforded by these extracts is so comprehensive, as to convey a clear general idea of the nature of the institution. In the Report accompanying these articles, the whole design is exhibited and defended with admirable clearness of statement and force of reasoning. It is an excellent example of concise completeness; it raises up palpably to the reader's view the essential fibres and stamina of the subject, so that in less than an hour he is in possession of the entire shape and *rationale* of a very extensive and diversified scheme. It begins with anticipating the charge of rashness and visionary projecting. To obviate this it is suggested,

'That the most striking changes have often been produced in the characters and fortunes of nations, by means apparently very inadequate. There have been critical opportunities, in which the combined efforts of a few private men, or even the energies of a single mind, have sufficed to effect great revolutions in the opinions, the manners, the laws, and civil condition of a whole people, nay even of a great portion of mankind.' p. 10.

It is true, that such changes have, not seldom, been for the worse; the powerful minds that have effected many of them having been actuated by mere ambition, or other vicious passions. Yet it may be presumed, that if all the grand improvements which at the present time distinguish, or have in past ages distinguished, some of the nations of the world, could be traced to their origin, it would be found, in many instances, that those improvements suddenly arose and made a prodigious advance under the genius of some individual, in each of these nations; as we know to have been the fact in the instances of Cadmus, Manco Capac, Alfred, and Peter. It is acknowledged that conquest has been the harsh and most ordinary instrument of civilization; but much has been effected by the gentler operation of commerce, next to Christianity the most powerful of the milder modes of ci-

vilizing barbarians ; and this commerce can be set on foot without the intervention of war, or the concurrence of any extraordinary events or efforts.

' The peaceable enterprizes of individuals, aided by encouragement less important than that which our institution may be able to impart, have often been sufficient to explore the resources, excite the industry, and call forth the commercial faculties, of distant and uncivilized nations. Let it not be supposed then that our association is chargeable with aiming at ends too vast, or too difficult for human efforts to accomplish. If we suppose any thing more arduous than has often been effected before, it must be because it is more easy to do good by accident than by design, from the impulse of selfish than of benevolent feelings.' p. 12.

To counteract the discouragement arising from a view of the immense extent of the field of proposed operation, the Committee represent, in terms perhaps rather more sanguine and less modified than they have allowed themselves to employ in any other part of the Report, that if once but a small number of individuals in a country can be induced to adopt improvements which are of a nature to give immediate and practical proof of advantage, their prevalence will rapidly extend on all sides. A happy and wonderful instance in point is doubtless afforded in the fact, here cited in illustration, the quick progress of conviction which had accompanied Dr. Jenner's discovery into all parts of the world. But perhaps this instance will not warrant an inference quite so bold and general as the Committee are willing to draw. The small pox is an evil very dreadful to the imagination of even the most hardy or the most unthinking barbarians ; and vaccination is an expedient infinitely easy, a thing of a moment, involving no pain, no exertion of mind, no careful process of action, no toil, no confinement, no change from accustomed habits. It would be as easy as unnecessary to advert to Russia, China, our immediate neighbours, or even our own country, for numerous proofs of the very slow progress of any improvement which requires the surrender and reversal of any fixed habits, any considerable exercise of the understanding, or any great novelty of manual operation.

The report proceeds to combat, in a very able manner, the objections which will be raised against the design on the ground of the African character, as it has been represented by the enemies of that unfortunate race. Many of these accusers assert the radical nature of the negroes to be such as to doom them to an eternal impossibility of intellectual and moral excellence, and even to forbid their attainment, of the humblest arts and advantages of civilization. The report observes that the judgement, pronounced by the oppressors of the Afri-

cans, is founded on an exaggerated estimate of those very vices which these oppressors themselves have created in them by inflicting the misery and degradation of slavery, a condition in which some of the bad qualities imputed will inevitably be always found; but that even these accusers are, in their testimony, so discordant with one another, and with themselves, as to justify the opinion, even if there were no more direct evidence to rest it on, that the negroes, notwithstanding their debased condition, disclose so many favourable indications as not to leave materials enough, of decidedly bad quality, for false accusers and unjust judges to elaborate into a comprehensive condemnation, without being betrayed, in the attempt, into the grossest inconsistencies and contradictions.

'Yet here their testimony has proved to be not a little discordant; so that with a moderate allowance for the ordinary effects of oppression, the character of the negro might be vindicated by the admissions or inconsistencies of his enemies.—If he be accused of brutal stupidity by one of these prejudiced witnesses, another, or perhaps the same, taxes him with the most refined dissimulation, and the most ingenious methods of deceit. If the negroes are represented as base and cowardly, they are, in the same volume, exhibited as braving death in its most hideous forms, with more than human fortitude. Insensibility and excessive passion, apathy and enthusiasm, want of natural affection and a fond attachment to their friends, shipmates, and countrymen, are all ascribed to them by the same inconsistent pens. We are told, by almost every colonial writer, that severe coercion is necessary to quicken them to action; yet some of those authorities, and among them the most celebrated advocate of negro slavery in France, ascribe to them an almost preternatural energy. After working for twenty-four hours without remission, they will, according to the last mentioned writer, voluntarily travel two or three leagues, spend the whole night in dancing and revelling, and return by day-break to take their share in the most arduous labours of the crop, without any intermediate repose. They will, he assures us, pass an entire week without sleep, and yet go through their accustomed toil with their usual vigour. In short he describes them as possessing bodily qualities far superior to those of other men, and states it as a strong argument for effecting a counter revolution in St. Domingo, that if to such physical powers intellectual culture were added, the negroes might conquer the world. But we might appeal also to other hostile testimony which is less inconsistent with itself; for some colonial writers, amidst their zeal for slavery and the slave trade, have occasionally aspired to the praise of candour in regard to the moral character of the slaves, and have expressly repelled some of the accusations which have been adduced by other writers of the same party. The ingenuity of the negroes is admitted or defended by one eminent authority, their gratitude by another, their parental and filial affection by a third, their humanity by a fourth, their docility and improvement under religious instruction, by all who have treated on this subject.' p. 17.

The Report proceeds to alledge, in extenuation of the admitted faults of the negroes in the West Indies, that they have been left to a more complete ignorance than was ever perhaps suffered to remain among any part of the people of a civilized country, the mass of them having been denied any species or degree of education or religious instruction; notwithstanding its being a notorious fact, acknowledged by the planters themselves, that a striking improvement has been effected in the character of the slaves, in those parts of the Islands which have permitted the labours of the Missionaries sent by the 'charitable zeal of some religious societies in this country.'—Here it is not easy to avoid expressing, *en passant*, our wonder that some *effectual* restraint has not been put, (as far as we have any ground to believe) on the detestable intolerance of the Jamaica Government; which has, for a number of years past, completely or very nearly interdicted, in that island, the labours, confessedly so beneficial, of the missionaries. If that government is really under a superior authority, it seems not a little strange that its prohibitory statutes should so constantly have had, for so long a time, their complete operation. May that government with the same impunity defy its superior, in what concerns the regulations respecting sugar and tobacco?

The Committee state that any direct attempts for the propagation of Christianity in Africa, do not come within their design.

'It is true the plan of this institution does not embrace the propagation of Christianity, by any efforts of our own. That blessing may be best communicated to Africa by the societies which are already engaged in religious missions, or may hereafter embark in them. But in improving the temporal condition of the Natives, we shall greatly facilitate their conversion, and without interfering with any of the missions, shall indirectly, and in a variety of ways, be serviceable to them all.' p. 21.

The *indolence* of the people of Africa is the next thing which the Institution expects to find alleged and exaggerated in objection to its designs; the *general* answer to which objection cannot be better expressed than in the following terms.

'Indolence, it must be admitted, is a common characteristic of all uncivilized people; and therefore if this imputation, supposing it true, were a conclusive argument against attempting to convey to Africa those useful arts which cannot subsist without labour, it would apply to every similar attempt in every part of the globe. It would be conclusive against the endeavour, at any time or place, or in any mode, to improve the condition of our species. Nay, it would become an inexpli-

cable paradox, how men who were once in a barbarous state, like our ancestors, should ever have been raised from it. But indolence is a disease which it is the business of civilization to cure. The motives and the means of industry must be supplied, before men can begin to be industrious. This argument, therefore, against our present undertaking, is like making it an objection to the visit of the physician, that the patient is sick.' p. 22.

The Committee then advert to various instances of the success of well-judged efforts for transforming barbarians into civilized societies, and very pointedly and triumphantly to the admirable plan successfully tried by the Quakers on the savages of North America, the one tribe of human beings of whose barbarous rovings scarcely any speculator had foreseen any other possible termination than the extinction of the wanderers. The promising effects of this original contrivance for teaching these wild aborigines to find, for the first time, a home in their own country, and to adorn that home with the virtues, arts, and simple refinements, which will render the vernal season of their civilization so enchanting to them and their benevolent instructors, are contemplated with peculiar complacency by the Committee, as a proof of what may be done by a mere private association, and indeed as a proof of such associations being the fittest agents in plans of civilizing barbarians.

The indolence, and the vices and miseries naturally attendant on the indolence, of the inhabitants of the African coast, are perfectly brought home as a charge on the slave trade, and therefore on the nations that have had the chief concern in that trade, not only by a just observation on its tendency to destroy all the motives to industry, but by the striking fact, that in their grosser forms they are confined to the coast.

Several interesting quotations are introduced from Mr. Park, in testimony to the favourable dispositions and habits of some of the nations, and to the fertility of their soil, in which all the rich and valuable productions, both of the East and West Indies, might easily be naturalized and brought to the utmost perfection. "Nothing," says Mr. Park, "is wanting to this end but example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects."

The Committee easily foresaw that those prognosticators, whose selfishness regularly despairs of all good designs as an excuse for not co-operating in them, or whose malignity gladly seizes any hope of their frustration, would find an evil omen for the project in the failure of the Sierra Leone Company: the character and results, therefore, of that Company's under-

taking are considered at greater length than any of the other alledged grounds of discouragement. And it is shewn with strong evidence, that though that Company's expectations were disappointed in so far as they might have calculated on commercial gains, and though their capital was sunk without having yielded any interest, the benevolence of the Proprietors has ample consolation in those advantages of a higher order, which have clearly resulted from their undertaking. The causes of the bad success, with respect to pecuniary benefit or indemnity, of that undertaking, are found in the improvidently disinterested terms on which the company embarked in it, the unexpected continuance of the slave trade for so many years after the settlement of the colony, and the equally unexpected maritime war. The force of the first of these causes is exhibited in this short statement.

'In attempting to found a new Colony, which, if successful, was to give to this country great commercial advantages, the Company took on itself the whole charge of the civil government, of the public works, and of the military defence of the settlement. At the same time no part of the possible profits was secured exclusively to itself. If the richest channels of commerce had been eventually opened at Sierra Leone, every one of his Majesty's subjects would have had the same right to trade there as the Company or its members. No monopoly, no commercial privilege, was obtained or asked.—That undertaking was without any precedent in modern times, and its singular liberality might alone furnish an adequate reason for its failure. In no other part of the world, since the value of colonial commerce, and the expence of colonial establishments have been known, have men associated to settle in an uncivilized country on terms like these. The mother country, sure of reaping the fruit of their success, has commonly undertaken the charge of their government and protection; and it may be added that this charge has borne no small proportion to the early value of even the most prosperous Colony.' p. 36.

In 1791, when the Sierra Leone Company was formed, the slave trade was, with apparently good reason, considered as very near an end.

'The Company calculated on being delivered from the rivalship of that traffic almost as soon as a beneficial substitute could be offered for it to Africa, instead of which, that bane of industry and innocent commerce was permitted to outlive their means of competition with it. They even in vain solicited parliament to banish it from that almost depopulated region of Africa in which their settlement was formed. English slave traders were permitted to the last to frequent the same coast, to trade even in the river of Sierra Leone, and by their offers of European goods, which they furnish upon credit, to preserve their connection and influence with the neighbouring chiefs. Those unfortunate Africans were therefore easily diverted from improvements, to which the Company would have led them; and they were at

length even persuaded to regard with jealousy and ill-will the benevolent strangers whom they at first received with favour. p 34.

The able reasoning on this subject is a good deal in the nature of a gratuitous, though not undeserved, service to the Sierra Leone Company and their undertaking; since, as the Report observes, though the slender success of that colony did not admit of such an explanation, its failure *as a colony* would be no just cause of discouragement to the African Institution, because 'it is no part of the plan of that Institution to purchase territory in Africa, to found a colony, or even to carry on commerce.' It proposes to infuse a spirit of improvement into Africa by means of a much less expensive, and a much more light and free and extensible contact with its coasts. The following is a concise sketch of the proposed method.

'We shall endeavour to diffuse knowledge and excite industry in Africa, by methods adapted to the peculiar situation and manners of the inhabitants. We trust to be able, in various ways to promote an acquaintance with letters, and with the agricultural and mechanical arts, on different parts of the coast. We hope also to find enterprizing and intelligent men, who will explore the interior, not merely to gratify curiosity, but to soften and disseminate useful knowledge, and to open sources of future intercourse. But information must also be diffused, and the spirit of commercial enterprize excited, at home, in order that individuals may be prompted by self-interest to aid us in the most effectual manner. If even in Great Britain we have societies to suggest, patronize, and recommend, improvements in agriculture; to foster the arts and sciences; to encourage our fisheries; and to promote other national objects; why should not a society to encourage African agriculture, and African commerce, be equally useful and necessary?—To collect and circulate information respecting the commercial faculties of Africa, cannot be less conducive to the advancement of commerce with that country, than the publication of agricultural intelligence or of useful discoveries is to the improvement of our English husbandry, arts, and manufactures: and medals or honorary bounties may excite a competition in the importation from Africa of gum, ivory, dye-woods, indigo, or cotton, as well as in the planting of oaks, the catching of fish, or the breeding of cattle.' p. 43.

This is, of course, a selection of a few of the intended expedients by way of specimen, to prove that the society has not been studying oriental fiction, nor *merely* theoretic philosophy, while talking of a practical attempt for the benefit of Africa: according to the suggestions of its progressive experience, the means and methods will be multiplied and modified indefinitely.

In contemplation of such a scheme, the committee is highly gratified in declaring how much encouragement it derives

om those points of the experience of the Sierra Leone company, in which that company has *not* failed. It has *not* failed o obtain proof, that the African coast is capable of rivalling ne produce of the West Indies. ' It has demonstrated that egroes in a state of freedom may be induced to labour in the ield. It has proved that the native chiefs may be made to nderstand such views as the institution wishes to impress ipon them. And above all, it has shewn that the grand obstacle to their heartily embracing those views, has been the continuance of the slave trade.' That colony has also decided he question whether Africans are capable of being governed by mild laws, and without the help of whips and chains.

' In that centrical part of the great African continent, schools may be maintained, useful arts may be taught, and an emporium of commerce be established, by those whom our patronage may animate, or our information enable, to engage in such undertakings There, native agents may be found, and the African languages acquired. From thence, travellers may diverge on their journeys of discovery, and there the scattered rays of information from the interior may be collected. Nor is it a small advance towards our ultimate purpose, to have a secure and convenient station already provided on the coast, with copious means both of defence and subsistence.' p. 40.

It is represented as a still greater point gained than any of the preceding, that the colony has been the means of imparting a practical conviction to the natives in its vicinity, and founded on facts, which cannot have failed to become known far beyond that confined locality, that it is possible for Englishmen to visit their coasts with benevolent intentions, to invite them to an intercourse not intended as a snare, and to offer to them in simplicity the means of rendering their country a more happy abode, instead of luring or forcing them into receptacles prepared for transporting them from it forever.

Near the end, the report places in a strong light the single advantage that has resulted from the slave trade, namely, that it has created among the people of Africa a necessity for European commodities; which necessity, now when that trade is ceasing, presents a most opportune facility of opening a commercial intercourse of a new order. The importance of this crisis, in a benevolent view, must be instantaneously evident to every reader; and its importance as affecting our national self-interest is forcibly stated in the report, which indicated a shrewd knowledge of English human nature, by reserving for a conclusion the mightiest argument—that the proposed beneficence to the Africans will be of excellent service to ourselves, on the ground of lucrative trade, and resistance to Bonaparte.

'Nor ought we to overlook the benefits which this country is likely to derive from such a developement of the faculties of the African continent. While that gigantic power, at the feet of which the continent of Europe now lies prostrate, is employing his utmost efforts to prevent our commerce from flowing in its ancient channels, surely it becomes us to cherish every reasonable prospect of finding other outlets. We have achieved a great and splendid act of national justice in abolishing the slave trade. The chain which bound Africa to the dust, and prevented the success of every effort that was made to raise her, is now broken. Let our benevolence interpose to repair the ruin and degradation we have contributed to bring upon her, and to teach her the use of her liberated faculties; and we may soon discover, by our own happy experience, that in exercising justice and benevolence towards her, whatever may be the apparent sacrifice, we have only been laying a more solid foundation for our own national prosperity.' p. 47.

We have thus attempted to present to our readers the substance of this report; a performance, however, already so extremely compressed, so dense at every point, as to be very unsusceptible of abridgement. Otherwise fewer pages than we have occupied should have included also a brief abstract of the proceedings of the institution during four successive years, as detailed in the subsequent reports. A very few pages of our next number must make up the deficiency.

Art. XII. *Intimations and Evidences of a future State.* By the Rev. Thomas Watson, 12mo. pp. 176. Price 3s. Longman & Co. 1808.

THE moral constitution of human nature affords a strong and convincing presumption of the immortality of the soul. Man commences his existence in a state of imbecility and dependence. He is more helpless than most other animated beings in the first period of life, and continues for a longer time in that condition. In a few years the beasts of the desart and the field attain the maturity of their strength, with all their instincts and powers fully developed; while the infant, who was their contemporary, has advanced only through one or two of his earliest stages, and his education is barely commenced. Soon, however, his exalted rank in the scale of creation is discovered. He articulates; and his first questions are indications of a principle by which he is peculiarly distinguished. Curiosity prompts the inquiries of the child, and the solutions lay a foundation for the researches of the man.

The progress of years is the progress of knowledge. The laws of nature, in its most extended and most minute operations, are ascertained by his sagacity. He studies himself; and the movements of that wondrous faculty which raises him to so high an elevation, become subjected to his inqui-

s. He is moreover a social being, and sustains a variety of portant relations to the beings around him. Hence arise ; duties, his virtues, his ideas of right, obligation, and re- onsibility. He feels that he is accountable, and can never ise the conviction from his mind. The light of nature as- res him that there is a first cause, of supreme intelligence d power; and one of the most powerful evidences of his istence and government, arises from the perception of be- volent design in the various arrangements of nature. The iazing machinery of the universe is obviously adapted to omote the welfare and enjoyment of man.

Such are his discoveries; but is he satisfied? Universal ex- rience and observation have often resolved the question, and ected us to the unceasing exertion of man's active ener- es; to his aim after progressive improvement; to his con- ued and unwearied pursuit after happiness. The approach that period which closes all the scenes of time, diminishes t his desires. His affections and feelings still continue their eration and influence; and he looks forward to futurity with onising apprehension or lively hope. And is there no fu- rity? Is the extensive apparatus of nature designed only support a short-lived existence; a life chequered by va- ius scenes, attended with indefinite improvement of intel- ctual and moral character :—and are all these capacities and wers to meet with their final termination here? It cannot . It is a conclusion opposed to all our notions of fitness d congruity, and contrary to the general analogies of na- re and the universal conceptions of mankind. It cannot ; because here the system of moral retribution is incom- ete; here we often witness the depression of virtue and the altation of vice. A future state is the only fact, which is nsonant with our wishes, and which harmonizes the arrange- ents of Providence with those ideas of the Divine Being ich his own gift of reason has enabled us to form from the anifestations of his power and benignity.

After all these well-founded reasonings, the doctrine of a ture state of rewards and punishments requires a degree of idence more palpable, more affecting, to produce any ge- ral effect on the moral characters of men. Revelation sup- ies this deficiency. The gospel alone, which exhibits the aracter and claims of Jesus Christ to our view, hath abo- hed death, and brought life and immortality to light. It s withdrawn the veil which hung over futurity, and illu- ined the dark valley of the shadow of death.

Such is the substance of the arguments contained in the lume before us; and our commendations are due to Mr. atson, for having collected and arranged them in an interest-

ing and perspicuous dissertation on this important subjec
The first part of his work is intitled, 'Evidences from Reaso
and Natural Religion;'—the second, 'Evidences from Reve
lation.' On a series of topics which have undergone so man
discussions, and which have been presented in such variou
forms and combinations, we could not expect much novelt
either of reasoning or illustration. His language is plain, fa
miliar, and energetic; and the order of his arguments logica
We were much pleased by the chapters on the 'moral cha
racter of Christ,' as far as the delineation is extended. Per
haps Mr. Watson might deem it irrelevant to enter on a for
mal exposition of the doctrines he asserted, and which h
Apostles afterwards more fully explained. Yet, we think, i
he had been accustomed to contemplate that character in a
its sublime displays, and more devoutly felt its attraction, h
would somewhere or other have made it evident, that he es
teemed that glorious Being as more than a teacher, more tha
a perfect model of moral excellence, more than a martyr t
the truth he taught:—as the Son of God, and the Saviour o
the world. We think that these high designations would hav
been regarded as peculiarly characteristic of his nature an
office, and their full import explicitly avowed. The omissio
of Mr. W. on this subject naturally excite the painful susp
cion, that, however warmly he may *eulogize* the founder o
the Christian faith, he is nevertheless unwilling that 'all me
should honour the Son,' with that homage and devotio
which the sacred writers assert to be his true and legitimat
claims.

While we sincerely regret a deficiency of this nature, w
are happy to find that he does not assume a tone of intole
rant dogmatism in what he *has* asserted concerning the cha
racter of Christ; nor reprobate with malignant asperity a
those who may advance higher in their admiration of it tha
himself. As far as the main argument of the work is con
cerned, he has adduced a sufficiency of proof, and presente
it to our view in an able and convincing manner. Scepticis
itself must be credulous to listen for a moment to any counte
evidence, in spite of the moral demonstration by which th
doctrine of immortality is supported.

The following passage on the character of Christ as draw
by the Evangelists, is a favourable specimen of Mr. Watson
style and reasoning. The intelligent reader will perceive
striking coincidence between the argument here illustrate
and the eloquent description of the ingenious and unhapp
Rousseau in his letter to the Archbishop of Paris.

'Is it not a most unaccountable phenomenon that they (the Evang
lists) should have struck all at once into a new line of virtues, and, at th

first essay, produced a character entirely new and highly finished? If we were to suppose them to be impostors, we must admit further, that instead of being these illiterate and artless men, strangers to life and manners, they must have possessed uncommon abilities, a most perfect acquaintance with human nature, and the most consummate art to disguise all their designs. And yet no one has ever attempted to give them this character.

'But not only is the character itself singular and totally new, but their conduct of the history is equally unprecedented They never attempt in a formal manner, to delineate a character, or to tell what their master really was, or what they thought of him, but give you a collection of detached facts, doctrines and morals, arranged in some sort of order; and these they leave with the world, from which they are to form their opin on of Jesus Christ. They give you his discourses, his prayers, his sufferings, his crucifixion and resurrection, without any comment, any expression from themselves, of gratitude, of wonder, or of love There is something uncommon and unaccountable in all this. The singular conduct of the history prepares us to expect something extraordinary in the character; a personage from another world to tabernacle amongst men, and whose life, whilst here, was much unlike every thing that the world had ever seen before.' pp. 112—113.

Art. XIII. *The Mixture;* or too true a Tale: being a Combination of unfortunate and fortunate Events; proving playing too deep or gambling is pernicious. By Timothy Tangible. 8vo. pp. 20. Price *only Ninepence!* Sherwood. 1810.

THE reader, we presume, can have no doubt of Mr. Tangible's ingenuity, when he learns that this tale is so constructed, as to serve the double purpose of satirizing speculations in war and speculations in the lottery. 'An individual,' says our author,

'may play too deep in the game of the funds or lottery; and so may a nation do, in the scheme of war: my hero had a fair character and prospects years ago, and so had this nation: he had several opportunities of leaving his dangerous and disgraceful practices, but neglected them, so have we: at length, when his affairs got desperate indeed, an event happened (through no cunning or foresight of his,) giving him a fine opportunity of escaping.—Just so has it happened with this nation, for the *Spanish business* was wholly unexpected and surprising, nor had we any hand in it at all.' p. 19.

So much by way of explanation; now for the tale. It is in fact a miniature epic; being furnished with a beginning, middle, and end, and provided with a moral. It is not less classical in its execution. Recollecting that a good heroic poet '*Semper ad eventum festinat, et in medias res Rapit auditorem,*' Mr. Tangible opens abruptly.

'A sprightly young fellow of promising parts,
Just arrived at prime manhood, the age twenty-one,
Sober, active, discreet, quite a master of arts,
His parents' delight, and most promising son.
They placed him in business——

There is a trifling inaccuracy in the construction of this sentence:—but no matter. It would be a strange thing indeed, if a 'sprightly young fellow,' a 'master of arts' too, were to be mewed up within the rules of grammar.

In his sentiments, the poet is eminently successful. What, for instance, more natural can be imagined, than our hero's soliloquy after his first disappointment?

> 'So he bought, and it netted just nothing at all,
> Which produc'd this remark, "Fortune favours the bold;
> As a ten thousand pounds to a neighbour did fall,
> What should hinder the same thing of *me* being told?"
> So he ventur'd and lost.'

Then follows a fine stroke of character.

> 'Which vexing him, made him excessively cross.'

The plot now thickens; and the poet aware, that '*tragicus plerumque dolet sermone pedestri*' when the heart is to be touched with sorrow, throws away '*ampullas et sesquipedalia verba*,' and depends on his own vigorous simplicity.

> 'Thus year after year, for a great length of time
> He kept trying his luck, getting deeper in mire;
> Got in debt, lost his credit, and (horrible crime)
> To alter his conduct he had no desire.
> Now ruin approach'd him, and star'd in his face.'—

We must beg the reader to attend to this personification of 'ruin.'

In the inactive parts of the fable, however, in pursuance of a fine observation of Aristotle, our author's expressions are much more elaborate and metaphorical.

> 'Not the Lottery alone his attention engag'd—
> Speculations in stock on contingencies built;
> Where the bulls fought with bears, and eternal wars wag'd
> In the alley of lame ducks best known for its guilt.'

In order to delay the catastrophe, our author has with exquisite skill employed the machinery of dreams.

> 'Now and then a small prize but his ruin deferr'd,
> Which rais'd in his noddle ridiculous dreams.'

In this couplet, Mr. Tangible has evidently fixed his eye upon Homer. The epithet 'ridiculous' seems to be an improvement of the Greek ἄλος; and in making his Ὄνειροι take post at the head, or as he more elegantly expresses it, the noddle, what can be plainer than a designed imitation of the Στῆ δ' ἀρ' ὑπὲρ κεφαλῆς of his admirable original?

The *denouement*, we fear, is the least satisfactory part of the whole performance; inasmuch as it does not sufficiently appear, at first sight, in what manner the acquisition of 'a

twenty thousand pounds' is to prove that 'playing too deep or gambling is pernicious.' But it was impossible for the poet to get quite over this hedge of a difficulty without lacerating his allegory; and besides, if the setting of the fable "won't do for the sun it will for the coachman." And on closer examination there is a moral after all: for we are taught to expect that '*bad* luck' will come at last. In short, Mr. Tangible is not only borne out by the authority of several of our best tragedies, in having left the catastrophe undecided, but he has also adroitly contrived to act up to the maxim, that a poet should never lose hold of his hero, till he has delivered him out of his troubles. The application of this elegant little fable is brought out with uncommon majesty and splendour.

'This nation sixteen years ago
Was healthy, wealthy, wise;
The scheme of war we fell into,
Guilt, murder, ruin, lies.

If chance has op'd a gate of *hope*,
'Tis not the gift of heav'n;
We more deserve the well tarr'd *rope*,
Than any other *leav'n*.'

There is a verse or two more, distinguished by the same weight of sentiment and felicity of versification. We can only pretend, however, to present the unsophisticated palates of our readers with a *bonne bouche;* prudently reflecting that the most wholesome rule in dietetics is to rise from the repast—with an appetite.

It is much to the credit of the author's modesty, that his performance is so execrably printed, as easily to be mistaken for a production of Grub-street rather than Parnassus.

Art. XIV. *Geography Epitomized,* or a Companion to the Atlas; comprising a series of Lessons, proper for the first Course of Geographical Instruction in Schools. With copious Examinations corresponding to the Lessons, so arranged as to form, at the same Time, a series of amusing Geographical Games. Also an Appendix, containing some easy Instructions and Problems relative to the practical Use of Maps. By the Rev. R. Bullock, Bolton. 4to. pp. vi. 82. Price 3s. 6d. sewed. Mawman. 1810.

COUNTRY schoolmasters have generally two methods of elevating themselves, in the view of their neighbours, to the rank of literary men; they publish a book of arithmetic or an introduction to geography: and in either case, if they take care not to intermeddle with theoretical matters, they have a tolerable chance of succeeding moderately well. In the course of the last 60 years, there have been published, we have no doubt, nearly a hundred manuals of arithmetic; and during the *present* century more than a hundred epitomes of geography. So that

when a pedagogue it disposed to astonish the world with a book of his own, he may venture to make tolerably free with any three or four of these, without the least probability of being detected.

With regard to the performance before us we have little more to say, than that it is neatly printed, and seems tolerably well arranged. In our opinion it is too short; but as we have no means of precisely ascertaining the author's capabilities, we cannot say positively whether this brevity be 'wise or otherwise' As the substance of the epitome is 'designed to be committed to memory,' the author thinks it 'should be encumbered as little as possible, with other matter usually found in larger works on this highly useful and interesting subject.' All this may be very well; yet we should hardly think it furnished a sufficient apology for omitting, in the enumeration of English hills, to name Whernside and Ingleborough, the two highest of them, or to overlook Ben Nevis, among those in Scotland.

We are not always perfectly satisfied with Mr. Bullock's definitions. 'An ocean,' he says, 'is the greatest expansion of water, of which there are three.' Are there three *greatest* expansions? If so, there are two more than we were aware of. Again, 'a sea is a large extent of water, but considered only as a *branch* of the ocean.' We would ask of what ocean the Caspian or the White sea are *branches*.

The most valuable portion of this work in the author's estimation, and, indeed, in ours, is 'the part called examinations, in which the substance of the whole is turned into a series of questions, each of which is numbered. The answers to these questions may be easily found by referring to the numbers in the lessons, which are included in brackets, and succeed each other by *fives*, it being presumed, that the intermediate answers will not be difficult to discover.' These questions are in number 820, and are not of the forced unnatural kind, which enter some of our modern syllabuses of geography. Mr. Bullock's fancy of the geographical game with a *moderator*, we must beg leave unequivocally to condemn. It is quite as unlikely, in our opinion, that a young disciple should have any useful knowledge *played* into him as whipped into him. If knowledge be worth possessing it is worth labouring for: and the sooner a student is convinced of this truth, the more safe, pleasant, and successful will be his progress.

Mr. Bullock's 'directions for the mathematical uses of maps' are very imperfect. Surely he cannot teach geography without shewing his pupils a terrestrial globe. For what possible purpose, then, does he give such defective accounts of latitude and longitude as are exhibited in this book.

Art. XV. *A Discourse occasioned by the Death of Elizabeth Prowse*, late of Wicken Park, Northamptonshire; delivered in Substance at Fulham Church, on Sunday, March 4, 1810. By the Rev. John Owen, Rector of Paglesham, Essex, and Curate and Lecturer of Fulham. 8vo. pp. 22. Price 1s. 6d. Hatchard. 1810.

WE have read very few funeral discourses—especially where professed panegyric is attempted,—with such unqualified pleasure as this of Mr. Owen's. A sweet simplicity, more touching and impressive by far than all the pomp of eloquence, pervades the whole composition; and the delineation of character is so delicate and discriminating,

that it cannot be contemplated, we think, without exciting a very lively sympathy and interest. The text is chosen from Job v. 26—"Thou shalt come to thy grave in full age like as a shock of corn cometh in his season;" —and appears peculiarly applicable to the venerable person whose death is commemorated and improved. After briefly noticing the three particulars expressed in the text—fullness of age, ripeness of character, and an easy, happy, dissolution—Mr. O. proceeds to a more minute description of her character; and assuming that "to do justly, to love mercy, and to walk humbly with God" may be considered as the scripture standard of religious excellence, inquires 'how nearly she approached this standard, and in what degree the several qualities it contains shone forth in her life and character.'

'It was evident,' he observes, 'from the conscientious regard which she paid to the most minute and delicate offices of domestic kindness, that religion prescribed to her feelings; and that in her case the springs of natural affection were touched and directed by the finger of God. —Time would fail to enumerate the various ways in which the 'love of mercy' manifested itself: with what a soothing complacency it arrayed her countenance; what affectionate tenderness it infused into her expression; what an engaging condescension it introduced into her whole demeanour.—The spirit of devotion rested upon her, in the absence of all its forms; and while it seasoned her speech and purified her actions, communicated to her looks a refinement, a sweetness, a celestial grace, which art must fail to imitate and language to describe.—Her humility kept at least an equal pace with her piety: she walked, in the strictest acceptation of the term, *humbly* with her God. Wherever she went, and whatever she did, this grace, so precious in the sight of God and man, invariably accompanied her. It spread a modest covering over her other virtues, improving at the same time what it was intended to conceal. The veil with which it enveloped her, transmitted those virtues to the eye with so soft a lustre, and tinged them with such heavenly hues, as rendered her an object of love and admiration to every beholder. She saw no merit in her best services, no righteousness in her exactest obedience, no virtue in her holiest attainments; and if any thing could disturb her present blessedness it would be the honourable notice into which they have now been drawn.'

The sermon is concluded by an appropriate and animated improvement. It is dedicated to Mrs. Prowse's brother, the excellent Granville Sharp.

Art. XVI. *The Pleasures of Friendship;* a Poem, in Two Parts. By Frances Arabella Rowden. fcp. 8vo. pp. 140. price 7s. Longman and Co. 1810.

IF we must not rank this volume with the productions of Akenside, Rogers, and Campbell, nor even compliment the fair author on equalling the performances of her friend Miss Mitford*, to whom she very elegantly inscribes it, we are nevertheless free to own that it displays con-

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* See Ecl. Rev. Vol. VI. p. 374.

siderable powers of fancy, a good taste in versification, and what is most valuable—a generous and affectionate disposition. It illustrates the power and delights of Friendship by numerous anecdotes and allusions, from the history of almost all ages and nations; among which, however it was quite needless to include the literary circle at Sans Souci. These references are explained by a number of entertaining notes. We think the insertion of the following extract, in praise of Love, will enable the poem to recommend itself.

'Tis the strong link that kindred spirits binds:
Tis the last polish of exalted minds;
Tis rapture kindled at affection's shrine,
And virtue strengthened by a force divine.
For not by love is meant that restless joy,
Which smiles to wound, and dazzles to destroy;
Derives its birth from beauty's fading flower,
And like its emblem, blossoms but an hour;
That sees perfection never found below,
Save in the rapture of a lover's vow;
When daring souls celestial regions rove,
To deck with Angel charms a mortal love;
As bold Prometheus, from the realms of day,
Stole heav'nly fire to light his fashion'd clay:
But all that lasts when beauty's charms are fled,
When sense expires, and gross desire is dead:
The joy reflection's silent hour can bear,
Reason can justify, and virtue share.
Love best display'd in mis'ry's bitter lot,
Which triumphs most when pleasure is forgot.'

Art. XVII. *Jesus the true Messiah.* A Sermon, delivered in the Jews' Chapel, Church Street, Spital-fields, on the Lord's Day Evening, Nov. 19, 1809. By Andrew Fuller. *Printed for the Society for promoting Christianity among the Jews.* 8vo. pp. 36. price 1s. Black and Co. Hatchard, Rivingtons, Conder, Maxwell and Co. 1810.

IN this discourse, the author's usual acuteness and force of reasoning, are happily set off with more than his usual neatness of composition. He argues the Messiahship of Jesus from three particulars which he finds in the sixth, seventh, and eighth verses, of the fortieth Psalm. '*Sacrifice and offering thou didst not desire, &c.*' The coming of the Messiah, he observes, is represented, in this passage, as distinguished by the abolition of sacrifices and ceremonies, by the accomplishment of the great body of Scripture prophecy, and by the perfect fulfilment of the will of God. He disputes the perpetuity of the ceremonial law, from the depreciating language of Scripture respecting it, and from the fact of its having ceased to be observed. On this subject, he addresses the Jewish part of his audience in the following terms:

'In maintaining the perpetuity of the sacrifices and ceremonies of the Mosaic law, your writers are not only opposed by Scripture but by *fact*. Whether Messiah the prince be come, or not, sacrifice and oblation

have ceased. We believe they *virtually* ceased when Jesus offered himself a sacrifice, and in a few years after they *actually* ceased. Those of your nation who believed in Jesus, voluntarily, though gradually, ceased to offer them; and those who did not believe him, were compelled to desist, by the destruction of their city and temple. You may adhere to a few of your ancient ceremonies: but it can only be like gathering round the ashes of the system: the substance of it is consumed. 'The sacrifices of the holy temple,' as one of your writers acknowledges, 'have ceased.'

'The amount is, whether Jesus be the Messiah, or not, his appearance in the world has this character pertaining to it, that it was the period in which the sacrifice and the oblation actually ceased. And it is worthy of your serious inquiry, whether these things *can* be accomplished in any other than Jesus. Should Messiah the prince come at some future period, as your nation expects, how are the sacrifice and the oblation to cease on his appearance, when they have already ceased nearly eighteen hundred years? If, therefore, he be not come, he can never come so as to answer this part of the Scripture account of him.'

'Under the second division, Mr. F. notices the prophecies concerning the time of the Messiah's coming, the place of his nativity, the family from which he should spring, the kind of miracles he should perform, his lowliness, death, resurrection, and rejection by his own countrymen; he points out the striking fulfilment of these prophecies supposing Jesus to be the Messiah, and insists on the impossibility of their being fulfilled at all on any other hypothesis. He then points out the full accomplishment of the divine will, both precept and purpose, in the obedience of Christ. He afterwards refutes several objections which are current among the Jews; and concludes with a pressing appeal to their consciences, and an earnest exhortation to professed Christians to adorn the doctrine of God their Saviour. We recommend the sermon as one of the most convincing performances of the size which have ever been written on this subject; and sincerely wish success to this and every other effort, that may tend to promote the benevolent intentions of the Society, for whose use and benefit it is printed.

Art. XVIII. *A Statistical Synopsis of the Physical and Political Strength of the Chief Powers of Europe, down to the Peace of Vienna*, 1809; with a Table of the Routes and Distances from London to all the Capitals in the World. By William Ticken, Professor of Mathematics, Geography, and History, &c. 4to. pp. 12, with one plate. price 2s. 6d. Sherwood and Co. Goddard. 1810.

WE are not quite so much delighted with the plan or execution of this synopsis, as the author is: being troubled with an unfortunate antipathy to bad grammar, bad spelling, clumsy composition, and useless tables. There are only two pages at all worth having; those, we mean, which comprise the comparative table of the extent, population, miles of sea-coast, and revenue of the several European states. We must commend the good sense, however, which Mr. Ticken discovers, in directing a traveller to Madrid to proceed by way of Paris!

Art. XIX. *Remarks on the favourable and unfavourable Signs of the present Times*, in Reference to the Church of God in this Kingdom, the State of the Nation, and the Interests of Religion in the World at large. By John Holloway, Reading, Berks. 12mo. pp. 71. price 1s. 6d. Button. 1810.

THESE remarks, which were originally delivered from the pulpit, Mr. H. has digested into the form of an essay, with a view to increase their utility and extend their circulation. Under the three divisions specified in the title, he has entered into a pretty full detail of facts and circumstances tending to ascertain the character of the times; and has concluded each division with a suitable improvement.

His view of the favourable side is as follows:

'We have much more gospel preaching in this country, (especially in the villages,) in the present day, than we had thirty years ago. The people of different religious persuasions, exercise a greater measure of love and charity towards each other, and are more disposed to form themselves into societies for the purpose of uniting their talents, their property, and their exertions in the cause of Christ and humanity, than at the commencement of the last century. In consequence of which, such great and important things have been planned and executed for the promotion of Christianity, and for building up the church of God in the world, that individuals, nor even a *few* united, could never have attempted, and much less have effected. There is in the present day more of a missionary spirit pervading the minds and influencing the conduct of ministers and private christians, than our forefathers ever felt or witnessed. Much larger sums of money are expended in the service of religion than formerly, which does not arise merely from its being more plentiful or of less value, but from the encreased number of persons who profess religion; many of them being men of considerable property. Also, from the new places of worship, fresh interests, various societies, village preaching, missionary exertions, translations of the holy scriptures, and the Lord's opening the hearts of the people to give liberally for the support of his cause.

There are many more gospel ministers in the established church, and there is a much greater degree of evangelical religion among its members, than in any former period, since the exclusion of the two thousand ministers by the act of uniformity. The attention paid by the religious public to the instruction of the children of the poor, and the helps afforded to pious parents in bringing up their offsprings in the nurture and admonition of the Lord, by a variety of suitable publications, far exceed any thing of the kind ever known before. The reign of ignorant superstition, pharasaical formality, and anathematizing bigotry is neither so universal, nor so powerful as in some ages past. Professors of religion, are not now so carried away with republican principles, nor agitated with such a degree of political phrenzy, as that which infected their minds, and deprived them of the spirit and comfort of the gospel, at the time of the French revolution. In consequence of the wider circulation of the scriptures, the more general spread of the gospel, and the extensive diffusion of religious knowledge, the state of morals among the *middle* and *lower* classes of society, is not so generally and desperately depraved and corrupt, as in times past. In proof of this, let it be observed, that upon an average our jails

are not so crowded with prisoners—our courts of justice so frequently called upon to try persons guilty of capital crimes—nor have we so many public executions, as in former reigns. Besides, since the memory of many now living, some of our country towns and villages have been disgraced, not only by gambling, but by various cruel and brutal sports, accompanied with those vile and abominable practices, to which (blessed be God) we at this time are nearly strangers. We also see that Providence is accomplishing, and thereby unfolding the prophecies of scripture—the book of Revelation translated in the native tongue of heathen nations—the Lord avenging the blood of his saints in the destruction of his enemies—the Western antichristian empire shook to its very centre, and its total ruin rendered inevitable—the Eastern antichrist trembling on his tottering throne, as though anticipating his certain downfal—the almost universal toleration of protestant worship, and establishment of christian liberty—the darkness of pagan night giving place to gospel day—the Lord Jesus Christ, the King of Zion, and the Captain of his people's salvation, going forth as the Almighty Conqueror—and the divine Father, giving him the heathen for his inheritance, and the uttermost parts of the earth for his possession, and thereby fulfilling the declaration of his word: "Unto thee shall it come, even the FIRST DOMINION."

Art. XX. *Reform without Innovation:* or Cursory Thoughts on the only Practical Reform of Parliament, consistent with the Existing Laws, and the Spirit of the Constitution. 8vo. pp. 23. Price 1s. Savage. 1810.

WITH whatever astonishment it may strike the writer of this most profound and ingenious performance, we must frankly confess his 'only practical reform' appears to us, utterly inadequate to answer any purposes of substantial efficiency and importance; nor do we think it will be rendered very generally attractive, either by the uniform dullness of the manner in which it is announced, or the threadbare flimsiness of the reasoning with which it is supported. Why should we conclude that because a number of wild and visionary schemes have been proposed, all future projects must necessarily be of the same description: and who, we should be glad to know, ever talked of doing away the rights of boroughs '*the moment* their commerce or other sources of population and opulence began to decay'? But according to this logical writer, we must not begin to 'innovate' on a state of things that is defective and corrupt, until we are able to exchange it for a state that is in every respect perfect and immaculate. As for his own project—to reform the state of the representation, by merely enforcing a stricter scrutiny into the pecuniary qualifications of the representative—it is, in our humble apprehension, at least as visionary as any of those upon which he has so wisely thought proper to lavish his animadversions. Not that we doubt of its having a salutary operation as far as its influence would extend. But the extent of that influence is extremely overrated: and however it might contribute to the exclusion of those needy persons who are base enough to consider the senate only in the light of a convenient refuge from a prison, it gives us no security, either that the parliaments shall be secure from all undue influence, or chosen by the unbiassed suffrages of the people.

Art. XXI. *Woman*, a Poem. By Eaton Stannard Barrett, Esq. Student of the Middle Temple. 8vo. pp. xvi. 85. price 4s. 6d. Murray. 1810.

WE feel considerable regret that the author of this little piece, who has 'spared neither time nor trouble, neither friendship nor research,' in attempting to produce an agreeable something for the ladies, and has 'omitted no mechanical means of improving his production,' should have so ill succeeded. For our own parts, unless the book-binders should be gracious to it, we shall be much surprised if we meet with a single copy in the library of any of our female friends. The author informs us, in the Contents to the second part, that woman is 'superior to man in maternal affection.' He very wisely declines attempting the proof of this assertion, for, as he justly observes, 'no man wishes to believe himself dull!' He is apprehensive he 'shall not find much consolation in reflecting that he cannot attribute his failure to want of industry.' On the contrary, we congratulate him on the possession of a talent so necessary in the profession he has adopted. By dint of hard labour he may in a few years be qualified to hold a brief; and we think he need not feel the least dread of being ridiculed upon the circuit for this unfortunate publication, as its pages, though designed to adorn the libraries of the fair, will undoubtedly be devoted, by that time, as he seems to expect, to 'the meaner office of compressing their ringlets.'

Art. XXII. *Filial Duty stated and enforced*, in an affectionate Address to Young People. By Valentine Ward. 12mo. pp. 40. price 6d. Blanchard, Baynes. 1810.

THIS little tract is not very well adapted, by its outward appearance or the merit of its composition, to attract much regard from the children of the opulent. In certain connexions, however, such a plain and serious address may be attended with the happiest effect.

Art. XXIII. *The Death of the Widow's only Son.* A Sermon, occasioned by the Decease of Edward Otto Ives, Esq. of Titchfield, Hants, who died the 13th May, 1809. By John Hunt. 8vo. pp. 32 price 1s. Williams and Co. 1809.

IT is not pretended that there is any peculiar and extraordinary merit in this sermon, to intitle it to general attention. Neither was the event which occasioned it so important, as to excite much attention beyond the neighbourhood in which it occurred. The character of Mr. Ives, however, and the merit of this impressive and useful discourse, are a very sufficient justification of the request with which the preacher was prevailed upon to comply. A striking though not an important fault in the sermon is, that it relates so slightly to the peculiar subject stated in the text and the title.

Art. XXIV. *Bibliosophia or Book-Wisdom*: containing some account of the pride, pleasure, and privileges of that glorious vocation, Book-collecting. By an Aspirant. II. The twelve labours of an Editor pitted against those of Hercules. 8vo. pp. 126. price 5s. Milner. 1810.

IT is said of Anacreon in the shades, that finding himself utterly bereft of his ordinary amusements and occupations, he turned politician; naturally supposing it to be "a trade that every body knows." Whether similar circumstances may have led the 'aspirant' author of the

present volume into a similar dilemma, which has terminated at length in a similar conclusion respecting the trade of a *wit*, we cannot positively determine; certain we are, that his employment seems at least as much at variance with his talents, as politics with those of the amatory bard. This work seems intended as a counterpart to the Rev. T. F. Dibdin's Bibliomania, of which we have formerly given an account. (Ecl. Rev Vol. V. p. 866.) The author, finding Mr. D. so insensible of his inveterate malady, as to assume the character of a physician, has wisely abstained from the hopeless task of endeavouring to restore his disordered faculties; and undertaken to flatter him into the belief that the Bibliomania, so far from indicating a failure of intellect, is, in reality, an evidence of superior discernment and understanding; and that the rage for 'literary accumulation' is the noblest ambition which can inspire a mortal.

Our author's wit is obviously of the easiest and cheapest sort. To exaggerate the extravagancies of depraved taste, to lavish ridicule upon those excentricities of intellect, of which the soberest detail is the severest satire, to 'raise phantoms of absurdity, and then drive them away,' is an employment, as little difficult in the execution, as it is useless and unamusing in the result. Addison has very justly observed that nothing in nature can be more completely sorrowful than the delirious mirth of an unskilful humourist; and we have seldom felt the force of the remark more acutely, than in perusing 'Bibliosophia' and the 'twelve labours of an Editor.'

Art. XXV. *A brief View of the Doctrines of the Christian Religion as professed by the Society of Friends*, in the form of Question and Answer, for the Instruction of Youth. By John Bevans. 12mo. pp. 110. price 2s. 6d. W. Phillips. 1810.

AS it is a principle with us to interfere as little as possible in those disputes among Christians, which do not essentially affect the great truths of our religion, a very few words on this publication must suffice. It is drawn up with considerable judgement; and appears to us generally consistent with the tenets formally maintained in the standard writings of the Quakers, and still reverenced by the pious part of that society. We wish it may answer the benevolent purpose of the author, by facilitating the task and extending the benefits of religious instruction.

Art. XXVI. *The State of Morals in a Sea Port*. A Sermon, preached at the Holy Trinity Church, Kingston upon Hull, Dec. 4, 1809, for the Benefit of the Vicar's School in Hull. By the Rev. Richard Patrick, A. M. Vicar of Sculcoats. 8vo. pp. 30. price 1s. Ferraby, Hull; Mawman. 1810.

THIS is one of the briskest pieces of declamation we have seen for a long time. Mr. Patrick, apparently quite dissatisfied with the advice which some idle rhetoricians have given, to be dignified or familiar as the subject rises or falls, seems determined to keep the feelings in one continued state of excitement. From the exordium to the peroration, the whole is *acer spiritus ac vis*. As all sciences, however, do not always fit one genius, it happens somewhat unluckily that Mr. Pa-

trick has taken so little pains to methodize his thoughts, that a careless observer, we have no doubt, would make no scruple of calling his discourse desultory and incoherent; and even we ourselves, after a pretty diligent perusal, should find considerable difficulty in giving an analysis of its contents.

The design, we should conjecture, is to recommend the establishment of certain schools for the education of the poor: we cannot help wishing, however, that he had expressed his abuse of the 'spinning schools' with a little more decency.

Art XXVII *The Rural Enthusiast, and other Poems.* By Mrs. M. H. Hay. fcp. 8vo. pp. 170. plates 4. price 10s. 6d. bds. Longman and Co.

IT appears from this publication, that Mrs. Hay has written a volume of verse, and read seven or eight volumes of prose. Her diligence, we must say, is very commendable.

Art. XXVIII. *The Duty of Preaching the Word;* a Sermon delivered at the Visitation of the Right Worshipful Robert Markham, M.A. Archdeacon of York, in the Church of All Saints, Pavement, York, May 16, 1810. By the Rev. John Graham, Rector of Saint Saviour, and of Saint Mary Bishophill, sen. York, and Domestic Chaplain to the Right Hon. Earl Bathurst. Published at the Request of several of the Clergy. 8vo. pp. 17. price 1s. Rivington. Hatchard. 1810.

FROM 2 Tim. iv. 1, 2, Mr. Graham inculcates the duty of preaching the whole word, the real word, and that in its true connexion. His principles and spirit appear to us worthy of the office he sustains. The following sentences will shew that he kept in view the true end of preaching—the benefit of his audience.

'Do we love the "Lord that bought us?" Do we believe the gospel, which we have pledged ourselves to preach? Do we expect to stand before the tribunal of Christ, and realize the dread decisions of the last day? Do we consider, that God has ordained the ministry of his word, for the merciful purpose of enlightening and saving a lost world? Then let us think of our *duty*, our *vows*, and our *reward*. Let us proclaim the holy character and law of the Most High Let us speak to the understandings, and to the consciences of our people. Let us endeavour to awaken their attention to their state and danger, and engage them to prepare for eternity. Let us labour to convince them of the depravity of their hearts, and the sinfulness of their lives: that they may see their need of the merits of Christ, and of the sanctification of their nature, by the Spirit of God. Then let us lead them to the cross of their dying Saviour, that they may receive "remission of sins, and an inheritance among them that are sanctified, through faith, which is in him." Let us diligently shew them, how "the grace of God," which they have received, "teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." Let us exhort them by an exemplary discharge of every duty, in every station of life, to glorify God, to adorn religion, to benefit mankind, and to become meet for the kingdom of heaven.' pp. 16, 17.

Art. XXIX. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Shortly will be published, the first part of a Commentary on the Holy Scriptures, of the Old and New Testaments. By Adam Clarke, LL.D. The Author had intended to have published the first part before this period; but he has been particularly requested, by some friends of high respectability, whose opinion he greatly values, to present to the public the *whole* of the Book of Genesis together, as affording a fairer specimen of the general plan, than a smaller portion of the work.—The publication of the first part, therefore, in order to include the *whole of Genesis*, most of which is already printed, and also the general Preface, will be necessarily delayed a few weeks; but the work will regularly proceed with as much despatch as is practicable.

The first volume of the Theological Works of Mr. Archibald M'Lean, one of the Pastors of the Baptist Church, Edinburgh, which, from the unexpected demand, the proprietors were under the necessity of reprinting, is now finished, and ready for delivery. Volumes 5th and 6th, containing the Paraphrase and Commentary on the Epistle to the Hebrews, will be immediately put to press, and the subsequent volumes will be published as speedily as possible.—The whole, when finished, will consist of eight or nine handsome volumes duodecimo. A new edition of his treatise on the Apostolic Commission is also just published.

The Rev. H. H. Baber of the British Museum, has just published a new edition of Wicliff's Version of the New Testament. Prefixed to this most ancient English Version of the New Testament, are Memoirs of the Life of Wicliff; and an historical account of the Saxon and English Versions of the Scriptures previous to the fifteenth century; it is embellished with a portrait.

A new edition of Dr. Lamont's Sermons on the most Prevalent Vices, is in the press, and will appear early in August.

The Rev. J. Spence, late assistant Curate of Spalding in Lincolnshire, has just upon the eve of publication his "Farewell Sermon" on taking leave of that parish.

Mr. Toy has in the press a work on Scripture Geography; containing a description of the most distinguished countries and places mentioned in the Holy Scriptures, with a brief account of the most remarkable historical events connected with the subject, intended to facilitate the study of the Sacred Writings to young persons.

The Rev. Samuel Elsdale of Surfleet, near Spalding, in Lincolnshire, has nearly ready for publication a small volume under the title of "Death, Judgment, Heaven and Hell, a poem, with other poems"; being a second edition (with additions and emendations) of that which he published last year. The profits as before will be appropriated for the benefit of the charitable fund for the erection and support of a Lunatic Asylum in the city of Lincoln.

A collection of Critical Observations from the MSS. of the late professor Porson, purchased by Trinity College, Cambridge, will shortly be given to the public by professor Monk, Mr. Dobree, and Mr. Bloomfield, to whom the task has been entrusted by the Master and Fellows of the society.

The Rev. M. Poulet has nearly ready for the press, a Father's Reasons for being a Christian.

Major Price of the Bombay Establishment, will shortly put to press, Chronological Memoirs of Mohammedan History, from its earliest period to the establishment of the house of Teymur in Hindoostan.

Francis Hardy, Esq. will shortly publish Memoirs of the Political and Private Life of James Caulfield, earl of Charlemont, in a 4to volume, with a portrait of Lord Charlemont, from an original picture.

Speedily will be published, Practical Observations on Spasms of the

Stomach, and Morbid Affections of that Organ; with remarks on the use of the Bile, in promoting Digestion. By George ees, M. D. Member of the Royal College of Physicians, Physician to the London Dispensary, &c.

Mr. Molineux, author of an Introduction to Byrom's Short Hand, &c. is preparing for the press a Select Orthographical Vocabulary; containing such words as have been frequently mis-spelt by various writers; those words, of which the orthography is either uncertain or questionable; and such words as are not of very common application, and somewhat difficult to spell correctly: it will also include a numerous class of words not inserted in the latest editions of Dr. Johnson's Dictionary.

Travels and Adventures in Canada and the Indian Territories, between the years 1760 and 1766, by Alexander Henry, Esq. may shortly be expected.

In the press, and speedily will be published, a work which is described as containing "a clear and full refutation of all Mr. Malthus's principles proving from infallible documents, a decrease of population and shewing that the alarming high price of grain for the last ten years has not been owing to a deficiency, but to the artful policy and address of the land-owners; and that if this baneful system is persevered in, it must ultimately ruin the population and commerce of the country"

Preparing for publication, the present Picture of New South Wales, with four large coloured drawings, made on the spot at Sydney, the seat of government; and a plan of the Settlement, from actual survey by order of Government. Containing, among other interesting matter and detail, some new discoveries in natural history, with suggestions for the further improvement of the colony. By D. D. Mann, many years in several official situations in the colony. The whole is intended to be supplemental to Lieutenant Governor Collins's and other accounts, bringing the history down to the present time.

Mr. Westall is preparing Illustrations to Mr. Scott's new poem, the Lady of the Lake.

A new edition of Bp. Earle's Microcosmography, or a Piece of the World discovered, is now in the press; to which an appendix will be added. This curious volume was originally printed in 1628, and contains a variety of allusions, illustrative of the manners of our ancestors.

A new Edition of Ben Johnson's Works, with additional notes and illustrations, by Mr. William Gifford, is in the press.

An Edition of Mr. Enderbie's Cambria Triumphans, or Britain in its Perfect Lustre, is in the press, an exact reprint in folio, from the edition of 1661.

A Translation of Humboldt's Account of New Spain, has been announced as in the press and nearly ready for publication.

Mr. W. Moore of the Royal Military Academy, Woolwich, has in a good state of forwardness, a treatise on the Doctrine of Fluxions, with its application to all the most useful parts of the true theory of Gunnery, and other important matters in Military and Naval Science. The Fluxions will be preceded by such parts of the science of Mechanics, as are necessary for reading the work without referring to other authors. And the whole will be so arranged, that any person moderately skilled in Algebra Geometry and Trigonometry, and having a knowledge of the most common properties of the Conic Sections, may proceed to these enquiries with every degree of interest and success.

Mr. Grant, author of "Institutes of Latin Grammar," has made considerable progress in preparing for the press, a comprehensive work on the English Language, which will be found to combine several new and important practical advantages.

In the press, a new and elegant edition of Trail's works, enriched with many Sermons of this highly esteemed author, never before published, selected from his manuscripts, by a gentleman of ability and evangelical views.

Art. XXX. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

A Biographical Sketch of the Rev. Jonathan Sanderson, formerly minister of the Gospel at Rowel, in Northamptonshire; compiled from authentic family documents, with extracts from his

diary, letters, and correspondence with Drs. Doddridge, Conder, and others. By his kinsman, Benjamin Hobson, of Great Driffield, Yorkshire.

Memoirs of William Paley, D.D. By G. W. Meadly. The second Edition, corrected and enlarged; to which is added, an Appendix containing extracts from reports of his lectures, &c. never before published, or little known to the public. Ornamented with a richly engraved Head of Dr. Paley, by Englcheart, from a painting by Sir William Beechey. 8vo. 10s. 6d.

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THE

ECLECTIC REVIEW,

For AUGUST 1810.

Art. I. *Travels in various Countries of Europe, Asia, and Africa.* By Edward Daniel Clarke, LL. D. Part the First. Russia, Tartary and Turkey. 4to. pp. 780. Price 5l. 5s. Cadell and Davies. 1810.

SO strong a persuasion has obtained, among the intelligent and inquisitive part of the public, that Dr. Clarke is a traveller of no ordinary class, that an unusual degree of impatience has been excited by the successive advertisements which have continued for more than two years to announce his book as one of the works 'in the press and speedily to appear.' There is therefore no doubt that in numerous instances, as in our own case, a particular pleasure has been imparted by the mere sight of the volume, previously to the examination of one page of its contents. As far as we are aware, the prepossession in favour of the traveller is general,—independent, we mean, of party, in state, church, or literature, and not arising from temporary circumstances and connexions. Such a prepossession, however, would be, to most authors coming before the public with works importing by their very magnitude and price extraordinary pretensions, a very equivocal advantage; and our traveller confesses, in terms of dignified modesty, the disquietude he has felt on this account. He says, 'a sense of unearned praise, bestowed by too eager anticipation, weighs heavy on his mind.' There is no help for this. It is a man's own fault if he has made his main literary adventure additionally hazardous, by precursory proofs of uncommon talents and acquirements. Our author must submit to bear this evil, of meeting a very raised state of the public expectation; and we fear we cannot honestly hold out to him the slenderest hope, that he will feel any alleviation of it, when preparing to publish the next part of the series of his travels.

Dr. C., we said, is regarded as a traveller of no ordinary class; and the truth is, he is of *no* class. He is superior to that peculiarity of taste and observation, by which the greater

proportion of travellers are marked as of particular species; the respective distinctions of which imply something much more limited and less dignified, than that comprehensive intelligence, which, speculating on every place and object through the medium of every kind of knowledge, brings home an *entire* estimate of the regions surveyed. We have travellers whose taste and qualifications are specifically directed and adapted to the object of ascertaining elementary geographical facts,—the situations, divisions, and most obvious appearances of imperfectly known tracts of the earth; of extending our knowledge of its minerals or vegetables; of exploring and illustrating antiquities; of accumulating facts and observations relative to political economy; of drawing sketches of national manners; or of catching the light shapes of amusement, and finding occasions of being witty. There have been travellers also, who, without any very specific pursuit, and without any considerable pretensions to either science or learning, have been content with the general exercise of mere good sense, on such matters as are within its cognizance. Travellers of several of these classes, when they excel in their particular capacity, will always be regarded as valuable contributors to our knowledge or entertainment; but it is necessarily with a higher satisfaction, that we meet on his return a traveller, who unites in himself the qualifications for taking account of *all* those aspects of a country under which it would be contemplated, severally, by the specific classes of travellers; a man, whose watchful and penetrating mind is never baffled in any of its attempted operations, for want of an appropriate apparatus. The present author appears to meet this description in an extraordinary degree. He is a mineralogist, a botanist, a connoisseur—as to the arts to which that cant denomination most commonly refers; a critic, an antiquary, a historian, a lively painter of manners; but all these qualifications are so involved and combined in the one element of general philosophic intelligence, that no one of them has an excessive predominance; nor in the exercise of any one of them is the author's manner for a moment that which is usually observable, in a man who can exercise no other. It is never the manner of the *mere* naturalist, the *mere* connoisseur, &c. &c., but of an enlightened observer who has learnt to judge of the absolute, in a great measure by the *relative*, importance of the various classes of facts and inquiries; and never expends so much attention on one as to give it a disproportionate consequence, or excite a suspicion that he may not be master of the others. And that he is the master of the various departments, will be obvious to the reader by the time he has advanced through a

moderate portion of the volume, in that remarkable appearance of ease with which he slightly adverts to, or more or less expatiates on, any of the facts or principles belonging to them, so unlike that effort and ostentation often visible in the references of writers, who have but a smattering of knowledge on subjects with which they are, notwithstanding, willing to have the credit of being acquainted. The same ease distinguishes also the style of our traveller, which is of natural construction, though the language of a scholar; as free from vulgarity and every sort of slang, as from pomp and pedantry; and in general happily descriptive. The writer is remarkably successful in putting the reader in possession of a fact by means of a delicate and dexterous turn of expression, where a bare explicit statement could by no possible choice of words avoid being grossly offensive. There are several instances of this in his descriptions of the surpassing abominations of Russian filth.

Before proceeding directly to the work, we may notice the high advantages enjoyed by Dr. Clarke in the latter part of his travelling enterprizes, and in every part of the final composition of his relation of them,—from his having visited so many countries. He appears to have seen whatever is most worthy of attention in almost all the countries of Europe. He was thus progressively acquiring, throughout a considerable series of years, a more philosophic standard by which to estimate the different nations, by means of that wide comparative view, which was enabling him to attain a collective estimate of incomparably the most important portion of the human race. One result of this advantage is, that the book is clear of all language of puerile surprize and extravagant wonderment. And besides the general and philosophic effect of this extensive experience on our author's representations, the reader has the benefit of it in many distinct particulars of coincidence or contrast between the nations.

That Dr. Clarke's personal inspection has been extended over so many countries, affords a gratifying assurance that the sequel to the present publication will be very ample. A slight glimpse of its magnitude and subjects is given in the preface.

'The present publication is not the only one on which the reader will have to form an opinion. It is merely an introduction to his future notice. The plan under contemplation is to complete, in *three* separate *parts*, a series of Travels in Europe, Asia and Africa; so that each portion, consisting of one or more volumes, may constitute a survey of some particular region. Thus, for example, the work now published relates to travels in Russia, Tartary and Turkey; a second may include the observations col-

lected in Greece, Syria and Egypt; and, finally, a third, those which presented themselves in Denmark, Norway, Sweden, Lapland and Finland. But, in order to accomplish so extensive an undertaking, some indulgence is required to the manner of its execution; and some credit for better disposition towards his fellow-creatures than the author's severe penance in Russia may seem to have excited.' p. i.

The author expresses, in the first sentences of the preface, the apprehension he feels respecting his reception by the public, on account of that unfavorable representation of the state of society in Russia, which he 'has obeyed a strong impulse of duty in making,' as well as on account of the praise which has been conferred on him by anticipation; and adds—

'on which account the reader is doubly entreated to pardon defects, which experience, chastened by criticism, may subsequently amend; and to suspend the judgment, which more general acquaintance with the author may ultimately mitigate.'

With respect to his odious picture of Russia, its lines are so different from that unmeaning generality, and from that artificial distortion, by the one or the other of which fiction is commonly betrayed; its minute touches have all so much character; that the internal evidence of truth, combined with the confidence which there could be no good reason for withholding from a man like Dr. Clarke, ought to be quite sufficient to give perfect authority to his representation. But, at the particular period at which he makes his appearance, there is another circumstance, on the strength of which he might have completely dismissed his apprehensions. There was a time, a very short way back in history, when even in spite of that verisimilitude which we can now perceive in his representation, and of the authority which his testimony derives from his character, we should have been all to a man enraged at such a description. For at that time, Russia was our grand co-operator in defence of social order and the Christian religion. We were all bounding from the earth with joy, at first hearing of the arrival, in the south of Europe, of the military Howard, the mild though energetic Suwarrow, to assist us in protecting the civilized world against the threatened return of barbarism; every whiskered Scythian philanthropist in succession, down to Kutusof, has been the object of our affection and worship; the present Autocrat was very lately our 'august and magnanimous ally;' and as to the mass of his subjects, it was impossible for us to dream of their character consisting of any other than the most generous and heroic qualities, while we contemplated their representative legions that came so far southward to exhibit the virtues of a Russian camp. But since this monarch

and his heroic subjects so unaccountably grew cool in spite of all the fire at Austerlitz, and at last, for fear of drawing the same sort of heat to melt their own Moscovite snows, concluded to withdraw from our alliance, renounce even our friendship, and leave our cause to its fate, it is necessarily evident to us that the monarch is a coward, a simpleton, or worse, and all his people vile barbarians. We therefore shall all and every of us receive a representation like that of Dr. C. with such a violence of welcome, as will soon banish all the apprehensions, which even the scrupulous and severe justice, apparent in these two judgments passed on the same people, might else have tended to inspire.

As to more general criticism, he will probably receive a larger portion of unqualified praise than any traveller for a century past. Perhaps no predecessor has combined so many requisites; no traveller was ever more vigilantly inquisitive, or saw more varieties of man and nature; excepting a very few instances of surpassing and barely justifiable though successful temerity, no traveller has displayed more enterprize and resolution; no traveller with a mind so preoccupied with literature, has ever, as far as yet appears, gone out with less of prejudice and system, to be confirmed by and to pervert his observations; no traveller ever did or will narrate with a more elegant simplicity, or describe more luminously. It may be added, that the regions he surveyed were in some parts but very imperfectly, or properly not at all known to us, and are in most parts interesting. When predicting a large share of *unqualified* praise, we need not say we have a reference to the conspicuous faults or defects in most of the distinguished travellers of the past century. Some of them have notoriously pursued their researches, and composed their books, in the express character of infidels. Some have vitiated the information they have supplied by an absurd nationality of spirit, or even the spirit of a mere political party. Others have regarded all mankind as purely so much material for making satires. Others in exploring, with noble enterprize, unknown and dangerous regions, have been materially deficient in the knowledge prerequisite in order to elicit the knowledge which those regions might have afforded; or possessing all the intellectual requisites, they have given to their relations such a constant air of extravagance as to keep the reader in a perpetual state of unwilling suspicion, and leave the public mind requiring additional, and expecting opposite evidence. The present traveller has left all such faults to their respective owners. If there be any point in which the present volume leaves it in the author's power to make the subsequent

ones still more valuable, it is in that of general reflections,—those that are occasionally and briefly made being such, that no reader will forgive an equal parsimony in the sequel of the work. A course of formal philosophical lectures is not what any reader desires to find in a book of travels. But the general principles of truth and of human nature are not yet so perfectly illustrated, but that we should receive valuable instruction from seeing some of the curious facts, especially any apparently anomalous ones, that came under our author's pointed observation, clearly traced up to those principles, by the mind which has so vivid a perception of the shape and nature of these facts. It will be expected also, that in his observations on some of those countries through which the future volumes will describe his progress, he will take the utmost privileges of a bold speculatist, in commenting on the political and other institutions, when he has to notice any circumstances which may strikingly illustrate their good or bad effects on the people. We do not forget, indeed, that he once or twice specifies the elucidation of history as somewhat of a leading object in at least some parts of his travels; but the scope of observation which he takes, as we have already said, is so comprehensive as to give the public a right to expect, that the proportions in his moral map shall be almost as strictly general as those of a geographical one, where all the tracts occupy, in relative proportion to one another, exactly the same space as in the real world. As one particular included within this expected amplitude of our author's sphere of attention, we may be allowed to suggest, that many things he will have to record, must have struck an enlightened general thinker, as bearing in a very forcible and not an ordinary manner on the grand subject of religion; nor will he, in his researches in some of the countries named as the subjects of the Second Part of his work, fail to deem the biblical history and poetry quite as worthy as the classical, to receive any illustrations which may arise in the local survey. We will only add, that it is in traversing classic regions that an accomplished scholar, and an affectionate son of *Alma Mater*, will find most need of care to prevent his more enlarged intellectual character from too much merging in one particular form of intellectual interest.

The remainder of our task will be to attempt a brief, and what must be therefore a meagre, abstract of the traveller's narration, interspersed with passages which we shall have considerable difficulty in selecting from a work, containing so many things which our readers would be gratified to peruse

Our author informs us that the composition adheres as much as possible, in each part, to that of his journal, written at the time and place, thus conveying to the reader much of the vivacity of the impression made on the observer's own mind. Partly to avoid egotism, and partly in consideration of the author's travelling associate, Mr. Cripps, a fellow collegian, the narration is generally in the plural number. It commences near the time of their being obliged, in consequence of the temper and measures of the late emperor Paul, to quit Petersburg; their previous length of residence, or their occupations, in which city, are not mentioned. They had good reason to wish themselves out of it; and so indeed had the greater proportion of its inhabitants. We will transcribe a few of the anecdotes of the august personage, whom, as well as his illustrious successor, we had once the proud satisfaction of calling our ally.

'In the mean time, every day brought with it some new example of the sovereign's absurdities and tyranny, which seemed to originate in absolute insanity. The sledge of count Razumoffski was, by the emperor's order, broken into small pieces, while he stood by and directed the work. The horses had been found with it in the streets without their driver. It happened to be of a blue colour; and the count's servants wore red liveries: upon which an *ukase* was immediately published, prohibiting throughout the empire of all the Russias, the use of blue colour in ornamenting sledges, and red liveries. In consequence of this wise decree, our ambassador, and many others, were compelled to alter their equipage.

'Coming down a street called the *Perspective*, he perceived a nobleman who was taking his walk, and had stopped to look at some workmen who were planting trees by the emperor's order.—"What are you doing?" said he. "Merely seeing the men work," replied the nobleman. "Oh, is that your employment?—Take off his pelisse and give him a spade! There, now work yourself!"

'When enraged, he lost all command of himself, which sometimes gave rise to very ludicrous scenes The courtiers knew very well when the storm was coming on, by a trick which he had in those moments of blowing from his under lip against the end of his nose In one of his furious passions, flourishing his cane about, he struck by accident the branch of a large glass lustre, and broke it. As soon as he perceived what had happened, he attacked the lustre in good earnest, and did not give up his work till he had entirely demolished it.

'In the rare intervals of better temper, his good humour was betrayed by an uncouth way of swinging his legs and feet about in walking. Upon those occasions he was sure to talk with indecency and folly

'But the instances were few in which the gloom, spread over the metropolis, by the madness and malevolence of a suspicious tyrant was enlivened even by his ribaldry. The accounts of the Spanish Inquisition do not afford more painful sensations than were excited in viewing the state of Russia at this time. Hardly a day passed without unjust punishment. It seemed as if half the nobles in the empire were to be sent

exiles to Siberia. Those who were able to leave Petersburg went to Moscow. It was in vain they applied for permission to leave the country: the very request might incur banishment to the mines. If any family received visitors in an evening; if four people were seen walking together; if any one spoke too loud, or whistled, or sang, or looked too inquisitive, or examined any public building with too much attention; they were in imminent danger. If they stood still in the streets, or frequented any particular walk more than another, or walked too fast, or too slow, they were liable to be reprimanded and insulted by the police-officers. Mungo Park was hardly exposed to greater severity of exaction and of villany among the Moors in Africa, than Englishmen experienced at that time in Russia, and particularly in Petersburg. They were compelled to wear a dress regulated by the police: and as every officer had a different notion of the mode of observing these regulations, they were constantly liable to be interrupted in the streets and public places, and treated with impertinence. The dress consisted of a cocked hat, or, for want of one, a round hat pinned up with three corners; a long cue; a single breasted coat and waistcoat; knee-buckles instead of strings, and buckles in the shoes. Orders were given to arrest any person seen in pantaloons. A servant was taken out of his sledge, and caned in the street, for having too thick a neckcloth; and if it had been too thin he would have met with a similar punishment. After every precaution, the dress, when put on, never satisfied; either the hat was not straight on the head, the hair too short, or the coat not cut square enough. A lady at court wore her hair rather lower in her neck than was consistent with the decree, and she was ordered into close confinement, to be fed on bread and water. A gentleman's hair fell a little over his forehead, while dancing at a ball: a police-officer attacked him with rudeness and abuse; and told him if he did not instantly cut his hair, he would find a soldier who could shave his head*.

' ——To such excessive cruelty did his (the emperor's) rage carry him against the author of an epigram, in which his reign had been contrasted with his mother's, that he ordered his tongue to be cut out; and sent him to one of those remote islands in the Aleoutan tract, on the north west waste of America, which are inhabited by savages.'—" There is something," says Mr. Park, " in the frown of a tyrant which rouses the most inward emotions of the soul." In the prospect of dismay, calamity, and of sorrow, mankind might experience in the reign of Paul, I felt an inward, and, as the event has proved, a true presentiment of his approaching death: and I will freely confess, much as I abhor the manner of it, that it was

" a consummation
Devoutly to be wish'd."

Various instances, besides those we have quoted, are related in this volume; and these were the clear indications, that no very long space of time would be required, to make the emperor Paul a rival of any of the heroes of Suetonius. It is not without considerable surprize that we see this imperial

* A mode in which criminals are punished in Russia.

nuisance, after having been so long kept in a state of comparative nullity by his amazonian predecessor, capable of the activity requisite for doing so many kinds of mischief. To get farther at least from the centre of his malignant sphere, our travellers, in the beginning of April, 1800, promptly took the advice of Lord Whitworth, whose own situation, as ambassador at Petersburgh*, was becoming sufficiently disagreeable, to remove to Moscow, with the ulterior view of at once escaping from the Russian empire, and surveying some of its least known territories during the flight. The carriage, which was to be not only the vehicle for their conveyance, but in a considerable degree also their home, during a great number of days and nights, was of the kind elegantly denominated a German *bâtarde*, which is 'nothing more than an English chariot with a *dormeuse*, advancing in front,' furnished however with a number of little interior contrivances to make the travellers as independent as possible of acccommodations on the road. While the frost and snow continued, it was drawn on a sledge, another sledge carrying the wheels prepared against a warmer season or climate. The author has described, with some particularity, the best travelling economy, for the benefit of any of his countrymen who may in future traverse the same or a similar country; and whom he warns, that,

'Setting out from Petersburg for the south of Russia, the traveller bids adieu to all thoughts of inns, or even houses with the common necessaries of bread and water. He will not even find clean straw, if he should speculate upon the chance of a bed. Every thing he may want must therefore be taken with him. A pewter tea-pot will become of more importance than a chest of plate, and more so than one of silver, because it will not be stolen, and may be kept equally clean and entire. To this he will add, a kettle, a saucepan, the top of which may be used for a dish; tea, sugar, and a large cheese, with several loaves of bread made into rusks, and as much fresh bread as he thinks will keep till he has a chance of procuring more. Then, while the frost continues, he may carry frozen food, such as game or fish, which, being congealed, and as hard as flints, may jolt about among his kettles, in the well of the carriage, without any chance of injury. Wine may be used in a cold country; but never in a hot, nor even in a temperate climate, while upon the road. In hot countries, if a cask of good vinegar can be procured, the traveller will often bless the means by which it was obtained. When, with a parched tongue, a dry and feverish skin, they bring him bad or good water to assuage his burning thirst, the addition of a little vinegar will make the draught delicious. Care must be taken not to use it to excess, for it is sometimes so tempting a remedy against somnolency, that it is hardly possible to resist using the vinegar without any adulteration of water.'—p. 15.

* Dr. C. uniformly writes it Petersburg.

At the distance of a moderate stage from Petersburgh the traveller stopped long enough to survey the palace of Tsarkoselo, the interior of which 'presents a number of spacious and gaudy rooms, fitted up in a style combining a mixture of barbarity and magnificence which will hardly be credited.' One good specimen of the taste displayed in its arrangements is, that it being determined to cover entirely the walls of one of the rooms with fine pictures by the best Flemish and by other masters, when any place was found that could not be conveniently filled, 'the pictures were cut in order to adapt them to the accidental spaces left vacant.' Another is, that a room, about thirty feet square, is entirely covered on all sides, from top to bottom, with amber, 'the effect of which is neither beauty nor magnificence.' 'It would have been better employed,' he says, 'in ornamenting the heads of Turkish pipes; a custom which consumes the greatest quantity of this beautiful mineral.'

At Novogorod he was curious to inspect the cathedral, from being informed that it contained a multitude of pictures, 'idols of the Greek church,' as he denominates them without ceremony or qualification. Indeed he fully and uniformly charges the grossest paganism on this church, and on the Russian population. Having enumerated some of the absurd representations, many of which, notwithstanding, are pretended and believed to be the work of angels, he observes,

'In the Greek church they followed the idols of paganism, and have continued to maintain their place. They are one of the first and most curious sights which attract a traveller's notice; for it is not only in their churches that such paintings are preserved; every room throughout the empire has a picture of this nature, large or small, called the BOGH or GOD, stuck up in one corner; to which every person who enters offers adoration, before any salutation is made to the master or mistress of the house: and this adoration consists in a quick motion of the right hand in crossing, the head bowing all the time in a manner so rapid and ludicrous, that it reminds one of those Chinese images seen upon the chimney-pieces of old houses, which, when set a-going, continue nodding for the amusement of old women and children. In the myriads of idol paintings dispersed throughout the empire, the subjects represented are various: some of them on account of their singularity, might merit a more particular description; but as engraved representations best answer the purposes of information, several are inserted in one plate, &c.'—p. 25.

With the exception of pretended relics and consecrated imitations of pretended relics, the objects of adoration throughout Russia are all pictures; the Greek church being too cautious of any approach to *idolatry*, to admit the carved and moulded manufactures so flourishing in the church of Rome. The history of this whimsical scrupulosity of heathenism is deduced by our author from the time, nearly a thousand

years since, of the first introduction from the Eastern Empire into Russia of what was called Christianity, by missionaries, who, ‘ being prohibited by the second commandment from the worship of carved images, brought with them the pictures of the Saints, of the Virgin, and the Messiah.’ ‘ The earliest churches in the Holy Land,’ he observes, ‘ had paintings of this kind, which the first Christians worshipped, as may be proved by the remains of them at this time in that country. Among the ruins of some of the most ancient churches in Palestine, I found several curious examples of encaustic painting, of a very early date. One of these, from Sephoris, near Nazareth, is now in the possession of the principal librarian of the university of Cambridge, to whom I presented it.’ Some of these expressions are obviously not marked with Dr. C.'s accustomed accuracy. It will not be pretended to be possible to ascertain the exact date of these painted remains, nor, if it were possible to fix it in the earliest periods of Christianity, would either the date or the subject be any proof that ‘ the first Christians worshipped' these representations. And it is well known that ‘ the first Christians,’ in the fair chronological import of that designation, derived from Judaism an unconquerable aversion to religious imagery. Gibbon has observed, that ‘ the public religion of the Catholics was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Illiberis, three hundred years after the Christian æra.’ (Decline and Fall, Chap. xlix.) Perhaps Dr. C.'s phrase is so negligently used, as not to mean the Christians of this earliest period. Very long, however, before the ninth century, when the Russians first admitted Christianity, it had become so multifariously paganized, that it is probable enough some of the pictures our traveller saw at Novogorod, if, as he was inclined to believe, they came along with the first missionaries, might previously have received the adorations of deluded thousands in Greece or Palestine. He regarded them with curiosity and interest as illustrations of the state of the art of painting, long before it was practised in Italy, as well as from their connexion with the history of religion. As works of art, these first substitutes for the more ancient Moscovite gods were contemptible enough; and it has been a point of conscience to preserve a faithful imitation of them, in all the infinitely multiplied copies of the subsequent ages.

‘ Thus we find, at the end of the eighteenth century, a Russian peasant placing before his Bogh, a picture, purchased in the markets of Moscow or Petersburg, exactly similar to those brought from Greece during the tenth; the same stiff representation of figures which the Greeks

themselves seem to have originally copied from works in mosaic; the same mode of mixing and laying on the colours on a plain gold surface, the same custom of painting upon wood, and the same expensive covering of a silver coat of mail: &c.'—p. 22.

The pictures of the Virgin are, of course, among the highest objects of reverence, and she is exhibited under various titles and circumstantial distinctions: as, the Virgin of Vladimir, the Virgin with the Bleeding Cheek, and the Virgin with Three Hands. The tradition connected with this last is a good sample of the kind of reason, on which the Greek church is content to build the faith of its members. It is a curious characteristic of this Græco-Russian reason, that it enables those members to transfer or extend the association of ideas from the supposed *real* relics, and holy places, edifices or implements, with undiminished sentiment, to things that have confessedly no connexion with those sacred objects, but that of imitation. The following is one of the examples which came under our author's notice at Moscow.

'The convent of the New Jerusalem is not only an imitation of the church of the Holy Sepulchre of Jerusalem, but contains representations of all the relics consecrated in that edifice. It has been built exactly after the same model; and within it are exhibited, The Tomb of Christ; The Stone which was rolled from the Sepulchre; The holes in which stood the crosses of our Saviour and the two thieves; The prison in which they relate he was confined; together with all the other absurdities fabricated by the empress Helena and her ignorant priests at Jerusalem. Finding, however, some difference between the representation made of the original building in the Holy Land, and the model here, I asked the monks the reason of alteration. They replied, "Our building is executed with more taste, because it is more ornamental; and there are many good judges who prefer ours to the original;" thus most ignorantly implying, that the Church at Jerusalem, so long an object of adoration, had been so, rather on account of its beauty, than any thing contained in it. But nothing can prove with more effect, to what an abject state of darkness the human mind may fall, than that the trumpery here, not having even the empty title to reverence which relics may claim, but confessedly imitations, should receive the veneration and the worship paid to their originals. A fat and filthy priest, pointing to a hole in the midst of Russia, exclaims, "Here stood the Holy Cross!" while boorish devotees shed over it tears of piety as genuine as those which fall from the eyes of pilgrims in the tabernacles at Jerusalem.'—p. 96.

The general impression from Dr. C.'s representation is, that the main body of the Russian population are in a strict sense heathens; that though they hear and utter some of the leading names and terms of revealed religion, they do not connect with them any of the ideas which revelation was intended to impart; that they have no more notion of Christianity as a system of doctrines, than they have of any ancient or modern

scheme of metaphysics; that they are never permitted to look at the religion directly, but only see some distorted and fantastic reflections of a few of its memorable facts on the varnish and tinsel of superstitious pomp and ceremonies,—the ecclesiastics being of no manner of use but to perform these ceremonies and consume the fruits of the earth; that an inconceivable degree of childishness and absurdity predominates throughout the ceremonial, and makes its most splendid and solemn exhibitions as ludicrous as those on the stage of a mountebank; and finally, that, as might be expected, the religion, so to call it, has scarcely any more salutary influence on the morals of the Russians, than if it were the coarse mythology of their ancestors. The only recommendation of this Greek church religion is, as may be learnt from part of the following paragraph, that it is admirably adapted for an alliance with the Russian state, by its tendency to fix and aggravate the base servility of the popular mind.

'All that has been said and written of Roman Catholic bigotry, affords but a feeble idea of the superstition of the Greek church. It is certainly the greatest libel upon human reason, the severest scandal upon universal piety, that has yet disgraced the annals of mankind. The wild, untutored savage of South America, who prostrates himself before the sun, and pays his adoration to that which he believes to be the source of life and light, exercises more rational devotion than the Russian, who is all day crossing himself before his Bogh, and sticking farthing candles before a picture of St. Alexander Newski. But in the adoration paid by this people to their Saints and Virgins, we may discern strong traces of their national character. The homage they offer to a court parasite or a picture, are both founded on the same principle; and in all their speculations, political or religious, they are prompted by the same motive. A Deity or a despot, by the nature of the one, and the policy of the other, is too far removed from their view to admit of any immediate application. All their petitions, instead of being addressed at once to a spiritual or a temporal throne, are directed to one or the other by channels which fall beneath the cognizance of sense. Thus we find *favouritism* the key-stone of Russian government, and adoration of saints the pillar of their faith. The sovereign is disregarded in the obeisance offered to his favourites; and the Creator forgotten in the worship of his creatures.'—p. 79.

Very little is said by Dr. C. respecting the intellectual attainments of the clergy, a particular which he probably thought it quite as fair to omit in the estimate, as the produce of the Russian gold mines or cinnamon groves. Nor are we enabled to guess what proportion of the higher rank may have acquired, through the medium of French novels, and letters of the *philosophes*, so much of shallow infidelity, as at once to laugh at the mummeries of their church, and identify them with Christianity. It should seem that the greatest number of

them judge it more safe to be on reasonably good terms with the church and the Bogh. As to the lower order, they are evidently true and zealous believers. At proper times and places they will rush and crowd in a manner that endangers their limbs or lives, to touch a relic or consecrated picture; even women being among this crowd, carrying their infants, and with tears of devotion lifting them up to make them perform this ceremony. When, during the fasting season of Lent, our travellers at any time offered a part of their dinner to the starving peasants in the cottages on the road from Petersburgh to Moscow, 'they would,' says Dr. C., 'shudder at the sight of it, and cast it to the dogs; dashing out of their children's hands, as an abomination, any food given to them; and removing every particle that might be left entirely from their sight. In drinking tea with a Cossack, he not only refused to have milk in his cup, but would not use a spoon that had been in the tea offered him with milk, although wiped carefully with a napkin, till it had passed through scalding water.' In another place he says, 'a Russian hardly commits any action without this previous ceremony (of bowing and crossing himself.) If he is to serve as a coachman, and drive your carriage, his crossing occupies two minutes before he is mounted. When he descends, the same motion is repeated. If a church is in view, you see him at work with his head and hands, as if seized with St. Vitus's dance. If he makes any earnest protestation, or enters a room, or goes out, you are entertained with the same manual and capital exercise. When beggars return thanks for alms, the operation lasts a longer time; and then between the crossing, by way of interlude, they generally touch their forehead to the earth.' A grand point of conscience is made, by all ranks, of eating no kind of food that comes in season till the benediction of the priest has been pronounced, either on that which is brought into the market, or on the kind of food in general;—our author's expressions not being sufficiently precise in mentioning this circumstance. A particular church near the Mareschal Bridge is set apart for the benediction of apples; and this is not given until the first apple drops from the tree, which is brought in great form to the priest. 'A Mahomedan would sooner eat pork, than a Russian unconsecrated fruit.'

Dr. C. fortunately arrived at Moscow just in time to witness all the pageants and excesses of Easter; pageants, some of which he describes as more splendid than any he had seen in popish countries, and excesses surpassing those of the Carnival of Venice. The bacchanalian fury with which the barbarous population bursts away, the instant the chain falls which superstition had stretched across, strongly illus-

trates the perniciousness of those appointed austerities, which, having not the slightest connexion with the principle of real Christian mortification, give an artificial and ten-fold impetuosity to the appetites and passions. As if intentionally to stimulate the confined human wild beast to absolute madness, several public ceremonies, at short intervals, precede the grand concluding one. The first of them is on the eve of Palm Sunday, when all the inhabitants of Moscow resort, in carriages, on horseback or on foot, to the Kremlin*, for the purchase of palm-branches to place before their Boghs, and to decorate the sacred pictures in the streets or elsewhere.' The procession thus bearing palm-branches is prodigious, and creates no small degree of gaiety, though carefully marked by signs appropriate to the season of humiliation; for instance, among the people of quality, a 'dirty tattered livery, a rotten harness, bad horses, a shabby vehicle,' and 'figures that seem to have escaped from the gallies' for postillions and lackies. The next ceremonial and farcical piece of absurdity is performed in the cathedral by the archbishop, personating Christ, washing the feet of twelve monks who personate the twelve apostles. The consummate silliness that characterises all the ecclesiastical ceremonies is in this instance attained, by means of the archbishop and the monk who personates Peter adopting the interlocution recorded to have taken place between our Saviour and that apostle. The ceremony which terminates the series, surpassing all the preceding parts, and suddenly letting loose the superstitious million of rampant barbarians, is celebrated two hours after midnight, in the morning of Easter Sunday. It is called the Ceremony of the Resurrection.

'At midnight the great bell of the cathedral tolled. Its vibrations seemed the rolling of distant thunder; and they were instantly accompanied by the noise of all the bells in Moscow. Every inhabitant was stirring, and the rattling of carriages in the streets was greater than at noon day. The whole city was in a blaze; for lights were seen in all the windows, and innumerable torches in the streets. The tower of the cathedral was illuminated from its foundation to its cross. The same ceremony takes place in all the churches; and, what is truly surprizing, considering their number, it is said they are all equally crowded.'—p. 55.

The description that follows is too long for quotation and too concise for abridgement. The travellers found the archbishop and his clergy just commencing a procession round the cathedral, with banners, torches, crucifixes, censers, sumptuous

'* A particular division of the city, a grotesque combination of fortresses, palaces, and churches.

vestments, and whatever else was requisite to make the pomp complete. They entered in the archbishop's train into the cathedral, in which the vastness of the assembly, the profusion of lights, the richness of the dresses, and the loud chorus, filled them with astonishment. When they became capable of fixing their attention on any one circumstance of the scene, it was arrested by the striking figures and most sumptuous dresses of the ecclesiastics. The dance of heads and arms in bowing and crossing, was universal and almost incessant; in the most zealous performance of which exercise, a Russian was detected by Dr. C. picking the other Englishman's pocket.

'After two hours had been spent in various ceremonies, the archbishop advanced, holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as their eagerness had been somewhat satisfied, he retired to the sacristy, where, putting on a plain purple robe, he again advanced, exclaiming three times, in a very loud voice, *Christ is risen!* The most remarkable part of the ceremony now followed. The archbishop, descending into the body of the church, concluded the whole ceremony by crawling round the pavement on his hands and knees, kissing the consecrated pictures, whether on the pillars, the walls, the altars, or the tombs; the priests and all the people imitating his example. Sepulchres were opened, and the mummied bodies of incorruptible saints exhibited, all of which underwent the same general kissing.—Thus was Easter proclaimed: and riot and debauchery instantly broke loose.'—p. 59.

With respect to this reverend archbishop, whose name was Plato, it might not perhaps have comported ill with charity to wish to find him such an ignorant weak devotee, as to make it possible to believe he might be honest and serious in the practice of all this mummery. But on the contrary, Dr. C. in a visit he made to the prelate, found him a sensible, shrewd and arch old fellow, who laughed outright at the Englishman for pretending to have regarded the recent pompous ceremony as 'interesting,' when consistently with his religious opinions he must have thought it absurd. In this interview he was perfectly divested of all parade and formality; easy, lively, and communicative; diverted himself with the extreme curiosity of the English; wished 'they had such a fellow in Russia,' as Dr. C. told him we once had in England,—a prelate who would dare to discuss his sovereign's conduct to his face; and talked rather satirically of his old friend Catharine. Not long after, they again saw him in great public splendour at the funeral of Prince Galitzin; and were probably somewhat flattered, as the Russians were very much perplexed and astonished, at a short Latin benediction, ("*Pax vobiscum!*)" pronounced in addition to the words of the Russian service,

when he happened to see the Englishmen amidst the crowd.

The ample description of the festivities, fooleries, and abominations of Easter, gives a very curious picture at once of national character and human nature. Dr. C. was present at a ball of the citizens, in the inn where he had previously fixed his quarters. The active personages were Russian boors, tradesmen and their wives, gipseys, musicians and prostitutes. With these last the Russian tradesmen danced, in the presence of their wives and daughters, who appeared not in the slightest degree displeased at the circumstance, and who themselves shewed no dislike of the society. As spectators, there were Turks, maintaining the most solemn and invincible gravity amidst the uproar, Chinese merchants, Bucharians, Cossacks, and Calmucs. In the streets, numbers of the boors were to be seen rolling about in a state of intoxication, while others of them retained their senses sufficiently to enjoy the rapture of being whirled in machines, similar to those sometimes erected in an English fair for the delight of children. Dr. C. remarks a striking difference between Russia and some other countries, and England, as to the degree of what may perhaps be called dignity or manliness indicated in their amusements.

'The amusements of the (Russian) people are those of children; that is to say, of English children; for in Paris and Naples I have witnessed similar amusements, in which grave senators and statesmen mounted wooden horses, *round-abouts*, and *ups-and-downs*, with the inhabitants of those cities. It would be said the English are a grave people; be it so: but I believe I could assign a better reason for the want of such infantine sports at their wakes and fairs. Certainly there is no part of our island in which men of forty and fifty years of age would be seen riding on a wooden horse, or swinging about in a vaulting chair. Three Russians at a time will squeeze themselves into one, and, as they are whirled about, scream for joy, like infants tossed in the nurse's arms. I remember seeing the king of the Two Sicilies joining, with his principal courtiers, in a similar amusement.' p. 76.

As our country furnishes an annual subsidy to the distinguished monarch here mentioned, it would be a matter of some curiosity, not to say national economy, to inquire how much of the money goes to uses so important as this in the great scheme of defending Europe.

(To be continued in the next Number.)

Art. II. *Connaissance des Tems*, ou des Mouvemens Célestes, à l'usage des Astronomes & des Navigateurs, pour l'an 1810; publiée par la Bureau des Longitudes. A Paris, de l'Imprimerie Impériale. 8vo. pp. 502. 1808.

WHILE the present difficulty of procuring French books of recent publication subsists, and while French au-

thors are as active as our own in augmenting the stores of knowledge and science, we are persuaded we shall oblige many of our readers, by presenting them with early accounts of the most interesting works from that prolific region, as soon as possible after they reach our hands. We have just received the 'Connaissance des Tems' for the years 1810 and 1811; and shall here give some description of the first of these volumes;—intending to notice the volume for 1811 in our next number.

It is generally imagined in this country, that the *Nautical Almanac*, so earnestly recommended to the English Board of Longitude by Dr. Maskelyne in 1765, and first published for the year 1767, was the earliest almanac which was printed expressly for the use of astronomers and navigators: but this is not correct. The first volume of the Connaissance des Tems was published by Picard in 1679, seven years after the completion of the Paris observatory. This work was conducted in succession by Picard, Lefebure, and Lieutand, to the year 1730; and contained the risings and settings of the sun, moon, and planets, their passages of the Paris meridian, their longitudes, latitudes, and declinations, and the passage of the first point of Aries over the meridian. Besides these useful particulars, the Connaissance exhibited all the *astrological* aspects; which Godin, however, when he assumed the management in 1730, expelled from the work, and gave instead of them the sun's right ascension, and the times of the eclipses of the three superior satellites of Jupiter. In 1735, when Godin was joined with other astronomers in the expedition to measure a degree in Peru, he left the preparation of the Connaissance des Tems to Maraldi, who enriched it with the configurations of the satellites for every day in the year. Maraldi was succeeded, in 1760, by Lalande. This distinguished astronomer made several alterations and improvements. The principal was that of the distances of the moon from the sun, and from fixed stars,—a part of the work of essential importance in the determination of terrestrial longitudes. The honour of this rich improvement is due to our excellent astronomer royal, Dr. Maskelyne; and Delambre ascribes it to him in the Connaissance des Tems for 1808, in the following language:

'M. Maskelyne, qui dans un voyage a Ste. Helene, avait fait un essai plus satisfaisant encore de la methode des distances, avait bien senti de quelle utilité serait l'Almanack Nautique pour la facilité des calculs; il eut *le credit et la gloire d'en realiser le projet*. C'est a cet astronome célèbre que l'on doit le *Nautical Almanac*, que parut pour la premier fois en 1767. On y trouve les distances de la Lune calculées de trois en trois heures, en sorte que, par une interpolation facile, on peut en deduire la distance qui repond à un instant quelconque. Ce sont ces calculs que

M. Lalande transporta dans la Connaissance des Tems, n'ayant ni le loisir de les faire lui-même, ni les moyens que le Bureau des longitudes de Londres fournit à l'astronome royale, pour entretenir des calculateurs, dont il n'a qu'a diriger et verifier le travail.'

From this period, the calendar part of the Connaissance des Tems and the Nautical Almanac were much alike; Jeaurat who succeeded Lalande in 1775, and Mechain who followed Jeaurat in 1788, adopting without hesitation whatever in the Nautical Almanac suited their purpose. Delambre speaking of Mechain, says, ' Il suivit les examples de ses deux prédécesseurs, et continua comme eux à tirer du *Nautical Almanac* les distances de la Lune, que M. Maskelyne *avait même la complaisance de lui envoyer manuscrites.*' Mechain conducted the publication till 1795, when the revolutionary fury occasioned the suppression of the academies and the dispersion of the astronomers. The volume for 1795 was published by the temporary commission of weights and measures. From that time the calculations of this Ephemeris have been usually made by M. M. Haros and Marion, under the inspection and direction of the Board of Longitude established by the law of ' 7 messidor, an 3,' or 25th June 1795. As the members of this board, with the exception of Lalande, remain the same now as they were in 1795, and as most of them are men of deserved celebrity, we shall gratify our scientific readers with their names and residences, as below.

Géomètres.

Joseph-Louis *Lagrange* (G. ✧), faub. Saint-Honoré, n°. 128.
Pierre-Simon *Laplace* (G. ✧), Palais du Sénat.

Astronomes.

Jean-Baptiste-Joseph *Delambre* (✧), au chief-lieu de l'Université impérial, palais du Corps législatif.
Charles *Messier* (✧), rue des Mathurins, n°. 14.
Alexis *Bouvard*, à l'Observatoire impérial.
Michel *Lefrançais-Lalande*, place Cambrai.

Anciens Navigateurs.

Charles-Pierre *Claret-de-Fleurieu* (G. ✧), rue Taitbout, n°. 18.
Louis-Antoine *Bougainville* (G. ✧), rue de Bondi, n°. 23.

Géographe.

Jean-Nicholas *Buache* (✧), rue Guénégaud, n°. 18.

Artiste.

Noël-Simon *Caroché*, à l'Observatoire impérial.

Surnuméraire.

Riche *Prony* (✧), Ecole des ponts et chaussées, rue de l'Université.

Astronomes Adjoints.

Jean-Charles *Burckhardt*, à l'Ecole militaire.
Jean-Baptiste *Biot*, au college de France.

François *Arago*, à l'Observatoire impérial.
Siméon-Denis *Poisson*, rue de Crébillon, n°. 3.

With regard to the Nautical Almanac, which has been compiled under the superintendence of its original proposer for 45 years, it may be remarked, that far the greater part, viz. 144 pages out of 162, are devoted exclusively to the Ephemeris, and the remainder to the explanation and use of the various articles in the 12 pages appropriated to each month. *Some* of the Nautical Almanacs have a few additional articles: thus, to the Nautical Almanac of 1774 are added, the result of a series of 10 years lunar observations of Dr. *Bradley*, compared with a set of manuscript tables, elements of lunar tables, and remarks on the *Hadley's* quadrant, by the *Astronomer Royal;* a problem for finding the error in the position of a transit telescope, and two examples of the calculation of the longitude from a lunar observation, &c. by Mr. *Lyons.*—To the *Nautical Almanac* of 1778 are added, right ascensions and zenith distances of the moon, deduced from Dr. *Bradley's* observations; and astronomical problems by Mr. *Lyons.* — To the *Nautical Almanac* of 1779 are added, new tables for computing the eclipses of Jupiter's second satellite, by Mr. *Wargentin*, F. R. S. — To the *Nautical Almanac* of 1787 is added, a treatise, containing directions for making the best composition for the metals of reflecting telescopes, and the method of casting, grinding, polishing, and giving them the true parabolic figure; and an account of the cause and cure of the tremors peculiarly affecting reflecting telescopes more than refracting ones, by the Rev. *John Edwards*, B. A; and remarks on the said tremors by the *Astronomer Royal.*—To the *Nautical Almanacs* of 1797, 1798, 1799, and 1800 are added, tables to improve and render more general, the method of finding the latitude from two observed altitudes of the sun, with the time between, by *John Brinkley*, A. M.—To the *Nautical Almanacs* from 1795 to 1804, both inclusive, are added the eclipses of Jupiter's satellites, computed to mean time, from M. *Delambre's* new tables, annexed to the third edition of M. de *Lalande's* astronomy.

These additions, however, and some others, which it is unnecessary to specify, are *incidental;* while with the publishers of the Connaissance des Tems, it is a part of the plan, to give additions to the extent of upwards of 300 pages, the purchase of which, as they are considered as a supplement to the Ephemeris, is optional. It is this part of the work which renders it worthy of a place in our Review; the additions often comprising valuable essays, especially on subjects connected with nautical astronomy.

The additions to the Ephemeris in the volume before us, contain, besides some accounts of recent publications, and some subsidiary tables of minor importance, tables and disquisitions on the following subjects.—Astronomical observations made at the Paris observatory during the year 1806, by M. Bouvard. These are interesting, and occupy 80 pages.—Account of the comet discovered at Marseilles in November 1806.—Chinese astronomical observations from the year 147 before Christ.—On the discoveries made by Doerfel and Hevelius in the theory of comets, by J. C. Burckhardt.—Sixth and last collection of astronomical observations, from 1752 to 1st of January 1760, by M. Messier.—Observations on Mercury, at Mirepoix, by M. Vidal.—Observations on the comet of 1807, by the same.—Observations on the same comet, by M. Paul Ciera, and by M. Olbers.—Account of Major Lambton's measure of a degree perpendicular to 12° 32½ of latitude, &c.—Astronomical observations at Lisbon, by M. Paul Ciera; at Marseilles, by M. Thulis; at Viviers, by Honoré Flaugergues.—Tables of Aberration and Nutation by Baron Zach; and Tables of Aberration, by M. Gauss. These are very valuable; and we hope will soon be introduced into some of our English publications.—Summary of results of the grand geodesic operations in France and Spain, to measure an arc of the meridian, and to determine the true length of the metre.

This volume farther contains Tables of Refractions: a catalogue of 600 fixed stars, for the commencement of 1810, by Michael Lalande: a useful geographical Table of Latitudes and Longitudes, with symbols indicating whether the longitudes were determined by astronomical observations, by trigonometrical operations, or by chronometers; and a table of the highest tides of each month for the year 1808. This table, which is peculiar to the Connaissance des Tems of late years, is calculated from the formulæ of Laplace (*Mecanique Celeste*, tome ii. p. 289) by M. Bouvard. The unit of the table is the mean height of the total tide of a day and a half after the syzygy, when the sun and the moon at the moment of the syzygy, are in the equator and at their mean distances from the earth. By the *total tide* is meant the excess of the half sum of the two tides of one day above the intermediate low-water. From this table we shall here only transcribe the tides of the five last months: namely, the tide following the full moon in August, 1·06; that after the new moon at the end of August, 0·88. Sept. F. M. 1·09; Sept. N. M. 0·94. Oct. F. M. 1·04; Oct. N. M. 0·97. Nov. F. M. 0·92; Nov. N. M. 0·99. Dec. F. M. 0·83; Dec. N. M. 1·03. Of these tides, that which happens on the 14th or

15th of September, will be very high in places where the effects of wind, &c. concur with the joint operation of attraction.

Among the other papers we have specified above, there are two or three which require a more particular notice. Thus from Burckhardt's account of the discoveries made by Doerfel and Hevelius in the theory of comets, it appears that Newton was anticipated in his opinion respecting the parabolic motion of those bodies. The "Cometographia" of Hevelius was published in 1668. It contains an account of the nature of comets, their situation, parallaxes, distances, diverse appearances and motions, with a history of comets from the earliest times to that in which he wrote. From his method of determining the nature of the orbits from observations, Hevelius deduces the following results: 1st. The comets do not describe right lines, but curves concave towards the sun: he conjectures that these curves are parabolas, p. 658. 2d. The velocities of comets vary, but in a regular manner, and proportional to the time, p. 676. 3d. The greatest velocity is at the perihelion. *Ibid.* 4th. But the velocity is not the same at equal distances before and after the perihelion. 5th. The velocities of different comets do not follow any fixed law: or, as he expresses it—'Proportio incrementorum et decrementorum in singulis Cometis est planè diversa.' Hevelius, indeed, did not *demonstrate* the near approach of the cometary orbits to parabolas, although he was led by a very ingenious process to *conjecture* it. M. Burckhardt does not seem to be aware that the author sent several copies of his work to Dr. Hooke and other members of the London Royal Society.

Doerfel, who was a clergyman at Plauen in Saxony, wrote on the comet of 1680. He took the observations of Nov. 22d, 23d, and 24th as the basis of his researches, and enquired first, whether these could refer to two comets or only one: he decided in favour of the latter hypothesis. An excentric circle not being consistent with the observations, he tried the parabolic theory started by Hevelius; and, to correct and perfect it he supposed the sun to be at the focus of each parabolic orbit. He then added, 'If this discovery shall be found correct, it will not be difficult to those who are exercised in the conic sections, to deduce methods of computation for the theory of comets; to find the distance of the summit from the solar focus, and consequently the law of the diurnal motion in the trajectory, the distance from the earth, and in certain cases the true distance from the sun.' From all this it appears, that Doerfel made an important discovery in supposing the sun to occupy the focus of the parabola de-

scribed by a comet; but that there still remained a great step in consequence of which the laws of Kepler should be applied to the parabolic trajectories of comets. Curious and interesting, however, as this may be, in relation to the history of astronomy, it by no means affects the character of Newton. Our great philosopher had doubtless seen the Cometographia of Hevelius, because he often refers to it and quotes from it, in that part of the third book of the Principia which relates to comets. But Newton did not satisfy himself with mere guesses and conjectures. He often started conjectures, it is true, but seldom stopped there. He brought them, in short, within the sphere of geometry, and throwing upon them the light of demonstration, made it evident, either that they were conjectures, and, as such, unworthy of being received into any system, or that they constituted a part of a series of incontrovertible truths. In the case before us, for example, where it is manifest M. Burckhardt wishes to pluck the laurel from his brow, he advances infinitely beyond any of his predecessors. He first conjectures (Princip. lib. iii. lem. 4. cor. 3.) that comets are "a sort of planets revolving in orbits returning into themselves with a perpetual motion:" and then immediately proves (Prop. 40. ibid.) that "if comets revolve in orbits returning into themselves, those orbits will be ellipses; and their periodic times be to the periodic times of the planets in the sesquiplicate proportion of their principal axes;" and farther, that "their orbits will be so near to parabolas (in the parts near the perihelion) that parabolas may be used for them without error." Thus did he, at one stroke, give the finishing touch to the theory of comets, so far as it is connected with plane astronomy; and there was this wide difference between him and the most illustrious of his precursors,—that with them it was all shadowy supposition, while with him it became positive certainty. But this is a topic on which we need not dwell. To attempt the praises of Newton is indeed

> ——— "To add another hue
> Unto the rainbow, or with taper light
> To seek the beauteous eye of heav'n to garnish."

The observations on the comet of 1807, by M. Ciera, as given in the volume before us, extend from Oct. 7th to Nov. 29th. The elements deduced from this series of observations, are as below:

Longitude of the ascending node 266° 33′ 4″.—Longitude of the perihelion 271. 6. 53.—Inclination 63. 11. 18.—Perihelion distance 0·648769.—Passage of the perihelion, 18th Sept. 20h. 55m. 32s. mean time at Paris.—Heliocentric motion, direct.

These elements, being deduced from so many observations, and agreeing very nearly with those of M. Pons, and other foreigners, are in all probability tolerably accurate: their principal difference from the elements as determined by English astronomers is in the inclination of the orbit, which has been commonly stated *here* at more than 65 degrees.

The history of astronomy for 1808, given in the volume before us, is occupied entirely with accounts of books. Of these the most extensive is the description of Zach's and Gauss's tables of Aberration and Nutation, already mentioned. M. Delambre enters into a full examination of the formulæ employed by those astronomers in the computation of their tables, and traces their relative advantages and disadvantages. He avails himself also of this opportunity, to give his own formulæ for the aberration of the planets; and as they are more correct than any others yet published, and have certainly never been printed in this country, we offer no apology for introducing them here.

'Let $\odot$=the true longitude of the sun.
R, the radius vector of the earth.
V, the true longitude reckoned from the apogee.
T, the angle of the earth, or the elongation.
A=1, the mean distance from the sun.
B, the minor semi-axis of the ellipse.
E, the excentricity.
$d\,M$, the mean horary motion.
A, the apogee.
π, the heliocentric longitude of the planet upon the ecliptic.
λ, its heliocentric latitude.
G, its geocentric longitude.
L, its geocentric latitude.
υ, its true anomaly.
r, its radius vector.
a, its semi-axis major.
b, its semi-axis minor.
e, its excentricity.
dm, its mean horary motion.
P, the angle at the planet, or the annual parallax.
φ, the longitude of the aphelion.
I, the inclination of the orbit.

'Then is the aberration of the planet in longitude

$$= \text{sec. } L\,[-20''253 \cos. T + 0''3404 \cos. (G - A)]$$

$$- \frac{a^2\,dm \cos. P}{7.2986\,b \cos. L} + \frac{a^2\,d\,m \cos. P}{7.2986\,b \cos. L}\left(1 - \frac{\cos. I}{\cos. \lambda}\right),$$

$$+ \frac{a\,e\,dm \cos. (G - \varphi)}{7.2986\,b \cos. L} - \frac{a\,e\,dm \cos. (G - \varphi)}{7.2986\,b \cos. L}\left(1 - \frac{\cos. I}{\cos. \lambda}\right),$$

$$-\frac{\frac{1}{2}a^2\,d\,m\,\sin.^2 I\,\sin.\,2C\,\sin.\,P}{7.2986\,b\,\cos.\lambda\,\cos.L}+\frac{\frac{1}{2}a\,e\,d\,m\,\sin.^2 I\,\sin.2C\sin.P\cos.\upsilon}{7.2986\,b\,\cos.\lambda\,\cos.L}.$$

' Aberration in latitude

$$=-20''253\,\sin L\,\sin.T-0''3404\,\sin.L\,\sin\,(G-A),$$

$$+\frac{a^2\,d\,m\,\sin.P}{7.2986\,b}-\frac{a^2\,d\,m\,\sin.L\,\sin.P}{7.2986\,b}\left(1-\frac{\cos.I}{\cos.\lambda}\right),$$

$$-\frac{a\,e\,d\,m\,\sin.L\,(G-\varphi)}{7.2986\,b}+\frac{a\,e\,d\,m\,\sin.L\,\sin.(G-\varphi)}{7.2986\,b}\left(1-\frac{\cos.I}{\cos.\lambda}\right),*$$

$$+\frac{a\,e\,d\,m\,\sin.L\cos.P\sin\upsilon}{7.2986\,b}\left(\frac{\cos.I}{\cos.\lambda}-\cos.\lambda\right),*$$

$$-\frac{a^2\,d\,m\,\sin.I\cos.L\cos.C}{7.2986\,b}+\frac{a\,e\,d\,m\,\sin.I\cos.L\cos.(\Omega-\varphi)}{7.2986\,b},$$

$$-\frac{\frac{1}{4}a^2dm\,\sin.^2 I\sin.L\,\sin.(2C+P)}{b\,\cos.\lambda}*-\frac{\frac{1}{4}a^2\,dm\sin.^2 I\sin.L\sin.(2C-P)}{b\,\cos.\lambda},*$$

$$+\frac{\frac{1}{2}a\,e\,d\,m\,\sin.^2 I\,\sin.L\,\sin.2\,C\cos.P\cos.\upsilon}{b\,\cos.\lambda}.*$$

' All the terms marked with an asterisk may be neglected, even for Mercury: it will be necessary, however, to retain some of them for Pallas.

' For comets, aberra. longit.

$$=-\frac{20''253\,\cos\,T}{\cos.L}+\frac{0\,24\,\sin.G}{\cos.L}-\frac{28''625}{p\,\frac{1}{2}\cos.\lambda\,\cos.L}$$

$$+\frac{14''32\,\cos.L\,\sin.P\sin\upsilon}{p\,\frac{1}{2}\cos.L}-\frac{14''32\,\sin.^2 I\,\sin.2\,C\sin\,P\cos.^2\frac{1}{2}\upsilon}{p\,\frac{1}{2}\cos.L\,\cos.\lambda}.$$

' Aberrat latit. $=-20'\,253\,\sin.L\,\sin.T-0\,'34\,\sin.L\,\sin\,G,$

$$+\frac{28''625\,\cos.I\,\sin.L\,\sin.P\cos.^2\frac{1}{2}\upsilon}{p\,\frac{1}{2}\cos.\lambda}+\frac{14''32\cos\,\lambda\,\sin.L\,\sin.P\,\sin.\upsilon}{p\,\frac{1}{2}}$$

$$-\frac{28''625\,\sin.I\cos.L\cos.C\cos.^2\frac{1}{2}\upsilon}{p\,\frac{1}{2}}-\frac{14\,32\sin.I\cos.L\sin.C\sin.\upsilon}{p\,\frac{1}{2}}$$

$$-\frac{14''32\,\sin.I\,\sin.L\,\sin.2\,C\cos.P\cos.^2\frac{1}{2}\upsilon}{p\,\frac{1}{2}}.$$

pp. 467,

In the two last formulæ, p represents the perihelion distance of the comet.

The most elaborate paper in the present volume, is an ac-

count of methods adopted to find the corrections of passages over the meridian, observed by a transit instrument, or meridional telescope. This disquisition occupies 24 pages, and is done after the true modern French fashion, so as to make an immense display of analytical dexterity, and to render a comparatively simple problem extremely difficult. The methods of Delambre, Oriani, Cagnoli, and others are examined and compared: but the simplest, most satisfactory, and most practicable, viz. that given by Mr. Israel Lyons, in the Nautical Almanac for 1774, is not noticed at all; though Delambre has doubtless had access to the whole series of Nautical Almanacks, and this rule is referred to in each successive Ephemeris. As *we* have not yet learnt, like some of our contemporary critics, to keep back the mathematicians of our own country from all competition with those of the continent; and as the rule of Mr. Lyons, simple as it is, appears but little known even in England (the Nautical Almanac for 1774 being scarce) we shall transcribe it here; merely omitting the demonstration and examples for want of room.

'Let a circumpolar star be observed through the transit above and below the pole; if the difference of these times is just half a revolution of the earth round its axis (to be found by observations of the fixed stars) the transit is exactly in the plane of the meridian; but if it is not, take the difference between the interval of the times of the two passages and half a revolution, and to the logistic logarithms of half this difference turned into parts of a circle add the logarithmic cotangent of the star's polar distance, and the logarithmic cosine of the latitude of the place; the sum, rejecting 20 from the index, will be the logistic logarithm of the angle that the transit makes with the true meridian.

'If the star, when above the pole, comes later to the wires of the telescope than half a revolution after it passed it when below the pole, the transit lies to the east of the true south meridian.

'To the logistic logarithm of the error in azimuth before found, add the logarithmic secant of the star's altitude, and the logarithmic sine of its polar distance; the sum, rejecting 20 from the index, is the logistic logarithm of an arc, which, turned into time, will be the error of the transit from the true meridian at that altitude.'

On the whole, the volume of the Connoissance des Tems which has engaged thus much of our attention, contains a large portion of interesting and valuable matter. The editors, we think, too often suffer their love of parade to overcome that regard which was due to the wants of such practical astronomers and mariners as are not mathematicians; and they now and then discover a little of that enmity to British philosophers and artists, which has rankled in the minds of all except very liberal Frenchmen, ever since Descartes, the Bernoullis, and Leibnitz, and l'Hopital, and, in short, all the continental philosophers, were compelled to stoop and become dis-

ciples of a certain plain Englishman called Isaac Newton. Notwithstanding this alloy of national prejudice, however, we regret exceedingly that the difficulty of communication necessarily subsisting between even the men of science of nations at war, should prevent many of our readers from knowing more of the volume we have been examining, than what they can collect from this critique.

Art. III. *Historical Sketches of the South of India,* in an attempt to trace the history of Mysoor; from the origin of the Hindoo government of that State, to the extinction of the Mohamedan dynasty in 1799. Founded chiefly on Indian authorities collected by the author while officiating for several years as political resident at the Court of Mysoor. By Lieut. Colonel Mark Wilks. Vol. I. 4to. pp. 543. Price 2l. 2s. Longman and Co 1810.

WE acknowledge, in the name of the public, considerable obligations to this military gentleman, for the work now before us. It will contribute some degree of improvement to the state of knowledge in this country respecting India: as much, perhaps, as any single volume of a similar kind. The literary qualifications of the author, to speak of no other, are respectable; and merit indeed peculiar commendation, when we consider the difficulties which he had to overcome; when we reflect that he was placed in a profession which seldom engenders much of a literary taste, —that he was removed at an early period of life from 'the ordinary opportunities of literary attainments,'—deprived of books,—and encumbered with public duties of considerable importance. We should not, perhaps, have advised him to enter the lists of competition in the historical career, on ground equally accessible to the literary world at large: but with regard to the South of India,—where he has had personal opportunities, such as no European better qualified than himself is likely soon to enjoy—the attempt to give us the best history in his power, when it was in his power to give such a history as the present, is so far, we think, from incurring the charge of presumption, that we deem it, on the contrary, highly laudable and meritorious. He presents us in the preface with an account of the principal materials he has employed in the composition of his work; and appears to have possessed considerable advantages, in point of information, both by intercourse with intelligent natives and European orientalists, and by access to scarce and valuable manuscripts, and other important documents: —to have had the power, in short, of ascertaining, with sufficient accuracy for all practical purposes, the leading points of the history of that part of India, of which he treats.

Our author begins his first chapter with some reflections on the history of early ages, which we cannot say are very valuable or very new. He is at pains, for example, to deny the happiness of rude society; a point which none of his readers will be very likely to maintain. With this, however, he must needs give us indications of his having sound and approved opinions in politics. 'If,' says he, 'the savage of early times can boast of any real superiority, it is in his exemption from that querulous spirit which distinguishes modern civilization; it is in the happy but universal error peculiar to his character that his state, and his alone, is wisest, happiest and best.' This is the *creed* of fashionable politicians. Whatever the mode may be in which the business of any society is at any time carried on, the people, according to this sect, ought always to be delighted with their situation. No doctrine can be more convenient to the governing classes of mankind and their immediate dependants; who preach it, accordingly, with great zeal, and enforce it, in many instances, with pains and penalties. It is, in fact, an improved edition of the doctrine of passive obedience and non-resistance, demanding not merely the submission of the body, but attempting also to fetter the mind.

The savage deeming his own the best, deeming it the only good one, of all possible conditions, is resolutely and invincibly determined against all improvement. In this, says Colonel Wilks (and he is by no means alone in the opinion) the aforesaid savage is 'in a *happy* error;' and vastly superior to the man of civilized life who is always in search of improvement. How unfortunate that this happy error of the savage should ever have been dispelled. Had it but continued in full force, that civilization which is so unhappily distinguished by a querulous spirit would never have had any existence. We should never have been harassed with improvement, for we should never have been 'querulous.' It is to this abominable querulousness entirely, that we owe every thing which makes our condition to differ from that of the savage.

It is the natural operation of *querulousness*, to disturb those who govern. The powers of government may be used in two different ways. They may be managed so as to give the least possible disturbance to the ease of the governors, and the highest gratification to their various passions: or they may be managed so as most effectually to promote the interests of the community at large; which requires labour on the part of the

governors, and is directly at variance with all their sinister intentests together. Now *querulousness* is a principle, which tends to restrain the inclinations of the governing few, and direct their efforts to the general good of society. This is the very point of difference between the adherents of the too systems. By one party, all attempts to pry into the management of public affairs, all expressions of an opinion that those affairs might be managed better, are marked with the names of *querulousness*, clamour, disaffection, libel, sedition, treason ; the strongest word being always used that the case will bear. On the part of the other class, the complaints of the people are always subjected to a strict examination ; whatever foundation they may have is duly estimated ; and *querulousness*, being regarded as, within proper limits, the grand cause of all good, and the grand preventive of all bad government, is not silenced by terror, but only soothed by just explanations or guarded against unwarrantable excess.

Col. Wilks, however, is not thoroughly staunch in the cause. In the heat of a controversy about the tenure of land in India, catching a similarity between the doctrines of his opponents, and some doctrines respecting the land of England held by the opponents of Algernon Sydney, he says,

'The reader who has not perused the observations of Algernon Sydney on this subject (ch. 3. sect. 29) will be amused and instructed by referring to them, and to the doctrines of his opponents, very similar indeed to the doctrines now held regarding the landed property of India ; and he will naturally be led to conjecture what the practical doctrines regarding the property of land in England might have been at this day, if such men as Algernon Sydney had not *dared and died for the benefit of posterity.*' p. 113.

True. But if Algernon Sydney and all others with him had been converts to the doctrine in question, and thoroughly imbued with the '*happy* error of the savage,' it is easy to conjecture what would have been the practical doctrines at this day in England, regarding the property of land, and all other political rights.

On another occasion Col. Wilks goes so far as to speak disrespectfully of the passion for 'aristocracy.' Representing, in very true, though unfortunately very sable colours, the consequences of declaring the Zemindars in India hereditary proprietors of the soil, he says,

'The authors of the Zemindary system in Bengal rested much on the expediency of gradations in society. He must be a strenuous disciple of aristocracy, who does not recognise in this and the subsequent

passages an abundant gradation in property, distinction, privilege, and power.' p. 178.

It is worth while to notice the strange imbecility, which attends the preaching of bad government. Those persons, who are here charged by Col. Wilks with having established pernicious measures in India for the sake of holding up a gradation of ranks,—for the sake of 'aristocracy'—are precisely the same individuals, or of the same class, with those who, have so laboriously maintained in Europe that equality was a thing impossible,—that the laws of society, by their essential, uncontroulable action must produce inequality,—and that no human regulations can prevent it. In this they were perfectly right; but they seem not to have believed, or at least not to have understood their own doctrine. That which it was, by their own account, absolutely impossible to prevent, they conceived it necessary to take extraordinary measures to produce! This doctrine of taking measures to prevent an impossibility, to promote an inequality of ranks, stands just upon a level, in point of rationality, with the ancient doctrine of taking measures to secure the propagation of the species.

We deem these observations on the sanction Mr. Wilks has given to the doctrine of *political quietism*, highly necessary; because history is one of the most effectual instruments of disseminating opinions; because such opinions are already too effectually disseminated; and because, though Mr. Wilks is far from being one of the most notorious disseminators, we thought that no favourable occasion of opposing tenets so injurious to the good order of society ought to be entirely omitted. We are now to attend our author in his historical career.

We are happy to find that Col. Wilks explodes the superstitious notions, which have been hastily adopted, and zealously maintained, by so many of our Indian travellers, respecting the civilization of India in ancient times. In this he evinces a soundness of judgement, which so many more famous writers, —Sir William Jones, Mr. Halhed, Mr. Wilford, and in some measure Messrs. Colebrooke and Wilkins,—were prevented by circumstances from attaining.

'The golden age of India', observes Col. Wilks, 'like that of other regions, belongs exclusively to the poet. In the sober investigation of facts, this imaginary era recedes still further and further at every stage of the inquiry:' and all that we find is still the empty praise of the ages which have passed.—At periods long antecedent to the Mohammedan invasion, wars, revolutions, and conquests seem to have followed each other, in a succession more strangely complex, rapid, and destructive, as the events more deeply recede into the gloom of antiquity. The

rude valour which had atchieved a conquest, was seldom combined with the sagacity requisite for interior rule; and the fabric of the conquered state, shaken by the rupture of its ancient bonds, and the substitution of instruments, clumsy, unapt, and misapplied, either fell to sudden ruin, or gradually dissolved. Whether these revolutions were produced by a sudden or a gradual dissolution of the former government, the consequences were nearly the same. Almost every village became a separate state, in constant warfare with its neighbours; the braver and more fortunate chiefs enlarging their boundaries, and augmenting their force, and thus proceeding by rapid strides to the erection of new dynasties. From causes resembling those which have been thus slightly sketched, there is perhaps not one ruling family in the south of India that has the least pretension to any considerable antiquity.'

That this conception of the state of India, during former ages, a state, which Colonel Wilks characterizes as 'half-savage,' is perfectly just, though the description is not remarkably skilful, there is abundant evidence to establish. The epithet, 'half-savage,' however, is calculated to suggest an idea which in its ordinary latitude does not apply. *Savage* is often understood to signify *ferocious*. But ferocity is not inseparably connected even with a very low stage of civilization; and accordingly a certain kind of gentleness seems at all times to have been found in the Hindu character; a gentleness, however, not at all inconsistent with occasional cruelty and habitual insensibility.

The fact related in the following passage is exceedingly striking, and our author's reasoning upon it is sensible and ingenious.

'Illustrations of the manners and immemorial habits of a people, are sometimes unexpectedly derived from a careful attention to the elements or the structure of their language. On the approach of an hostile army, the unfortunate inhabitants of India bury under ground their most cumbrous effects, and each individual, man, woman and child above six years of age (the infant children being carried by their mothers,) with a load of grain proportioned to their strength, issue from their beloved homes, and take the direction of a country (if such can be found) exempted from the miseries of war; sometimes of a fortress, but more generally of the most unfrequented hills and woods, where they prolong a miserable existence until the departure of the enemy. The people of a district thus deserting their homes are called the *Wulsa* of the district. A state of habitual misery, involving precautions against incessant war, and unpitying depredations, of so peculiar a description as to require in any of the languages of Europe a long circumlocution, is expressed in all the languages of Deckan and the south of India by *a single word.*—No proofs can be accumulated from the most profound research, which shall describe the immemorial condition of the people of India with more authentic precision than this single word.' p. 309.

After a few general reflections such as these, on the

early state of Hindustan, our author adverts to the state of the Deckan at the time when the Hindu dynasty of Mysoor began to emerge from obscurity. Assuming as a principle that 'identity of language may safely be admitted to prove identity of origin,' he proceeds to give a brief sketch of its former geography; and to this adds an account of the first irruption of the Mohamedans to the south of the river Taptee, and afterwards of their progress to the south of the river Kistna, when the Hindu empire of Canara was overthrown. The impulse by which the Hindus were driven before the Mohammedan conquerors farther and farther south, gave rise, by its powers of concentration, to a new empire of considerable importance, the seat of which was the city of Vijeyanuggur. Its establishment and increase are concisely described, as well as the changes which took place in the newly erected Mohammedan government, till the progress of the Mogul arms involved them both in one general ruin.

The Hindu family of Mysoor, like most of the reigning families in India, owed its origin to an obscure adventurer. The first of the family of whom our author takes particular notice is the prince who mounted the throne of Mysoor in 1509, as a dependant of the Vijeyanuggur dynasty. The history is then rapidly continued, till the subjugation of that power by the arms of Aurungzebe; a period when the house of Mysoor, availing itself of the confusion of the times, became independent. It was now, however, that the Mahrattas began to assume a formidable appearance, and perplex the Deckan. Col. Wilks briefly traces the origin and progress of this power. The vigorous arm of Aurungzebe in some degree preserved the state of affairs which he had established. But in the rapid dissolution of the Mogul empire which succeeded his death, the greatest disorder prevailed; and of this disorder the Mahratta maranders did not fail to take advantage. Revolution succeeded revolution; and all the existing governments were either totally destroyed or considerably weakened.

About this time, an ambitious adventurer started forward from comparative insignificance, and acquired for himself a kingdom out of the ancient territory of Mysoor and the neighbouring districts. This was no other than the famous Hyder Ali, who from the rank of an obscure soldier raised himself to that of one of the most powerful princes in India, and 'established a reputation in arms, which, fairly viewing the scene on which he moved, and the instruments he was able to employ, has seldom been exceeded.' His career is traced by Col. Wilks with considerable care and

success; and affords altogether a very instructive specimen of the history of the age.

It was nearly coincident with the time of this mighty adventurer, that the English began to take a part in the wars and political transactions of the Indian chiefs who now contended for power in the Deckan; espousing the cause of one set, as the French did of another. Of transactions so interesting to ourselves, it is obvious that a pretty detailed account was demanded; and in this part we are happy to observe that Col. Wilks has acquitted himself very honourably. The narrative is clear, impartial, and succinct without being defective. The skill and vigour of the brilliant administration of M. Dupleix, is treated with liberal applause; an applause to which it is the more intitled, as he was so ungratefully persecuted by his employers, and government at home. Had he not been recalled; had he, indeed, been supported in any tolerable manner, he would undoubtedly have rendered France the mistress of India; and the part which England has played in that country, would have been engrossed by her European rival. How far such a contingency might have proved a real good to France, is a different question. It was certainly so esteemed by M. Dupleix; and as such received the utmost efforts of his active, fertile, and vigorous mind; nor was it, indeed, of that sort which statesmen are generally much inclined to refuse. We are, however, a good deal surprized that Col. Wilks should have neglected to consult M. Dupleix's own account of the transactions in question; for that he has neglected to consult them we must suppose, from his having entirely overlooked the accusation which that Governor has so distinctly made: viz. that Chundah Saheb, after yielding on capitulation, was murdered by order of Major Laurence, the British commander.—The present volume conducts the history of the south of India to the period when Hyder became master of the kingdom of Mysoor, without as yet renouncing all pretence of obedience to the ancient, though at that time only nominal sovereign.

There is one important question respecting Hindu manners and institutions, to which the author has devoted a chapter by itself, and which he has discussed as well with knowledge and ingenuity, as with a very just discernment of what would be the wisdom of the British rulers in existing circumstances. The question to which we allude is that respecting the landed property in Hindustan. There are three opinions upon this subject. One is, that the sovereign is the sole proprietor of the soil; ano-

ther that the Zemindars are large proprietors to whom the immediate husbandmen are only tenants; and the third, that the immediate husbandmen are the sole proprietors. The question is by far too extensive to admit of discussion within our narrow limits. The opinion adopted by the British government is, that the Zemindars are the proprietors, and to this opinion they have given effect by legal enactment. Col. Wilks, however, makes it evident not only that such an opinion is erroneous, but that the regulations adopted in consequence of it are extremely pernicious; that they are producing and must continue to produce the most lamentable effects among the people of India. Thus far, we conceive that he is right; and should hope that his representations and remonstrances, which are strong and urgent, are likely to have a good effect, in exciting the British government to review and redress a measure so rashly adopted and inconsiderately pursued.

We cannot, however, entirely coincide with Col. Wilks, in thinking that the immediate husbandmen, called the Ryots are the sole proprietors of the soil. We are satisfied, on very strong and ample ground, that not only in Hindustan, but over all Asia with scarcely any exception, the proprietorship was vested in the sovereign. But that the British government, who had sagacity enough to see that this was an arrangement adverse to the prosperity of the people, and virtue enough to change it, took their course in a wrong direction, we are fully disposed to admit. There can be no doubt, we think, that the only course which can, in present circumstances, be pursued, consistent with the happiness of the people of India, is to make the Ryots the proprietors. This important truth Col. Wilks has seen in a very clear light; and we imagine that a conviction of the advantage has induced him too hastily to infer the right. This much indeed is to be said, both in behalf of his argument, and of the arrangement for which he pleads; that the tenure of the Ryots, though not—according to the European sense of the word—property, was, to all practical purposes, scarcely different from property. They were never turned out of their possessions, except for non-payment of the rent, which was only equivalent to a land tax. Their possessions descended to their heirs; or might be sold during the life time of the possessor. It is very evident, therefore, that upon a foundation such as this, to make the Ryots, even in the European sense, proprietors, is to add very little to the value of their tenures; while to make any other class of persons proprietors in their stead, is a direct invasion of the immemorial and undisputed rights of the husbandmen; and can never be carried into exe-

cution without extreme injustice, and that to an extent almost unparallelled.

Col. Wilks seems fully sensible of the prevailing cause, which induced the European dictators of the measures in India, to declare in favour of the Zemindary arrangement. He ascribes it to the fanaticism of aristocracy, which has at all times been abundantly strong in the breasts of the ruling classes in this country; and which since the terrors occasioned by the French revolution, has interfered, rather too much perhaps, with considerations of public good. Though there is no want of inequality in the condition of the Ryots, it was deemed expedient that there should be, and that at any cost, a class of great landholders, which the Zemindars were accordingly declared to be. That great districts, that whole provinces, equivalent in extent and productive powers to opulent kingdoms, were thus given away to individuals, and that such individuals were soon likely to become too powerful to be controuled, were considerations of far too little importance to avail much in the judgement of aristocratical zeal. It was not perceived that to the stability of an absolute government like the governments of Asia, in such a state of society as that of Hindustan, it is essential that there should be no great hereditary power in any class of subjects; and as for the misery which would be diffused among the lower orders, by this deprivation of their rights, it was quite too vulgar to be thought of.

After having noticed so particularly the encouragement which Col. Wilks appears to have given in some passages to the modern edition of the doctrines of passive obedience, it is but justice to state, that he not unfrequently avows a very open contempt of many of the anile prejudices, which serve so conveniently to keep the said favourite doctrines in countenance. *The wisdom, or custom of forefathers*, for instance, that standard argument against *querulousness*, is one that he treats with great contumely. Thus talking of a Mysoor chief, who thought proper to make a brilliant display of torches when performing a night march which it was of the greatest consequence to perform in secret, Mr. Wilks disdainfully observes, that 'the present exhibition might be ascribed to that abundant source of wisdom, and equal sanction of absurdity, *the custom of his forefathers*.'

The following note contains a passage which is so full of instruction respecting the manners of the Hindus, and is at the same time so entertaining, that we shall transcribe it nearly intire.

'In passing from the town of Silgut to Deonhully in the month of

August last, I became accidentally informed of a sect, peculiar as I since understand, to the north-eastern parts of Mysoor, the women of which universally undergo the amputation of the first joints of the third and fourth fingers of their right hands. On my arrival at Deonhully, after ascertaining that the request would not give offence, I desired to see some of these women, and the same afternoon seven of them attended at my tent. The sect is a subdivision of the *Murresoo Wokul**, and belongs to the fourth great class of Hindoos, viz. the Souder. Every woman of the sect, previously to piercing the ears of her eldest daughter, preparatory to her being betrothed in marriage, must necessarily undergo this mutilation, which is performed by the blacksmith of the village for a regulated fee, by a surgical process sufficiently rude. The finger to be amputated is placed on a block: the blacksmith places a chisel over the articulation of the joint, and chops it off at a single blow. If the girl to be betrothed is motherless, and the mother of the boy have not before been subjected to the operation, it is incumbent on her to perform the sacrifice. After satisfying myself with regard to the facts of the case, I enquired into the origin of so strange a practice, and one of the women related with great fluency the following traditionary tale, which has since been repeated to me with no material deviation by several others of the sect.

'A Rachas (or giant), named *Vrica*, and in after times *Busm-aasoor*, or the giant of the ashes, had, by a course of austere devotion to *Mahadeo*†, obtained from him the promise of whatever boon he should ask. The Rachas accordingly demanded, that every person on whose head he should place his right hand might instantly be reduced to ashes; and Mahadeo conferred the boon, without suspicion of the purpose for which it was designed. The Rachas no sooner found himself possessed of this formidable power, than he attempted to use it for the destruction of his benefactor. Mahadeo fled; the Rachas pursued, and followed the fugitive so closely as to chase him into a thick grove, where Mahadeo, changing his form and bulk, concealed himself in the center of a fruit then called *tunda fundoo*, but since named *linga tunda*, from the resemblance which its kernel thenceforward assumed to the *ling*, the appropriate emblem of Mahadeo. The Rachas having lost sight of Mahadeo, enquired of a husbandman who was working in the adjoining field, whether he had seen the fugitive, and what direction he had taken. The husbandman, who had attentively observed the whole transaction, fearful of the future resentment of Mahadeo, and equally alarmed for the present vengeance of the giant, answered aloud that he had seen no fugitive, but pointed at the same time with the little finger of his right hand to the place of Mahadeo's concealment.

'In this extremity Vishnou descended in the form of a beautiful damsel to the rescue of Mahadeo. The Rachas became instantly enamoured: the damsel was a *pure* bramin, and might not be approached by the *unclean* Rachas. By degrees she appeared to relent; and as a

* *Murresoo*, or *Mursoo*, in the Hala Canara signifies *rude, uncivilized* — *Wokul, a husbandman.*

† *Siva.*

previous condition to farther advances, enjoined the performance of his ablutions in a neighbouring pool. After these were finished, she prescribed as a farther purification the performance of the *Sundia*, a ceremony in which the right hand is successively applied to the breast, to the crown of the head, and to other parts of the body. The Rachas thinking only of love, and forgetful of the powers of his right hand, performed the *Sundia*, and was himself reduced to ashes.

'Mahadeo now issued from the *linga tunda*, and after the proper acknowledgments for his deliverance, proceeded to discuss the guilt of the treacherous husbandman, and determined on the loss of the finger with which he had offended, as the proper punishment of his crime. The wife of the husbandman, who had just arrived at the field with food for her husband, hearing this dreadful sentence, threw herself at the feet of Mahadeo. She represented the certain ruin of her family if her husband should be disabled for some months from performing the labours of the farm, and besought the deity to accept two of her fingers, instead of one from her husband. Mahadeo, pleased with so sincere a proof of conjugal affection, accepted the exchange, and ordained that her female posterity in all future generations should sacrifice two fingers at his temple as a memorial of the transaction, and of their exclusive devotion to the god of the ling. The practice is accordingly confined to the supposed posterity of this single woman, and is not common to the whole sect of Murreseo wokul. I ascertained the actual number of families who observed this practice in three successive districts through which I afterwards passed, and I conjecture that within the limits of Mysoor they may amount to about two thousand houses.' pp. 442, 443.

Although it is not the object of this history to discuss the British policy in India, yet it affords one striking fact in illustration of a truth, which, were it not so discordant to the views of our contemporaries that hardly any proof can give it a chance of their acceptance, is in itself so plain that it is scarcely possible for any proof to make it plainer. The truth to which we allude may be shortly expressed in the following terms;—that where two countries are situated at different sides of the globe, it is physically and morally impossible that the one should be well governed by the other. In such circumstances commands must be issued, and arrangements made, and that in affairs of the greatest import, for a state of things which has ceased to exist; and which is on many occasions perhaps diametrically opposed to that actually existing. The time that must necessarily elapse between the departure and the receipt of intelligence, and between the departure and the receipt of commands, is so great, that it is quite impossible for things to remain stationary in the interval. Thus Col. Wilks informs us, that

'The treaty of Paris, which terminated the war between France and England on the 10th of February, 1763, acknowledged Salabut Jung as lawful Soubah of the Deckan, at a time when that office had, for *upwards of a year and a half*, been publicly and formally assumed by his brother; for Nizam Alee who murdered Salabut Jung in September, 1763, had im-

prisoned him, and ascended the Musnud on the 18th of July, 1761.' p 479.

Among the erroneous lines of thinking respecting India, into which European, and more especially British visitors, have been prone to run, there is one of so much importance, that we are anxious to hold up this writer's authority as a warning against it: we refer to the propensity of discovering the feudal system in India, and making use of the language of that system, to designate arrangements to which it will not in the least apply. Nothing, indeed, can be more fallacious than this fancied analogy.

'"Landed property" is a form of speech so familiar to the English ear, that the ideas annexed to it would seem to require but little explanation: and yet the very word *tenure*, by which we express the manner of possessing the right to such property, not only intimates a diversity in the meanings attached to the term "landed property," but also conveys the direct admission of holding such property from a superior on certain conditions. It is natural that an idea so entirely identified with the received notions of landed possession in England, should introduce itself with facility into all our discussions on the same subject in other countries; but those authors who have found in the incidents of landed property in India the whole system of the west, to the extent of applying the technical terms of the feodal law indiscriminately to both, appear to me to have made the same approach to correct investigation as the poet, who, in a happy simile, has discovered a fanciful and unexpected resemblance between things really unlike I refrain for the present from the proof of this position, because I think it will abundantly unfold itself in the course of the investigation. An elaborate comparison of these two systems would lead to discussions of great length, and perhaps of little importance; and I am neither qualified nor disposed to enter the lists with those *learned men* who have investigated the origin of the feodal institutions; who are not agreed whether feod be a stipendiary property, or simply glebe or land; whether the system of allotting landed property, in the descending scale of military subordination, as a payment for military service, was imported from the woods of Germany by a people among whom no landed property had previously existed; or whether the highest of authorities has solved the difficulty, by making the feofs of the German chiefs to consist in arms, horses, dinners, or other valuable things, according to which explanation every government on earth is feodal.'

'These diversities of doctrine seem to shew, that a fixed object of comparison will not easily be discovered in the feodal system; but in the investigation of the state of landed property in India, I object to the employment of feodal terms, because they beg the question, by implying a chain of facts which, at least, remain to be proved: and I shall avoid the comparison altogether, because I should only expect to be led by it to the discovery, not of what that property is, but of what it is like: a mode of reasoning which has, perhaps, been the source of most of the errors on this subject which have hitherto been promulgated.' pp. 106, 7.

It does not enter professedly into the design of Colonel Wilks, to give an account of the character of the Hindus; yet

he frequently throws out some incidental notices, which are not without their value. Thus respecting the state of marriage in a particular tribe, he says,

'Nagana Naid, described to be head of the bullock department to Acheta Deva Rayeel of Vijeyanuggur, founded the dynasty of the Naicks of Madura about the year 1532, with the aid of a *colony* of Telingas, which seems to have been planted in that country some time before by the government of Vijeyanuggur. The persons known by the general designation of southern Poligars, who have so often resisted the authority of the English government, are the descendants of these foreigners, and preserve the language of their ancestors distinct from that of the aborigines; although the Tamul is so generally spoken by them all as to render the existence of a separate language (now verging to extinction) not very obvious to common observation. The fact is known to me not only from personal communication, but from several domestic memoirs preserved in the Mackensie collection. I believe that the only genuine Tamul of any consequence concerned in the rebellion of 1800-2 was *Chenna Murdoo*, who, from the mean situation of dog-boy, had supplanted the Poligar, properly the Wadeyar, his master, and usurped the government. The most daring of these Poligars are of the *Totier* cast, among whom may be observed the singular and economical custom which is general throughout Coorg, and may be traced in several other countries from Tibet to Cape Comorin, of having but one wife for a family of several brothers. The elder brother is first married, and the lady is regularly asked whether she consents to be also the spouse of the younger brothers. When the means of the family enable them to afford another wife, the second and successively the other brothers marry, and their spouses are equally accommodating. This custom is traced by tradition to the five sons of Pandoo, the heroes of the Mahabarut. During their expulsion from the government, their sister Draupeda went to seek and comfort them in the forests where they secreted themselves. The brother who first met her wrote to his mother in these words. "I have found a treasure, what shall I do with it?" "Share it with your brethren, and enjoy it equally," was the answer: she accordingly became their common wife; and in Hindu poetry is frequently distinguished by an epithet signifying, "adorned with five nuptial bands." ' pp. 54, 55.

Of the Mahrattas our author observes, that—

'They are well characterized by the Persian compound *Mufi-Khoor*, eating at other people's expence. A modern Mahratta is utterly destitute of the generosity and point of honour which belongs to a bold robber. If we should attempt to describe him by English terms, we must draw a character combined of the plausible and gentle manners of a swindler, the dexterity of a pickpocket, and the meanness of a pedlar: equally destitute of mercy and of shame, he will higgle in selling the rags of a beggar whom he has plundered or overreached: and is versatile, as occasion offers, to swagger as a bully, or to cringe as a mendicant when he dares not rob. Of his acknowledged and unblushing treachery, the reader may take the following anecdote. A Vakeel of the Mahratta chief Gockla, conversing with me on the events of the late war, stated among other topics, as an example at once of Lord Wellington's contempt of danger and confidence in his master, "that he had driven Gockla in an

open carriage from his own to the Mahratta camp without a single attendant." I affected not entirely to comprehend him, and asked what the general had to fear on that occasion. "*You know* what he had to fear," replied the Vakeel, "*for after all we are but Mahrattas.*" '

The following anecdote of the ingenuity of the Mahratta prince Shajee, is related as enabling us 'to form some conjecture of the general state of the arts and sciences in the Deckan.'

'The minister Jagadevu Row had made a vow to distribute in charity the weight of his elephant in silver; and all the learned men of the court had studied, in vain, the means of constructing a machine of sufficient power to weigh the elephant. Shahjee's expedient was certainly simple and ingenious in an eminent degree; he led the animal along a stage prepared for the purpose, to a flat bottomed boat, and marking the water line, removed the elephant, and caused stones to be placed in the boat sufficient to load it to the same line. The stones being brought separately to the scales* ascertained the true weight of the elephant, to the astonishment of the court at the wonderful talents of Shahjee.'

Col. Wilks gives us reason to expect another volume in continuation of his history, but holds out no very assured or immediate prospect of its appearance.

'It was intended,' he says, 'that the design of this work should be completed by the publication of the whole at this period; but precarious health has prevented the execution of this intention; and the same cause forbids me to speak with confidence of the very early appearance of a second and last volume. Its preparation, however, shall not be unnecessarily intermitted; but the delay will afford me the opportunity of being governed by public opinion, according to which I shall be prepared to prosecute the design with spirit, or to abandon it without severe reluctance.'

Nothing, we trust, which is here said, will have the effect of determining him to the latter alternative. We should be concerned indeed not to receive the continuation of a work, which, though in some respects imperfect, is upon the whole so instructive to the public, and so honourable to the writer.

'* I have once, and only once, seen the ancient balance of India practically employed, namely in a manufacture of steel in the woods between Cenapatam and Bangalore. It has but one scale, suspended from the small end of a tapering iron rod, and the balance is found by shifting the fulcrum instead of the weight, as in the common steelyard; this fulcrum is nothing more than a piece of thread, or twine, which is shifted until the thing to be weighed is balanced by the thick end of the rod. The thing to be weighed is then taken out of the scale, the loop being carefully kept in its place; and weights (generally pieces of coin) are put into the scale until the same balance is restored. The weight is reckoned by the number of pieces of coin employed. This double operation in the use of the balance probably suggested to Shahjee the device which has been described.'

Art. IV. *A Course of Lectures*, containing a Description and systematic Arrangement of the several Branches of Divinity: accompanied with an Account, both of the principal Authors, and of the Progress which has been made at different Periods, in theological Learning. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. Part I. Cambridge. 8vo. pp. 131. Rivingtons. 1809.

DR. MARSH, having resolved on delivering his lectures in English, and on publishing them annually till he shall have finished his course, has here given to the world this First Part, containing the Six Lectures which he read to large audiences at St. Mary's, in the spring of 1809.

The first Lecture is intitled, 'Introductory Remarks on the study of Theology.' These remarks furnish but little that requires either praise or blame. They are few in number, relating almost entirely to the topic of arrangement; and none of them include any extensive, or profound, or original discussion. The professor does not seem to have thought it any part of his duty to say a word upon the *moral* requisites to successful theological study. Yet to us it appears incredible, that any man should have a true conception of the nature and importance of Christian knowledge, and not feel the infinite advantage, the absolute necessity, of laying the foundation of theological investigation in the culture of a pious, devout, and humble state of the heart before God, and a life universally and sincerely virtuous. The religious system of the New Testament is styled, by the most distinguished of its first teachers, "the doctrine which is according to godliness:" he, therefore, who presumes to study it without possessing a heart thoroughly imbued with the love of godliness, and governed by its practical principles, surrounds himself with a dense and pestilential vapour, through which the meteors of error will possess every advantage to illude and misguide him, while the forms and proportions of truth will be seen only in haggard distortion. Οὐδεὶς εἰσίτω ἀγεωμέτρητος, must be a familiar warning to a Cantabrigian: and surely his reason and his conscience must convince him, that a correspondent prerequisite is demanded for the right apprehension of that holy science, which descendeth from the Father of lights, who is of purer eyes than to behold iniquity. At a period when Dr. M.'s learning and ingenuity and honours will stand him in no stead, it might be a source of no common consolation to reflect, that he had cautioned the proud and the gay, the dissolute and the undevout, on the impossibility of their finding the pearl of great price without a radical change of heart. We cannot do a greater service to him and his auditors, than by recommending them to lay to their

hearts the excellent admonitions which were lately delivered before the sister university by Viceprincipal Wilson, in his sermon on *Obedience the Path to religious Knowledge**.

In the Second Lecture, the professor animadverts on different schemes of arrangement for a plan of theological study, and unfolds his own method in the seven following branches: 1. The Criticism of the Bible, or the mode of ascertaining its genuine text; 2. The Interpretation of the Bible, or the means to be employed for the discovery of its true sense; 3. The Authenticity of Writings which compose the Bible, and the Credibility of the Facts which they relate; 4. The Divine Authority of the Bible, or the Evidence for the Divine Origin of the Religions recorded in it; 5. The Inspiration of the Bible; 6. Its Doctrines; and 7. Ecclesiastical History. The truth and importance of the sentiments contained in the following passage merit to be universally known and considered. It relates to the first branch of division.

'When we attempt to expound a work of high antiquity, which has passed through a variety of copies, both ancient and modern, both written and printed, copies which differ from each other in very numerous instances, we should have some reason to believe, that the copy or edition, which we undertake to interpret, approaches as nearly to the original, as it can be brought by human industry, or human judgement. Or, to speak in the technical language of criticism, before we expound an author, we should procure the most correct text of that author. But in a work of such importance as the Bible, we should confide in the bare assertion of no man, with respect to the question, in what copy or edition either the Greek or the Hebrew text is contained most correctly. We should endeavour to obtain sufficient information on this subject, to enable us to judge for ourselves: and the information, which is necessary for this purpose, may be obtained, even before we are acquainted with any other branch of Theology. For when a passage is differently worded in different copies, or, to speak in technical terms, when it has various readings, the question, which of those readings is probably the original or genuine reading, must be determined by authorities, and by rules, similar to those, which are applied to classic authors. The study of sacred criticism therefore, as far as it relates to the obtaining of a correct text, *may* precede the study of every other branch: but, if it *may*, there are obvious reasons, why it *should*. And, if that department of it, which relates to the genuineness of whole books, belongs on one account to a later period of theological study, it may still on another account be referred even to the first. Though the application or the practice of it requires the assistance of another branch, yet a knowledge of its principles may be previously obtained. Now the study of sacred criticism produces a habit of accurate investigation, which will be highly beneficial to us in our future theological inquiries. Its influence also is such, that it pervades every other part of Theology: and, as our

* Ecl. Rev. Vol. VI. p. 569.

notions in this part are clear or obscure, our conclusions in other parts will be distinct or confused. In short, it is a branch, which affords nutriment and life to all the other branches, which must become more or less vigorous, in proportion as this branch either flourishes or decays. To sacred criticism then the foremost rank is due.

'The reproaches, which have been made, and the dangers, which have been ascribed to it, proceed only from the want of knowing its real value. It is not the object of sacred criticism to expose the Word of God to the uncertainties of human conjecture: its object is not to weaken, and much less to destroy the edifice, which for ages has been the subject of just veneration. Its primary object is to shew the firmness of that foundation, on which the sacred edifice is built, to prove the genuineness of the materials, of which the edifice is constructed. It is employed in the confutation of objections, which, if made by ignorance, can be removed only by knowledge. On the other hand, if in the progress of inquiry excrescences should be discovered, which violate the symmetry of the original fabric, which betray a mixture of the human with the divine, of interpolations, which the authority or artifice of man has engrafted on the oracles of God, it is the duty of sacred criticism to detect the spurious, and remove it from the genuine. For it is not less blameable to accept what is false, than to reject what is true: it is not less inconsistent with the principles of religion to ascribe the authority of Scripture to that which is *not* Scripture, than to refuse our acknowledgement, where such authority exists. Nor should we forget, that, if we resolve at all events to retain what has no authority to support it, we remove at once the criterion, which distinguishes truth from falsehood, we involve the spurious and the genuine in the same fate, and thus deprive ourselves of the power of ever ascertaining what is the real text of the sacred writings.

'But so far is sacred criticism from exposing the Word of God to the uncertainties of conjecture, that there is no principle more firmly resisted in sacred criticism than the admission of conjectural emendation, of emendation not founded on documents. In the application of criticism to classic authors, conjectural emendations are allowable. *There* such liberties can do no harm either to the critic, or to his readers: they affect no truth, either religious or moral. But the case is widely different, when conjectural emendation is applied to the *sacred* writings. It then ceases to be merely an exercise of ingenuity: it becomes a vehicle for the propagation of religious opinion: and passages have been altered, in defiance of all authority, for the sole purpose of procuring support to a particular creed It is true, that we have many at least ingenious conjectures on the Greek Testament, which come not within this description. But even such conjectures should never be received in the text. If one kind were admitted, it might be difficult to exclude another, since the line of discrimination is not always apparent. Thus the Bible would cease to be a common standard; it would assume as many forms, as there are Christian parties. Now that edition of the Greek Testament, which above all others deserves the name of a critical edition,* is founded on this avowed principle, *Nil mutetur e conjectura.*' pp. 24—28.

In the Third and Fourth Lectures, the author gives a *cata-*

* Griesbach, vol. i. prol. p. 83. *Rev.*

logue raisonné of the principal works which profess to be introductions to the critical knowledge of the scriptural text; and he gives a brief, but judicious sketch, of the history of sacred criticism from the time of Origen to that of the revival of letters. At the beginning of the Third Lecture, Dr. M. thinks proper to say,

> 'I am well aware, that a numerous sect of Christians in this country have a much more easy and expeditious mode of studying divinity. No literary apparatus is there necessary, either for the interpretation of the Bible, the establishment of its truth, or the elucidation of its doctrines. Inward sensation supplies the want of outward argument; divine communication supersedes theological learning.'—p. 40.

This representation is, to say the least, very inaccurate. We do not believe that Dr. M. could, with truth, charge any *sect* of Christians in England with holding the principle which he reprobates: while it is indisputable that such a principle is either avowed or tacitly admitted by *some* individuals, in most of the various religious denominations which exist among us, not excepting the established church. But, in each of those denominations, we have reason to affirm, that the most respected teachers are assiduous to counteract so injurious a notion, by their instructions and example.

If, however, it was the professor's design to cast a reproach on the doctrine of *Divine Operation* in the production and preservation of holy dispositions and a holy character, he is chargeable either with a degree of ignorance not very creditable to his chair, or with a gross violation of argumentative justice. It is his professional duty to know, and if he knows he ought not to disguise the fact, that the doctrine of influential and efficacious grace, as it is held by the Church of England and by orthodox dissenters, neither directly nor by implication 'supplies the place of outward argument,' or 'supersedes theological learning.' We shall support our assertion by citing an author who is often vilified by those who never read a page of his writings,—John Calvin. "Qui, repudiata scriptura, nescio quam ad Deum penetrandi viam imaginantur, non tam errore teneri, quam rabie exagitari, putandi sunt. Emerserunt enim nuper vertiginosi quidam, qui, Spiritus magisterium fastuosissime obtendentes, lectionem ipsi omnem respuunt, et eorum irrident simplicitatem qui emortuam et occidentem, ut ipsi vocant, litteram adhuc consectantur.—Non promissi nobis Spiritus officium est novas et inauditas revelationes confingere, aut novum doctrinæ genus procudere, quo a recepta evangelii doctrina abducamur; sed illam ipsam quæ per evangelium commendatur doctrinam mentibus nostris obsignare." *Inst.* L. I. c. ix.

The gracious work of the Holy Spirit is not maintained to consist in the communication of new revelations, or, which amounts to the same thing, in communicating the sense of the existing scripture in a way independent of appropriate means; but in the bestowment and the advancement of such a rectitude of disposition, such a liberation from sinful passions and habits, such a *mental taste*, if we may so speak, for holiness, as will enable the Christian to perceive and practically to apply the spiritual truths revealed in the bible. If Dr. M. does not hold this doctrine, and hold it too, as of the highest importance, we fear that, with all his ostentation of zeal for the church of England, he must be ranked among the *widest* of dissenters from her creed. No recognition of the influences of the Holy Spirit can be more decisive, than those which so frequently recur in the liturgical service:— "O God, from whom all holy desires, all good counsels, and all just works do proceed."——"Grant—that, by thy holy inspiration, we may think those things that be good."—— "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."——"Grant us, by the same Spirit, to have a right judgement in all things."

The Fifth and Sixth Lectures contain the critical history of the Greek Text of the New Testament, from the beginning of the sixteenth century to the formation of what has been called the *Received Text* in the Elzevirian edition of 1624. We have felt some agreeable surprize, in tracing a remarkable similitude in the sentiments, in the order of thought, and even in the manner of conveyance, between these two lectures and a former attempt of our own to walk over the same ground*. Such a coincidence cannot but be gratifying to us; and, though it forbids our further observations, we trust that it may be considered as a presumptive evidence of truth. Dr. M.'s account of the editions is, as might be expected, more full and extended than our close limits permitted.

The Lecturer concludes this First Part of his labours by asserting, on the strength of 'proofs hereafter to be given,' that 'to dissent in this country, from the doctrines of the established church, is to dissent without a cause.' Only let him make good this assertion, and we will venture to predict that the ranks of dissenters will soon be considerably reduced. Accustomed by their very profession, and by their daily habits of study and doctrine, of discipline and worship, to pay supreme reverence to the authority of the Scriptures, we think they will be strongly disposed to embrace whatever

* Ecl. Rev. (Jan. 1809.) Vol. V. pp. 32—38.

doctrines Dr. M. can prove to their satisfaction are, as he asserts, 'in all respects conformable with the Sacred Writings.' But we can with difficulty entertain so mean an opinion of his understanding as to believe him serious, when he raises an alarm on account of the different religious sects and sentiments in our country, as things which 'unavoidably produce dissentions in the state, and may ultimately effect the downfal of Britain.' Can Dr. M. be ignorant that the settlement under William and Mary, including the security of the church of England itself, and the happy accession of the house of Hanover, were in a very great degree owing, under divine providence, to the principles, the loyalty, and the activity of the Protestant Dissenters?

Art. V. *Gertrude of Wyoming, and other Poems.* By Thomas Campbell, Author of "The Pleasures of Hope." Second Edition, fcp 8vo. Two Vols. in One. pp. 132, 126. price 9s. Longman and Co. 1810.

WE are glad to see Gertrude of Wyoming in a form and attire that may solicit the admiration of general readers, who durst not so much as lift an eye of hope towards her, under her former magnificent appearance. With all her faults, —faults which have been abundantly exposed and censured by professional critics,—she is one of the most beautiful of the offspring of the living muse, and as worthy of the love of the peasant as of the prince. In many an humble dwelling throughout this land, there are hearts as capable of being touched by her exquisite graces, as can be found in the gorgeous mansions of the great, where even the fervent poetry of Campbell may need a patrician margin to recommend it.

The author has made a few alterations in this edition of his Pennsylvanian Tales, but none of any moment. The second stanza, which before was so involved as to be scarcely intelligible, is not much improved by the new reading here given. In fact a poet, having once settled in his own mind the expression of a thought, but more especially of a close train of thought, as in this passage, and having spell-bound it within the circle of a difficult stanza, seldom finds it possible, however imperfect it may be, to amend it at the suggestion of others.

In addition to the smaller pieces which filled up the quarto volumes of *Gertrude*, we are presented in this edition with several others, of which we believe only four are here printed for the first time, the rest having appeared in the newspapers, the Poetical Register, or other collections of fugitive poetry. We will enumerate them.

The *Lines on the grave of a Suicide* are more in the manner of Coleridge than of Campbell. The *Ode to Winter* is a well known and very noble production, written, if we are not mistaken, while the author was in Germany, when his genius was flushed with the success of the Pleasures of Hope, and warm with the anticipation of future glory. Of nearly the same date, at least in the same golden age of his youthful muse, are the *Exile of Erin*, and the *Lines written on visiting a scene in Argyleshire*; the former distinguished for melancholy sublimity; the latter for romantic tenderness, awakened by the remembrance of departed joys.

> 'Yet wandering, I found in my ruinous walk,
> By the dial-stone aged and green,
> One rose of the wilderness left on its stalk,
> To mark where a garden had been.
> Like a brotherless hermit, the last of its race,
> All wild in the silence of nature, it drew,
> From each wandering sunbeam, a lonely embrace;
> For the night-weed and thorn had o'ershadow'd the place,
> Where the flower of my forefathers grew,' &c.

A flower more fresh, and fragrant, and sparkling with pure Castalian dews, never grew in the fields of poesy.

The Soldier's Dream possesses a strange entrancing interest, though nothing more simple can be imagined than the burthen of it: we pretend not to know wherein the charm consists, but we feel that a page of such inspiration is worth a hundred volumes of the staple poetry manufactured in these realms within ten years past. It may be some consolation to the authors of these hundred volumes to learn, that Mr. Campbell can write indifferent verses as well as themselves, when he pleases to compose either on the spur of the occasion, or between sleeping and waking. The *Lines for the Highland Society* do not disgrace him, it is true; but from such a poet, nothing should proceed that will not do him additional honour. The *Turkish Lady*, and the twice four lines called *a Song*, if they were not written at school, (which we suspect they were) ought never to have been written at all.

But the plume of this edition is the poem at the end, called *O'Connor's Child*, which we will not violate by any attempted analysis. In beauty of verse, power and felicity of language, pathos of sentiment, mysterious interest, and sublime gradation of intense,—almost intolerable feeling, it equals any tale of horror ever told in prose or rhyme. We do not, we cannot regret that Mr. Campbell has chosen such a theme, because he has executed his task with transcendent ability. But we hope never again to see his delightful muse employed on a subject so revolting and detestable. Fero-

cious midnight murder, prophetic cursings, romantic, wild, and melancholy madness, fill up the argument of this extraordinary 'lay'; and alternately freeze and fire the reader's blood. There are occasional slovenly lines in this piece, and considerable perplexity arises from the dramatic form, which the author adopts to introduce the heroine herself speaking, and telling her own terrific tale. We shall offer two brief specimens. The following represents the fond illusions of the Lady's mind in her derangement.

> 'Bright as the bow that spans the storm,
> In Erin's yellow vesture clad,
> A son of light, a lovely form,
> He comes and makes her glad:
> Now on the grass-green turf he sits,
> His tassel'd horn beside him laid;
> Now o'er the hills in chase he flits,
> The hunter and the deer a shade!
> Sweet mourner! those are shadows vain,
> That cross the twilight of her brain;
> Yet she will tell you, she is blest,
> Of Connocht Moran's tomb possess'd,
> More richly than in Aghrim's bower,
> When bards high praised her beauty's power,
> And kneeling pages offer'd up
> The morat in a golden cup.'

The two following stanzas, describing the flight of the lady and her hero, remind us of Logan's exquisitely affecting poem, intitled the *Lovers*, in which Henry solicits Harriet to elope with him from her father's castle.

> '"At bleating of the wild watch-fold
> Thus sang my love,—'O come with me;
> Our bark is on the lake, behold;
> Our steeds are fastened to the tree.
> Come far from Castle-Connor's clans;
> Come with thy belted forestere,
> And I, beside the lake of swans,
> Will hunt for thee the fallow-deer;
> And build thy hut and bring thee home
> The wild fowl, and the honey-comb;
> And berries from the wood provide,
> And play my clareshach* by thy side,
> Then come, my love!'—How could I stay?
> Our nimble stag-hounds track'd the way,
> And I pursued by moonless skies
> The light of Connocht Moran's eyes.

* The Harp.

' " And fast and far, before the star
Of day-spring rush'd we thro' the glade,
And saw at dawn the lofty bawn†
Of Castle-Connor fade.
Sweet was to us the hermitage
Of this unplough'd untrodden shore;
Like birds all joyous from the cage,
For man's neglect we loved it more.
And well he knew, my huntsman dear,
To search the game with hawk and spear;
While I, his evening food to dress,
Would sing to him in happiness.
But oh! that midnight of despair!
When I was doom'd to rend my hair;
The night, to me, of shrieking sorrow!
The night, to him, that knew no morrow!" '

In the lines above, marked with italics, Mr. Campbell has imitated a passage in a poem of his own, intitled *Stanzas, on leaving a scene in Bavaria*, which we regret not to find either in this volume, or in any edition of the Pleasures of Hope that we have seen.

' Yes, I have loved thy wild abode
' (Unknown, *unplough'd, untrodden shore;*)
' Where scarce the woodman finds a road,
' And scarce the fisher plies an oar!
' *For man's neglect I love thee more;*
' That art, nor avarice intrude
' To tame thy torrent's thunder-shock,
' Or prune thy vintage of the rock,
' Magnificently rude.'

Poetical Register, Vol. X. p. 221.

Here the plagiarism from himself is so distinct, that, connected with the unaccountable withholding of it, we might almost imagine Mr. Campbell meant to suppress the original poem. We should only take the friendly liberty to say, that this, if so chimerical an idea ever entered his mind, is out of his power; to write *such* a piece was more than any man living but himself could have done; to obliterate it is now impossible, and for the presumption of such a thought, he would almost deserve to be forgotten as the author of the finest *contemplative* ode in the English language.

Art. VI. *Report of the Committee and Directors of the African Institution.* *(Concluded from p.* 652.*)*

THE Second, Third, and Fourth Reports, with their Appendixes, afford a brief, clear history of the proceedings

† Ancient fortification.

of the Institution, during the years ending in March 1808, 1809, and 1810. They shew to what points and through what medium its inquiries have been directed; what guiding suggestions were made to it; how its views gradually attained the distinctness requisite as a ground of practical experiments; the circumstances attending those experiments, and contributing both to modify the form, and ascertain the value, of the results: the resources progressively offering themselves to the possession, or unfolding themselves to the hopes, of the Institution; and some most important services rendered to justice and humanity on the wide scale, yet strictly in the line of the Society's project, by detecting, and, in one instance, bringing partially to punishment, that villanous management, by which English subjects in English ships have been, and are at this hour, carrying on the Slave-Trade to a great extent, in defiance of the Abolition Act.

The first care of the committee, was to open a correspondence with such persons in Africa, as were likely to be useful in promoting the Society's views. A principal object in this correspondence was, of course, to gain all the information which these residents in Africa might, previously to being prompted by a set of questions in detail, have been prepared to afford, and also to obtain distinct answers to a very long string of such questions, together with any general opinions which a local acquaintance with Africa might have led those gentlemen to adopt. It may be presumed that almost the whole of the questions in detail are comprehended in the set of 'queries, drawn up for the purpose of guiding the inquiries of African travellers,' which is printed in the fourth Report, and extends to the number of 114; a paper excellently fitted to excite an observer to the utmost use of his faculties, to suggest how many things there are to be known in any country, and to convict nine out of ten travellers that come forth in sumptuous publications, of incompetence to the duties of their vocation. Indeed, the entire state of any country is a thing so wonderfully complex, that there are many minute and some important particulars which the most intelligent and sharp-looking traveller fails to notice. This becomes strikingly evident when any country is made the intended scene of some practical enterprise; for then, as in the present instance, notwithstanding the knowledge that has been previously furnished by a variety of sensible persons, who have surveyed and described the field of projected operations, it is found impracticable or unsafe even to begin those operations, without first instituting, for the immediate purpose, many inquiries, and some of them relative to mat-

ters which would have been supposed to have fallen the most obviously within the cognizance of former examiners.

The Governor of Sierra Leone, Mr. Ludlam, was naturally the person from whose previous knowledge and new investigations they expected the most assistance. They endeavoured to gain the utmost advantage of his residence on the coast, by requesting the results of the most inquisitive attention he should be able to give to the degree of efficacy or failure in the operation of the abolition law; to the best mode of attempting to lead the native chiefs into some right understanding of the interests of their country, as requiring, at the cessation of the slave trade, a totally new system of internal policy: to the means of cultivating their friendship, and conciliating them one to another: and to the most effectual plan for making the Sierra Leone colony an example and an useful agent of African civilization. He was also requested to consider the best means of setting on foot journies of discovery, and 'to furnish the committee with all the information in his power, respecting the natural productions of Africa, its agricultural and commercial faculties, and the moral, intellectual, and political condition of its inhabitants.'

'The Committee, at the same time, empowered Mr. Ludlam to erect a school at Sierra Leone, under the patronage and at the expence of the institution, the object of which should be not merely to teach reading and writing, but to combine with these elementary branches of knowledge, instruction in agriculture, and other useful arts. It was suggested, that to the school should be annexed a small farm, which might be cultivated, either wholly or in part, by the labour of the scholars; and where they might be taught to raise, and prepare for market, articles of exportable produce, as well as to rear cattle and cultivate provisions. The state of the Society's funds obliged the Committee to direct, that this seminary should be begun on a small scale (though they wished it to be formed on a plan which should admit of its indefinite extension); and that, until their funds would allow of its enlargement, care should be taken that the youths, selected for education, should be of such a rank as would give them influence over their countrymen in after life.

'The Committee were encouraged to appropriate to this object a large proportion of their present funds, by the information received from Sierra Leone, that several of the African youths, who had been educated in England by the Sierra Leone Company, were filling offices of trust in the Colony, with credit to themselves and satisfaction to their employers.' (Second Report, p. 4.)

The Committee resolved to attempt imparting to Africa the benefits of 'Dr. Bell's System of Education,' (meaning, it is presumed, the system of Dr. Bell and Mr. Lancaster) by means of instructing in that method two African youths who were expected soon to leave England.

Soon after the Second Report was made, the Board of Directors, (into which the previous organ and denomination of 'the Committee' then became transformed), determined on the expediency of immediately adopting means to promote the study of the native languages of Africa, by the Europeans and others resident at Sierra Leone.

In this Second Report, the Committee, in illustration of the practicability of their grand expedient, the creation of an extensive traffic in African produce, made an ample enumeration of articles which Africa could furnish, to an indefinite extent, for exportation to Europe, if the natives could be made to feel a sufficient inducement, and be assisted with the requisite instruction, to cultivate and prepare them. Most of these productions are already found in the country, and the rest of the list could easily be brought to flourish there. Cotton is the one on which the Committee dwelt the most pointedly, as an article of great and almost immediate promise. They stated it to be already cultivated, rather extensively, on the African coast, though of a species inferior to what is required in the European market. The first opportunity was therefore to be seized for introducing a finer species of the plant into that richly capable soil; and they had the pleasure of reporting, that through the active good offices of Messrs. Hardcastle and Reyner they had been put in possession, much sooner than they had any reason to expect, of a large quantity of excellent cotton seed, part of which, put up in small packages, so as to admit of its easy distribution, was already on its way to Africa, and the remainder waiting the first conveyance. Rice, coffee and indigo, were among the other articles proposed to be made the first objects of encouragement in the new scheme of African cultivation. And as one practical movement in aid of that cultivation, the expedient was suggested (subject to the very limited condition of the Society's funds), of engaging in America or the West Indies respectable and well qualified Africans, or descendants of Africans, to become the instructors of the natives and colonists of the coast in the culture and preparation of these and other tropical productions. The Committee suggested also the probable utility of offering medals or other honorary rewards, to the most successful efforts in either the cultivation or the trade. This suggestion was followed up by the Board of Directors in an offered premium of fifty guineas, in plate or money, to the first importer into England of a given quantity, in a specified state, of cotton, rice, indigo, or coffee, the produce of Africa; or should plant, within the colony of Sierra Leone, before the first of January, 1810, the greatest number of acres, not less than ten, with coffee

plants. The objection expected to be heard to the importation of so much cotton as Africa can be made to produce beyond its own consumption,—that it will injure the interests of our colonies in which cotton is cultivated, receives an incomparably better answer, than that our benevolence for an oppressed race should make us willing to promote their welfare, even at the expence of some slight sacrifices in other quarters; namely, ' that in proportion as the natives of Africa supply us with the raw material, they will be capable of paying for a larger quantity of the manufactured article.'

The other articles by means of which the Institution hopes to bring the Africans at last into an advantageous commerce with Europeans, even though they have none of their relatives or neighbours to sell, are such as the following: gold, ivory, bees wax, dye-woods, many kinds of timber, potash, palm oil, sugar, maleguetta pepper, spiceries, castor oil, arrow root, tapioca, sago, tobacco, hides, sponge, opium, cochineal, and silk. It may, however, be reasonably expected to be a very considerable time, before British captains and crews will be able to reconcile themselves to receive, with any tolerable temper, such articles as these for their lading, instead of those troops of distracted or sullen victims, they have been accustomed to cram and fetter down to suffocation and death in their vessels. There is hardly any luxury on earth which a little habit renders so delightful and indispensable as cruelty. The Africans themselves also have tasted of it so deeply, that it may take a long course of years to clear their imaginations of the haunting tempting ideas which suggest to them, when they see a thicket, what an opportune place it would be to lurk in to spring on their prey; when they see a small village, what a rich midnight capture it would afford; when they see a gay vigorous group, in the activity of labour or sport, what a triumph it would be to quench in a moment their vivacity, to overpower their struggles, to manacle their limbs, and to carry them down to the mart, thinking the while how much of the means of inebriation may be purchased with one, how many trinkets with another, and how many useful implements with a third. It is obvious, too, that a considerable time must have elapsed before the chiefs will be all perfectly convinced there is absolutely to be an end of the traffic in the persons of their subjects and their enemies; and also that, supposing this conviction universally and immediately complete, a considerable interval is likely to be consumed in confusion and imbecility between the forced cessation of a long accustomed mode of action, and the effectual adoption of a quite different one, among a people who have no enlightened speculative principles to

guide them in the transition. Minds possessed of such principles, when an accustomed channel has been closed, can, by the application of them even to the most untried things, quickly ascertain the next most advantageous or most practicable course; but ignorant minds and nations come very slowly to find it out, through a long confusion of irregular and accidental movements, and waste, though often costly, experiments. It is the difference between a *scientific* practitioner in the mechanical or other arts, and a mere handicraftsman. The former being possessed of general *principles* of art, if debarred from a particular department in which he has practised, will not be long in deciding what other practical branch he may most safely venture to attempt under the mere guidance of those principles, which are a medium through which he understands whatever is most essential in many branches. The latter, having worked merely by habit and pattern, is condemned, when thrown out of his particular employment, to look round despondingly on all others as things quite unknown to him, and on which he is to make a number of awkward, and some perhaps mischievous trials, in order to find in which of them he may hope to get his hand in, and that too solely by means of practice.—From such a view of the state of African understanding, the Society will prosecute, with peculiar earnestness that part of their design, which aims at imparting instruction relative to the elementary principles of national interest.

To the question, 'If Africa has such vast capabilities, what is the cause that they have remained so long undeveloped?' the Committee have one constant reply—the Slave Trade: and in the Second Report a very striking description is given, in the words of governor Ludlam, of some of the methods of obtaining slaves, of the intense and almost furious eagerness with which these methods had been plied for some time past, in the expectation of a speedy abolition of the trade, and of the consequent desolation of the country. It is the picture of a region hunted, throughout all its tracts, with hell-hounds. And meanwhile a Christian legislature was debating and procrastinating; giving pledges of acts to meet, in this or the other *future* year, the present, instant claims of justice; affecting to threaten, and winking permission; as if to give the fiends just the proper stimulus, and just the requisite space of time, to devour the whole of their desired prey, and leave an absolute desert for that legislature at length to denominate, in its abolition decree,—'peace.' This is literal truth; for so eager and horrible, according to Mr. Ludlam's account, were the zeal and competition excited by these threatenings and procrastinations, that large tracts of fertile country possessed,

but ten years before, of a considerable population, were at the time he wrote, become a perfect wilderness; insomuch that he says, "I speak within compass when I say that some thousands of square miles are now without an inhabitant." It would have been a pity, however, if one thought of all this had been suffered to disturb, in England, the country-seat-festivity, the pointer-training, and the partridge-shooting.

The Society was very properly warned by its Committee not to expect, in a scene of such exhaustion and death, any considerable immediate effects from its benevolent interference: and at the same time animated to double exertion in the confidence of seeing that desolation change by degrees into life, activity, and improvement, under the visitation of English benevolence, combined with that security to person and property which may be expected to follow, on the coast, the final extinction of the Slave Trade.

'But how, it will be asked, is that security, which is the parent of industry, and of all those blessings which attend industry, to be attained?' The Committee profess, in the Second Report, to have received valuable suggestions relative to this subject, but not to be yet fully prepared for its discussion. One point, however, they observe, is of primary importance, that is, to try to induce the other nations of the world to follow our example in relinquishing the Slave-Trade. And one of these nations is adverted to in these terms:

'At present, indeed, the Portuguese settled at Brazil are the only persons at liberty to carry on this trade. Whether they can be prevailed upon to abandon it, and whether any measures can be taken to prevent British capital from swelling the negro population, and enlarging the cultivation, of South America, at the expence of the protracted misery of the African continent, and the eventual ruin of our own Colonies, are questions which the Committee will not now discuss. It may, however, be possible to induce the government of Brazil, if not wholly to abandon the slave trade, yet to confine it within certain limits, by forbidding the supply of any Colony belonging to a foreign nation, &c. &c.

It is not perfectly clear to the reader how he ought to understand this doubtful competency of English power; whether it is the African Institution, or the English government, (several of the chief officers of which, by the way, were among the Vice-Presidents of the Institution) that *might perhaps* be able to prevail on the Brazil government,—and yet might not.

The Committee had the pleasure of stating in the Second Report, that government had adopted several well judged

measures for giving full effect to the abolition act.—They concluded it by an earnest appeal to the public liberality in behalf of the funds of the Institution, which were not become so ample as their extensive and benevolent design might have seemed to claim, a circumstance they attributed to its not being sufficiently known that money would be immediately necessary to their projects. It could not be doubted that the respectable list of subscribers given at the end of the Report would be much enlarged in another year.

The Third Report gave a concise and pleasing detail of operations; and must have afforded the society that kind of pleasure which is felt in seeing a complex machine, of great expectation, beginning to work, and promising to work well. Several African youths, carefully trained during a number of years in England to several useful attainments, had been sent to Sierra Leone. An enlarged provision had been made there for the instruction of the sons of the chiefs, and for promoting the study, by Europeans, of the Arabic and Soosoo languages. More than fifteen tons of the best cotton seed had been transmitted; and it was heard that some of the first that had been sown was coming up. Printed instructions for its culture and management had been sent. A sample of hemp had been received, which, it was expected, would prove little inferior to the Russian, and would not cost more than one fourth of the price. Experiments were begining to be made on the culture of the mulberry-tree, Peruvian bark, tea, and tobacco. The offered premium had been awarded for the importation of cotton. Representations had been made to government respecting the duties on imports from Africa, which were so high on several articles as to amount nearly or quite to a prohibition. The direct trade between this country and Africa had been ascertained to have considerably increased since the cessation of the slave trade. 'Circumstances had come to the knowledge of the directors which left them no room to doubt that means were at that moment employed, by persons formerly engaged in the slave trade, for eluding the salutary provisions of the Abolition Act, and perpetuating the guilt and misery of that traffic'. They were earnestly intent on frustrating those means, but to explain publicly in what manner, would defeat the object. The same reserve was indispensable as to the measures which they avowed themselves to be pursuing to induce foreign nations to restrict or abandon their trade of slaves. 'They had much pleasure in stating that his Majesty's Ministers had shown themselves, on all occasions, fully disposed to promote, *as far as it had been in their power*, the purposes of the Institution.' Let-

ters from Sierra Leone, and one or two other points of the coast, had given the pleasing intelligence of fewer wars, and several palpable signs and promises of improvement, since the discontinuance of the slave trade. The Report terminates with a statement of expences, amounting from March 1807, to Jan. 1, 1809, to 1550l. 8s. 4d.; in every item of which expence the utmost attention had been paid to economy. Several facts mentioned clearly prove this laudable and indispensable care to have been maintained. The appendix contains several useful documents of a commercial nature, and several very interesting accounts of the manners of African nations.

A large share of the Fourth Report relates to the nefarious system of contriving means by which the slave trade has continued to be carried on, to a very great extent, in defiance of the English and American Abolition laws. The directors begin their Report under mortifying impressions.

'They were sanguine in hoping that ere this time something effectual would have been done, to limit the range of this destructive traffic, which has hitherto impeded the success of every attempt to do good in Africa. But this expectation has not been realized. No foreign states have hitherto followed the example set them by the legislatures of Great Britain and the United States of America; while the flags of Spain and Sweden (which, till within the last two years, had scarcely ever visited the African coast) have of late been extensively employed in covering and protecting a trade in slaves, in which, it is believed, the subjects of these countries have little or no direct interest. —Nor is this all. It has been discovered, that in defiance of all the penalties imposed by act of parliament, vessels under foreign flags have been fitted out in the ports of Liverpool and London, for the purpose of carrying slaves from the coast of Africa to the Spanish and Portugueze settlements in America; and that several adventures of this description have actually been completed.

'The persons, however, who are by far the most deeply engaged in this nefarious traffic, appear to be citizens of the United States of America. These shelter themselves from the penal consequences of their criminal conduct by means of a nominal sale, both of ship and cargo, at some Spanish or Swedish port—(the Havannah, for example, or the island of St. Bartholomew). They are thus put in a capacity to use the flags of these states; and so disguised, have carried on their slave trading speculations, during the last year, to an enormous amount.'

As means of hostility against this suddenly-risen but already gigantic form of evil, the directors have made the necessary representations from time to time to the government; and taken measures to have the officers of the navy instructed in the full extent of the Abolition laws. Their vigilant attention directed to the English ports has satisfied them that many slave trading voyages have originated there; and has

at length obtained the condemnation of one large ship, on the point of sailing from Gravesend on such a voyage; the owners not having thought it prudent to contest the cause. This event has thrown light on the nature of the disguises employed, has alarmed the whole body of slave traders, and has 'quickened the vigilance of the Custom-house officers, by affording substantial proof of the pecuniary advantages resulting from such seizures.'—No impression at all has been made on the court of Brazil, notwithstanding the broad hints which, it is to be presumed, have been given by our government, of the consequences of our not choosing to expend our sea and land forces in support of a state that deliberately counteracts our beneficent designs in favour of Africa.—Spain too, in the consciousness, as it should seem, of total independence on us, has refused to interdict the deceptive use of its flag. We can have little reason to complain of the same refusal given by Sweden, while we take it with meek submission from Spain and Brazil. With regard to the United States, whose ship owners are chief in the villany which the flags of these nations are obtained to protect, and whose government has not the means of enforcing its own commercial edicts, the directors earnestly hope for the return of such a state of amity between that country and this, as to admit of an agreement between them that each shall be allowed to enforce, by means of naval capture, the abolition laws of the other.

The Directors report the further measures, adopted within the past year, for promoting the cultivation of a variety of valuable indigenous and exotic plants and trees; and also the succes of some former experiments. A trial had been made of the African hemp, mentioned in the preceding Report as a possible substitue for the Russian; than which it was found to be stronger by about one fifth. The consent of government had been obtained to a material alleviation of the heavy duties on imports from Africa. The result of all the information from the coast was, a confirmed conviction of its being eminently worth while to give every commercial facility to encourage the industry of a people, who, in proportion as the slave trade declines, are evincing dispositions most favourable to improvement. Important information respecting a district of the Gold Coast had been received, and an account of a journey undertaken with favourable appearances, by a Dr. Cowan, to examine the eastern coast of southern Africa. The Directors felt a pleasure which every intelligent individual in the nation has participated, in adverting to some information received concerning another traveller, Mungo Park, tending to revive a hope

that he is still alive, and may yet return to narrate a more adventurous enterprize than has ever been accomplished by the most daring of his contemporaries or predecessors.

The society's account gives the amount of their property, at the beginning of this year, at between three and four thousand pounds: on which it is observed, that

'From this account it will appear, that the expenditure of the Institution, during the last year, has not been very large. The funds, it will also be perceived, are of slow growth; but the Directors have reason to hope, that as the nature of the Institution becomes more known, it will not fail to command the cordial and liberal support of all who have it at heart to promote the best interests of man.

'They are happy in this opportunity of recording the obligations which the Institution is under to some unknown individual of the society of Friends, called Quakers, who lately presented a donation of five hundred guineas.'

The appendix contains an ample 'Abstract of the Acts of Parliament for abolishing the slave trade, and of the Orders in Council founded on them,' and several useful documents, especially a long and interesting account of that district of the Gold Coast called the Agoona Country, from Mr. Meredith, a resident there.*

Art. VII. *Strictures on Sandemanianism,* in twelve letters to a Friend. By Andrew Fuller. 8vo. pp. 244. price 3s. 6d. Burditt. 1810.

MR. Fuller has been long known, to religious persons, as a plain but a shrewd and judicious writer on different branches of theology. We are indebted to him for the most able defence of the evangelical doctrine that has appeared in modern times*. Without dwelling on the arguments usually adduced in its support, he fixes on ground which its adversaries had been accustomed to regard as their exclusive property; and proves beyond a doubt, that the Socinian principles, as revived and improved by Priestley and his co-adjutors, are utterly inefficient for the purpose of reforming the profane and profligate, as well as for animating the piety and invigorating the virtue of the faithful. This is not an inference he deduces from the obvious character merely of modern Socinians. He doe not

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* It may not be amiss to suggest to such of our readers as shall wish to have these Reports, that they may not receive 'a copy of the Laws and Regulations adopted for the government of the Institution,' which ought to accompany the First Report unless they particularly mention it in their order, as it was not contained in either the first or the second copy that we procured of that Report.

† *The Calvinistic and Socinian Systems compared as to their moral tendency.*

misrepresent their conduct, or caricature their opinions, to gain credit to unfounded calumnies. He does not fail to avail himself, indeed, of their defects, acknowledged and bewailed by their most zealous advocates; but by a long induction of particulars, he makes it evident, that their want of devotional feeling and of enlarged and active benevolence, is not accidental and adventitious, but the natural result of their doctrines.

The present work, occasioned in some measure by a former publication, and addressed, we believe, to a neighbouring minister of the author's own persuasion, turns upon topics which may appear too minute and sectarian, as well as too subtle, to occupy much space in a journal devoted to the support of the main articles of Christian truth, and precluded from interfering with the subordinate disputes of true Christians. But though we must be excused, on this account, from entering into a detail of the particulars, we must beg leave to make a remark or two on the general features of the work; subjoining, at the same time, a very brief account of the genius of Sandemanianism, principally as it is exposed in these letters.

This book, we think, exhibits fewer of the author's defects, and a greater portion of his excellences, than any of his former publications. Less slovenly in the style and composition, it breathes a spirit of kindness and conciliation for which he has not always been remarkable: and it discovers his usual acuteness and discrimination, combined with more than his usual good sense. He is not, however, so luminous as on some other occasions; partly owing to the refinement and abstruseness of his distinctions, but chiefly to a defective arrangement of his materials, the parts of which are not so disposed as mutually to derive and reflect lustre.

The Sandemanians, perhaps, are a sect as little known to many of our readers, as the Nominalists and Realists of the middle ages. There is, however, a Sandemanian *spirit*, which persons of various religious denominations are liable to imbibe. It is highly necessary that this should be exposed and reprobated, to secure the simple from being deceived by what is specious, and led to embrace a cold and illiberal system instead of the kind and generous religion of Jesus Christ. This, we think, is done by our author with singular address.

There is no party of Christians so uncatholic and sectarian as the Sandemanians. Never admitting a doubt, it seems, of the correctness of those opinions by which they are distinguished from other Christians, they regard all who

differ from them, if not with hostility, at least with the greatest indifference. This striking feature of their character appears to originate in an unreasonable and partial view of the gospel, as for the most part a relief for the consciences of the guilty, and not principally as a collection of doctrines set in the clearest light, and of precepts attended with the most powerful motives, for the purpose of changing the heart, purifying the taste, and producing and bringing to perfection all the virtues of which human nature is susceptible. As just notions are of far greater importance, in their estimation, than well regulated affections and a correct deportment, they judge of a man's Christianity from his opinions rather than from his virtues; and discover a more ardent zeal in diffusing their own partial views of Christian truth, than in propagating the great principles of our religion, and producing an evangelical spirit. They are so solicitous to learn, that they forget to practice; and substitute a punctilious attention to the subordinate duties they owe to each other, for a complacency that delights in the whole family of Christ and a benevolence that embraces all mankind. Their notions on many points of Christian truth are minutely accurate; but, with these notions, is blended a variety of subtle errors, which form the character of their system, and would have eluded the observation of a writer of less discrimination than Mr. Fuller. We consider these letters as a proper antidote to the poison of the system, and recommend them to the perusal of all who may be disposed to admire, but have not actually embraced it.

We shall only add one extract, as a general confirmation of our remarks.

'It might be said, there need be no question about *how* we repent, or hope, or love, or pray: but *what* we repent of, what we hope for, what we love, and what we pray for. And true it is, that if we repent of sin as sin, hope for the things which the gospel promises, love the true character of God, and all that bears his image, and pray for those things which are according to his will, there will be nothing wanting as to the manner: but it does not follow that there *is* no difference as to the manner of these exercises in true christians and in merely nominal ones. Our being right as to the objects may be a *proof* of our being right as to the manner, as the needle's pointing to the magnet proves the correspondence of the nature of the one with that of the other: but as in this case we should not say, it is of no account whether the needle be made of steel or of some other substance, so that it points to the magnet, neither in the other should we consider the nature of spiritual exercises as a matter of no account but merely the objects on which they terminate.

'When we read concerning the duty of prayer, that "The Lord is nigh unto all that call upon him *in truth*;" and that "we know not what

to pray for *as we ought*," we infer that there is something in the nature of a good man's prayers which distinguishes them from others. But there is just the same reason for inferring that there is something in the nature of a good man's knowledge, which distinguishes it from that of others: for as he only that is assisted by the Holy Spirit prays *as he ought*, so he only that is taught of God knoweth any thing *as he ought to know*.

'The holy nature of living faith may be difficult, and even impossible to be ascertained but by its effects; as it is difficult, if not impossible, to distinguish some seeds from others, till they have each brought forth their respective fruits: but a difference there *is* notwithstanding. If there need be no enquiry as to the nature of faith, but merely concerning its objects, how was it that the Corinthians, who by their unworthy spirit and conduct had rendered their being Christ's disciples *indeed* a matter of doubt, should be told to *examine themselves* whether they were in the faith, and should be furnished with this criterion, that if they were true believers, and not reprobates, or such as would be disapproved as dross, "Jesus Christ was in them." On the principle here opposed, they should have examined not themselves, but merely their creed, or *what* they believed, in order to know whether they were in the faith.

'If the faith of devils would have issued in their salvation, provided they had been placed in circumstances of hope like us, it will follow that faith is not produced by the grace of the Holy Spirit, but merely by Divine Providence. No one, I presume, will ascribe the belief of devils to the Holy Spirit: whatever they believe must be owing to the situation in which they are placed and the circumstances attending them. But if faith may be the mere effect of situation and circumstances in one case, why not in another? Sandemanians have often been charged with setting aside the work of the Spirit; and have often denied the charge: but whatever may be said of their other principles, their notion of the faith of devils must sap the foundation of that important doctrine. If this notion be true, all that is necessary is, that the party be placed under the influence of truth clearly stated and sufficiently impressive, and within the limits of the promise of salvation. All the change therefore which is necessary to eternal life may be wrought by only a proper adjustment of moral causes. Only place mankind in circumstances in which their minds shall be impressed with terror equal to that of the fallen angels, and let the promise of salvation to believers be continued as it is, and all would be saved. And with respect to the fallen angels themselves, only extend to them the promise of believers, and they are at once in a state of salvation. Such on this hypothesis would have been the happy condition of both men and devils: but the hope of mercy, and the sense of wrath, are both rendered abortive for want of being united. Providence places sinners on earth under the hope of salvation; but then they are not in circumstances sufficiently impressive, and so it comes to nothing. In hell the circumstances are sufficiently impressive, and they actually believe; but then there is no hope, and so again it comes to nothing!' pp. 73—76.

Art. VIII. *Letters from a late eminent Prelate to one of his Friends.* 8vo. pp. 510. Price 10s. Cadell and Davies. 1809.

THIS is rather a dangerous book for a reviewer of the current year to meddle with. Two disadvantages in particular he must have to encounter. In the first place, these letters are no longer new. There is much more than many persons are apt to suppose, in the privilege of announcing a book; and it is really amusing to observe the extreme eagerness of some of the rival journalists to get the start of each other in this respect;—knowing as they do that curiosity will often carry a reader in tolerable temper through a very indifferent criticism, and doubly enhance the enjoyment afforded by a good one. Besides this, it is quite impossible for two persons of ordinary talents to write upon the same subject, without touching at least incidentally upon the same topics, and sometimes without touching upon them in a certain similarity of manner. There are some things which lie so obviously on the surface, that they can neither be overlooked nor avoided: they occur just as readily to the most careless observer as to the most profound; and he evidently stands the fairest chance to be thought original who can secure them first. Now in the critical chace of these letters we are not only a little in the rear, but absolutely distanced; and the long delay which has taken place in our notice of them (arising from circumstances we could neither foresee nor controul,) forbids us either to presume upon the curiosity of our readers, or to hope that any large portion of what we can say will come recommended with the attraction of novelty. A still more formidable disadvantage, however, is that the critiques which have already appeared in several of our most able journals, are in themselves so admirable, as to render any subsequent attempt extremely hazardous, if not to produce a sort of almost hopeless inertion. It is not that here and there a wide path has been preoccupied, but every turn and winding has been thoroughly explored; not merely that a few of the most conspicuous and radical topics have been appropriated, but the whole subject has been traced to its most distant ramifications. Every thing, in short, or nearly every thing which the letters of Warburton would naturally suggest, whether in regard to the correspondence itself, or the character of the man, or the merit or demerit of his writings, has been so fully anticipated, and viewed with such distinctness of remark, as to leave comparatively very little for future discrimination. In this inconvenient predicament, nothing remains but to content ourselves with the scanty gleaning of an abundant harvest. A servile reference, indeed, to the labours of others, we altogether disclaim; but at the same time we are not ignorant how difficult

it is to divert the stream of thought from channels in which it has once been taught to flow; and are ready therefore to acknowledge, that we feel much more solicitude for the correctness of our remarks than for their novelty.

Independently of the celebrity of the writer, these letters are certainly interesting. They display great boldness of thought, and fertility of imagination. They contain many striking and judicious remarks, many amusing anecdotes of literary history, and many fine touches of character; and are seasoned with a certain proportion of wit, and a still more abundant quantity of satire. This praise however must be received with considerable deductions: for the wit is not always remarkable for delicacy, nor the satire for truth: and the character of the writer, though stamped in somewhat less harsh and forbidding lines, perhaps, than in some of his controversial writings, remains essentially unaltered. He is still seen frowning a stern defiance on every one who approaches in the garb of a competitor, and looking down with contemptuous arrogance upon the whole world:—always excepting a few select persons who were in some degree sensible of his transcendent merits, and who were, for that reason, not quite unworthy to co-exist with him. Before we proceed to a closer examination of the correspondence, it may just be proper to remark, that it opens in the year 1749, with a letter from Warburton, acknowledging the acceptance of a copy of Hurd's Edition of Horace; that it is continued, without the slightest interruption from coldness or distrust, or the smallest abatement of complimentary warmth, till the latter end of 1776; and that it is introduced by the following 'entry on a *blank* page in the first of five portfolios containing the original letters,' dated Jan. 18, 1793.

'These letters give so true a picture of the writer's character, and are, besides, so worthy of him in all respects (I mean, if the reader can forgive the playfulness of his wit in some instances, and the partiality of his friendship in many more), that, in honour of his memory, I would have them published after my death, and the profits arising from the sale of them, applied to the benefit of the Worcester Infirmary.

R. WORCESTER.'

Of Warburton's original manner of thinking, and peculiar talent of illustration, the instances in this volume are numerous. We shall take a few at hazard. A projected exposition of the book of Job draws forth the following sarcastic observations.

'Poor Job! It was his eternal fate to be persecuted by his friends. His three comforters passed sentence of condemnation upon him, and he has been executing *in effigie* ever since. He was first bound to the stake by a long catena of Greek Fathers; then tortured by Pineda; then stran-

gled by Caryl, and afterwards cut up by Wesley, and anatomized by Garnet. Pray don't reckon me amongst his hangmen. I only acted the tender part of his wife, and was for making short work with him. But he was ordained, I think, by a fate like that of Prometheus, to lie still upon his dunghill and have his brains sucked out by owls. One Hodges, a head of Oxford, now threatens us with a new *Auto da fe.*' pp. 29, 30.

It is curious to compare with this what he says on the same subject in the Divine Legation (Vol. II. p. 11.)

'Job's *life*, by means of the devil and his false friends, was an exercise of his patience; and his *history*, by means of criticism and his commentators, has since been an exercise of our's. I am far from thinking myself unconcerned in this mischief; for, by a foolish attempt to support his name and character, I have been the occasion of bringing whole bands of hostile critics upon him, who, like the *Sabeans* and *Chaldeans* of old, soon reduced him back to his dunghill. Some came armed in Latin, some in English, and some in the language of Billingsgate. Most of them were professedly written against me; but all in reality bear hardest against the good old patriarch,' &c.

The commentators of Shakespeare do not meet with much more mercy than those of Job.

'I have, indeed, as you say, raised a spirit without designing it. And while I thought I was only *conjecturing*, it seems I was *conjuring*. So that I had no sooner evoked the name of Shakespear from the rotten monument of his former editions, than a crew of strange devils, and more grotesque than any of those he laughs at in the old farces, came chattering, mewing, and grinning round about me.' p. 13.

In the same style of homely comparison he elsewhere speaks of the church.

'The church, like the ark of Noah, is worth saving, not for the sake of the unclean beasts and vermin that almost filled it, and probably made most noise and clamour in it, but for the little corner of rationality, that was as much distressed by the stink within as by the tempest without.

'The Rabbins make the giant Gog or Magog contemporary with Noah, and convinced by his preaching. So that he was disposed to take the benefit of the Ark. But here lay the distress; it by no means suited his dimensions. Therefore, as he could not enter in, he contented himself to ride upon it astride. And though you must suppose that, in that stormy weather, he was more than half boots over, he kept his seat, and dismounted safely, when the Ark landed on Mount Ararat. Image now to yourself this illustrious Cavalier mounted on his *hackney:* and see if it does not bring before you the Church, bestrid by some lumpish minister of state, who turns and winds it at his pleasure. The only difference is, that Gog believed the preacher of righteousness and religion,' pp. 114, 119.

It may be easily conceived that an imagination like this, hunting down every chance allusion that crossed its path, would on some occasions run wild: but it is to be lamented,

we think, that it should ever be suffered to wanton into levity, or degenerate into coarseness. We shall not, however, produce examples of what we condemn, but turn with much greater pleasure to a specimen of more sober thought.

'You see what man is, when never so little within the verge of matter and motion in a ferment. The affair of Lisbon has made men tremble, as well as the Continent shake, from one end of Europe to another; from Gibraltar to the Highlands of Scotland. To suppose these desolations the scourge of Heaven for human impieties, is a dreadful reflection; and yet to suppose ourselves in a forlorn and fatherless world, is ten times a more frightful consideration. In the first case, we may reasonably hope to avoid our destruction by the amendment of our manners; in the latter, we are kept incessantly alarmed by the blind rage of warring elements.

'The relation of the Captain of a Vessel, to the Admiralty, as Mr. Yorke told me the story, has something very striking in it. He lay off Lisbon on this fatal 1st of November, preparing to hoist sail for England. He looked towards the city in the morning, which gave the promise of a fine day, and saw that proud Metropolis rise above the waves, flourishing in wealth and plenty, and founded on a rock that promised a Poet's eternity, at least, to its grandeur. He looked an hour after, and saw the city involved in flames, and sinking in thunder. A sight more awful mortal eyes could not behold on this side the day of doom. And yet does not human pride make us miscalculate? A drunken beggar shall work as horrid a desolation with a kick of his foot against an ant-hill, as subterraneous air and fermented minerals to a populous city. And if we take in the universe of things rather with a philosophic than a religious eye, where is the difference in point of real importance between them?' p. 203, 204.

In the *imprimatur* we have quoted, Dr. Hurd candidly solicits the reader's indulgence for what he calls Warburton's 'playfulness of wit, and partiality of friendship.' The epithet playful, in this connection, instantly brings before us the rough gambolling of an arctic bear; and, in our humble opinion, the friendship soars, not unfrequently, into very extravagant compliment. Thus, referring to Hurd's dissertation on 'imitation in works of genius,' he says, 'it is no wonder the thing is not at all understood, for it is deep, and' consequently 'reserved for *you*—' the aforesaid Dr. Hurd; who, not to be behindhand, assures his modest friend, that 'the completion of the Divine Legation is a debt owed to truth and to posterity.' For 'who hereafter will be able to throw those lights upon religion which these preparatory volumes enable you to throw upon it. And would you'—it is pathetically added—'envy those lights to the ages to come, that are more and more likely to stand in need of them?' To administer some little comfort under this distressing apprehension, the great enlightener of future ages rejoins, '*You* are the only successor I could wish to have;

and if, for some secret reasons of Providence, these attempts be not defeated, I am sure if *you* live, *you* will *effect* what *I attempted*,—to make revelation understood, which we are ignorant of to a degree that will hereafter appear surprizing.' And so these worthy dignitaries proceed, overwhelming each other with adulation, pitying the unparalleled stupidity of the age, and treating with unqualified contempt all those unhappy persons who had the bad fortune to entertain opinions at variance with their own. The age, it appears, is quite miserable, although still capable, perhaps, of being 'shamed by the pen of Dr. Hurd.' It is 'an age which will not allow a man to say the *least* good of himself, and will hardly bear to hear it from another,'—'an age of real darkness,' in which, whatever hopes may be entertained of the rising generation, the 'grown gentlemen must be left to their own devices:' in which Bishop Warburton is seriously 'afraid of outliving common sense as well as learning in his reverend brotherhood,' and in which Dr. Hurd, though he 'beats about for men of understanding,' can 'rarely meet with any thing but coxcombs.' Nor do individuals come off much better than the collective generation. The luckless wights who had presumed to stand in the way of the Divine Legation are 'poor creatures,' 'villains,' 'packs of wretches,' 'pert dunces,' and 'infamous scribblers.' Divines or infidels, no matter. Hume deserves 'advancement to no place but the pillory,' and the amiable minded Jortin is as 'base as he is mean,' and 'as vain as he is dirty.' One Johnson, who had the impudence to tamper with the plays of Shakespeare after the celebrated Bishop Warburton had given to the world a finished edition of them, and the still greater impudence to try the truth of some of that Bishop's extravagant conjectures, is thus pleasantly punished for his presumption.

'The remarks he makes in every page on my commentaries are full of *insolence* and *malignant reflections*, which, had they not in them as much *folly* as *malignity*, I should have had reason to be offended with. As it is, I think myself *obliged* to him, in thus setting before the publick so many of *my* notes, with *his* remarks upon them; for though I have no great opinion of that trifling part of the publick, which pretends to judge of this part of literature, in which boys and girls decide, yet I think *nobody can be mistaken in this comparison*; though I think their thoughts have never yet extended thus far as to reflect, that to discover the corruption in an author's text, and by a happy sagacity to restore it to sense, is no easy task: but when the discovery is made, then to cavil at the conjecture, to propose an equivalent, and defend nonsense, by producing out of the thick darkness it occasions, a weak and faint glimmering of sense (which has been the business of *this* Editor throughout) is the easiest, as well as dullest of all literary efforts.' pp. 367, 368.

This we think is almost as far as prejudice can go. 'No-

body mistaken in the comparison?' Why no; but it is a comparison which Warburton would have acted wisely not to provoke. Both these great men were alike chargeable, perhaps, with exercising a sort of literary despotism: but the authority of Johnson is more sufferable, because it seems to be inspired by the confidence of elementary and indisputable truth, and is arrayed in the charms of a dazzling, though somewhat meretricious eloquence. Warburton speaks with the imperiousness of a man, whose superiority depends not so much upon inborn dignity, as upon the implicit homage of those who surround him. He looks at remote objects through a doubtful and uncertain light, and yet rises in his demands of deference in proportion to the greatness of the distance, and the indistinctness of the medium. If Johnson was not equal in variety and extent of learning, yet in rectitude of judgement and real power of thinking he was beyond all controversy superior. His survey of things was taken from a far loftier eminence; and his decisions, although, like Warburton's, too frequently biassed by personal prejudices and predilections, were in general incomparably more deliberate and discriminating. Warburton's learning, taken in connection at least with his hasty and incautious temper, only served on many occasions to lead him ingeniously wrong. Like a facility of versification to an unfastidious poet, it was more an evil than an advantage. Accustomed to contemplate rather what others had thought, than to investigate abstract truth, his fertile memory was always prepared to supply allusions and parallels without number; and thus enabled him, on any disputed point of antiquity, to give a colour of plausibility to reveries no matter how wild and paradoxical. He displayed admirable ingenuity, indeed, in connecting the successive links of an argumentative discussion; but seldom looked to the security of the place from whence the whole chain was suspended. Thus, a very small part of the Divine Legation, comparatively, is devoted to establish the fundamental proposition,—that Moses did not include, in his plan of legislation, the sanction of a future state. The fact is almost assumed; and the great momentum of intellectual force is kept in reserve to account for it. It is just the same with the subordinate or rather insubordinate disquisitions of that elaborate work. The adventure of Æneas to the shades, for example, is maintained to represent a real initiation into the Eleusinian mysteries, because the Æneid was 'a system of politics;' and Æneas, being consequently a lawgiver, must do as other lawgivers had done before him. Now this proposition is not certainly self evident. Yet it is no sooner stated, than the learned author proceeds immediately to ransack his erudition for dubious and recondite analogies; —such as that the venerable Sybil corresponds to the Hiero-

phant or 'shewman, of the mysteries;' that the 'aureus et foliis et lento vimine ramus,' answers to the wreaths of myrtle worn by the initiated; that the sop thrown to Cerberus conveys an allusion to the medicated drugs with which the aspirants were drenched, in order to stimulate them to a confession of their crimes, &c. &c. It is not thought necessary to explain satisfactorily why Æneas, who, according to this most poetical hypothesis, may be styled chief justice of the Trojans, should so often be found voyaging and breaking the peace, and not once exerting himself in his capacity of lawgiver; or how Virgil should have incorporated in his political performance the awful secrets of the mysteries, at the certainty of rendering himself infamous in the eyes of his countrymen. In short, it is always in the vital parts of his argument that Bishop Warburton is most vulnerable; and who can wonder that his name should already be remembered, rather as a lesson against the abuse of learning, than as an example of its successful application.—But we must return to the letters.

In justice it ought to be observed, that the specimens of criticism we have already quoted are among the worst in the volume. It is but right, therefore, to produce some of a contrary description. The following remarks on Pope's imitations of Horace are thrown off in his best manner.

'Mr. Pope, you know, uses the Roman poet for little more than his canvas. And, if the old design or colouring chance to suit his purpose, it is well: if not, he employs his own, without ceremony or scruple. Hence it is, that he is so frequently serious where Horace is in jest, and gay, where the other is disgusted. Had it been his purpose to paraphrase an ancient satyrist, he had hardly made choice of Horace; with whom, as a poet, he held little in common, besides his comprehensive knowledge of life and manners, and a *curious felicity* of expression, which consists in using the simplest language with dignity, and the most adorned, with ease. But his harmony and strength of numbers, his force and splendour of colouring, his gravity and sublime of sentiment, are of another school. If you ask then why he took any body to imitate, I will tell you; these imitations being of the nature of parodies they add a borrowed grace and vigour to his original wit.' pp. 4, 5.

There is great truth and discernment in his estimate of the merits of Tillotson.

'As a preacher, I suppose his established fame is chiefly owing to his being the first City-divine who talked rationally and wrote purely. I think the sermons published in his life-time are fine moral discourses. They bear indeed the character of their author, simple, elegant, candid, clear, and rational. No orator in the Greek and Roman sense of the word, like Taylor: nor a discourser in their sense, like Barrow; free from their irregularities, but not able to reach their heights. On which account I prefer them infinitely to him. You cannot sleep with Taylor; you cannot forbear thinking with Barrow. But you may be much at your ease in the midst of a long lecture from Tillotson; clear, and

rational, and equable as he is. Perhaps the last quality may account for it.' pp. 127, 128.

We meet with many excellent observations on the parliamentary historians. The character of Clarendon, in particular, is drawn in a very masterly manner: but this our limits forbid us to quote, as well as some of the sarcastic sketches of Hume, Rousseau, and Voltaire. We must, however, make room for the following ingenious and lively criticism on Butler.

'As to these *Remains* of Butler, they are certainly his: but they would not strike the publick, if that publick was honest. But the publick is a malicious monster, which cares not what it affords to dead merit, so it can but depress the living. There was something singular in this same Butler. Besides an infinite deal of wit, he had great sense and penetration, both in the sciences and the world. Yet with all this, he could never plan a work, nor tell a story well. The first appears from his Hudibras, the other from his *Elephant in the Moon.* He evidently appears to have been dissatisfied with it, by turning it into *long* verse: from whence, you perceive, he thought the fault lay in the doggerel verse, but that was his *forte;* the fault lay in the *manner of telling.* Not but he might have another reason for trying his talents at heroic verse—emulation. Dryden had burst out in a surprising manner; and in such a case, the poetic world (as we have seen by a later instance) is always full of imitators. But Butler's heroics are poor stuff; indeed only doggerel, made languid by heavy expletives. This attempt in the change of his measure was the sillier, not only as he had acquired a mastery in the short measure, but as that measure, somehow or other, suits best with his sort of wit. His characters are full of cold puerilities, though intermixed with abundance of wit, and with a great deal of good sense. He is sometimes wonderfully fine both in his sentiment and expression; as where he defines the proud man to be *a fool in fermentation*; and where, speaking of the Antiquary, he says, *he has a great veneration for words that are stricken in years, and are grown so aged that they have out-lived their employments.* But the greatest fault in these characters is, that they are a bad and false species of composition. As for his editor, he is always in the wrong where there was a possibility of his mistaking. Notwithstanding this, I could wish this fellow would give us a new edition of Hudibras, for the reason he mentions.' pp. 287, 288.

Warburton has been accused in terms much too unqualified, of being habitually insensible to the softer feelings of our nature. In various parts of these letters, he manifests a benevolence and placidity truly engaging. He thus writes to Dr. Hurd, at different times, when in affliction for the death of his parents.

'I ought rather to rejoice with all who loved that good man lately released, than to condole with them. Can there be a greater consolation to all his friends than that he was snatched from human miseries to the reward of his labours? You I am sure must rejoice, amidst all the tender-

ness of filial piety and the softenings of natural affection; the gentle melancholy, that the incessant memory of so indulgent a parent and so excellent a man will make habitual, will be always heightened with the sense of his present happiness; where, perhaps, one of his pleasures is his ministering-care over those which are dearest to him in life. I dare say this will be your case, because the same circumstances have made it mine.' pp. 202, 203.

'I rejoice when I find a similarity of our fortunes, in the gentler parts of humanity.—My mother, somewhat less indebted to years, though not to the infirmities of them, at length fell asleep, and departed, in all the tranquility and ease that your mother did. The last leave she took of all human concerns, as she winged her way into the bosom of our common God and Father, was an anxious enquiry concerning my welfare: which, being assured of, she immediately closed her eyes for ever.—But I must turn mine from this tender subject, which will give us both relief.' pp. 473, 4.

There is something, too, very sweet and soothing in such occasional reflections as the following.

'I think you have oft heard me say, that my delicious season is the Autumn, the season which gives most life and vigour to my mental faculties. The light mists, or, as Milton calls them, the *steams*, that rise from the fields in one of these mornings, give the same *relief* to the views, that the blue of the plum (to take my ideas from the season) gives to the appetite. But I now enjoy little of this pleasure, compared to what I formerly had in an Autumn-morning, when I used with a book in my hand, to traverse the delightful lawns and hedge-rows round about the town of Newark, the *unthinking* place of my nativity.'—p. 437.

The part which the Bishop of Worcester takes in this correspondence is not very considerable. He is, after his usual manner, sensible and correct, though seldom very striking or very original. His letters, too, are rather constrained and artificial; sometimes indeed servile; and he is too fond of encouraging his patron's propensity to vindictive satire. Where, however, there is no literary animosity to be gratified he manifests great sweetness and amenity of temper; and appears to have fulfilled the relative duties of life with no common fidelity. Nothing, indeed, can be more simple and touching than the evidences he so frequently affords of filial tenderness and affection. The ensuing little piece of family history cannot, we are persuaded, be read without interest.

'I believe I never told you how happy I am in an excellent father and mother, very plain people you may be sure, for they are farmers, but of a turn of mind that might have honoured any rank and any education. With very tolerable, but in no degree affluent circumstances, their generosity was such, they never regarded any expence that was in their power, and almost out of it, in whatever concerned the welfare of their children. We are three brothers of us. The eldest settled very re-

putably in their own way, and the youngest in the Birmingham trade. For myself, a *poor scholar*, as you know, I am almost ashamed to own to you how solicitous they always were to furnish me with all the opportunities of the best and most liberal education. My case in so many particulars resembles that which the Roman poet describes as his own, that with Pope's wit I could apply almost every circumstance of it. And if ever I were to wish in earnest to be a poet, it would be for the sake of doing justice to so uncommon a virtue. I should be a wretch if I did not conclude, as he does,

——si Natura juberet
A certis annis ævum remeare peractum
Atque alios legere ad fastum quoscunque parentes,
Optaret sibi quisque : meis contentus, onustos
Fascibus et sellis nolim mihi sumere : demens
Judicio vulgi, sanus fortasse tuo.——

'In a word when they had fixed us in such a rank of life as they designed, and believed should satisfy us, they very wisely left the business of the world to such as wanted it more, or liked it better. They considered what age and declining health seemed to demand of them, reserving to themselves only such a support as their few and little wants made them think sufficient. I should beg pardon for troubling you with this humble history; but the subjects of it are so much and so tenderly in my thoughts at present, that if I writ at all, I could hardly help writing about them.' pp 161, 2.

We must conclude our quotations, with the account which he gives of the manner in which he was induced to seek the acquaintance of Warburton.

'For the first years of my residence in the University, when I was labouring through the usual courses of Logic, Mathematics, and Philosophy, I heard little of your name and writings: and the little I did hear, was not likely to encourage a young man, that was under direction, to enquire further after either. In the mean time, I grew up into the use of a little common sense; my commerce with the people of the place was enlarged. Still the clamours increased against you, and the appearance of your second volume opened many mouths. I was then Batchelor of Arts; and, having no immediate business on my hands, I was led, by a spirit of perverseness, to see what there was in these decried volumes, that had given such offence.

'To say the truth, there had been so much apparent bigotry and insolence in the invectives I had heard, though echoed, as was said, from men of note amongst us, that I wished, perhaps out of pure spite, to find them ill-founded. And I doubt I was half determined in your favour before I knew any thing of the merits of the case.

'The effect of all this was, that I took the Divine Legation down with me into the country, where I was going to spend the summer of, I think, 1741, with my friends. I there read the three volumes at my leisure, and with the impression I shall never forget. I returned to College the winter following, not so properly your convert, as all over spleen and prejudice against your defamers. From that time, I think, I am to date my friendship with you. There was something in your

mind, still more than in the matter of your book, that struck me. In a word, I grew a constant reader of you. I enquired after your other works. I got the Alliance into my hands, and met with the Essay on *Portents and Prodigies*, which last I liked the better, and still like it, because I understood it was most abused by those who owed you no good will. Things were in this train when the Comment on Pope appeared. That Comment, and the connection I chanced then to have with Sir Edward Littleton, made me a poor critic: and in that condition you found me. I became, on the sudden, your acquaintance; and am now happy in being your friend. You have here a slight sketch of my history; at least, of the only part of it which will ever deserve notice." pp. 214—216.

On the whole, although we do not apprehend that the letters of Warburton here published are likely to do all that honour to his memory which Bishop Hurd seems disposed to conjecture, we are persuaded they will tend to place his character in somewhat a fairer light. They do great credit to the force and aptitude of his understanding, and manifest, we think, a more friendly and affectionate temper than he has usually been supposed to possess. It is needless to say any thing more on the intemperate sallies of spleen and vanity which occasionally disgrace them; and for any reflections which might arise from the *secular* cast of the correspondence, we must content ourselves with referring to those already expressed in our review of the Letters of Bishop Nicolson*.

Art. IX. *Strictures on two Critiques in the Edinburgh Review on the Subjects of Methodism and Missions;* with Remarks on the Influence of Reviews in general on Morals and Happiness. In three Letters to a Friend. By John Styles. 8vo. pp. 156. price 3s. 6d. Williams and Co. 1808.

IT is chiefly as a mark of respect for Mr. Styles's zeal in the cause of religion, that we notice this pamphlet after it has been upwards of a year before the world. At so late a period, it is scarcely possible that any remark of ours can render the smallest service either to the advocate or the cause. The trivial hindrances which prevented our recommending his pamphlet in due time, would not, however, have been allowed to operate, had we thought it very necessary to interfere. On the contrary, he found a most efficient though unintentional patron, in the journal he undertook to answer. The very notice of his performance, which that supercilious work was reduced to the necessity of taking, while it passed over the attacks of other pamphleteers in total silence, was of itself such an extraordinary compliment as could not fail to give him notoriety and importance. And when the kind of notice, when the mode of defence was observed—when

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* Vol. VI. pp. 61, 62.

temperate reasoning was parried by ridicule, misrepresentation, and falsehood,—its warmest admirers (as we have had the means of knowing) were compelled to acknowledge its defeat. It was well known the doughty phalanx would not stoop to throw mud, till they were disarmed of more formidable weapons and driven from firmer ground. It is pretty well known all over England, what sort of people the bulk of the dissenters, methodists, and evangelical churchmen are: and it was evident that no man would hazard his character for common sense by calling them collectively 'nasty and numerous vermin' or 'consecrated coblers,' if he had any other resource than invective. Indeed it was doubted whether the mere necessity of the case would have urged any writer to such extremities, who was not enraged to desperation, and rendered absolutely blind and mad with the rancour of mortified vanity and defeated malice. Among unprejudiced and reflecting men, we are persuaded the critique has been as useful as the pamphlet: and we congratulate Mr. S., not only on having boldly and successfully attacked the vilifiers of Christian zeal, but on drawing forth such a despicable defence as amounts to a virtual acknowledgement of their guilt. The only thing which could give him the least uneasiness, in reading this wretched lampoon, must have been his unfortunate mistake of the word '*kime*,' (a misprint of the word *knife* in the critique on Missions) for an instrument in use among the Hindoos. He has doubtless consoled himself under the laugh, by reflecting, that his ignorance and heedlessness in adopting the term from the Review (which had not it corrected in the *errata*) was at any rate no greater than that of the editor in suffering it to be printed: and in future, we presume, he will not rely too implicitly upon the correctness of every thing he meets with in the work.

We are not called upon now to describe the contents or discuss the merits of this production. It exposes, very sufficiently, the irreligious spirit and artful calumnies of the Reviewer; satisfactorily refutes several of his sophistical reasonings; and offers a shrewd explanation of his motives, from certain circumstances of *secret history* which the author appears to regard as authentic. If there is any truth in the explanation, we are not surprised that the Reviewer should grow outrageous, and lose all sense of decency in the vehemence of his revenge. There is no part of the pamphlet, however, more striking, than those in which this journal is convicted of two most glaring inconsistencies,—we might rather say flat contradictions. When the reviewers would discourage missions to Africa, they remonstrate against the absurdity of 'preaching the most abstruse mysteries of *our*

holy religion' [so they call it!] 'to savages who scarcely can count ten; and inculcating a care of their immortal souls to miserable creatures, who, with all their labours, can scarcely find subsistence for their bodies. The order of providence,' they add, 'clearly recommends that those children of penury should first get into easier circumstances, and then be made converts to religious tenets.' Now this, perhaps, would be our own opinion, if experience had not proved over and over again, as well in Africa as in Greenland and the West Indies, that 'preaching these abstruse mysteries' was a very concise and compendious way of putting the savages 'into easier circumstances.' But, at any rate, there could be no doubt of obtaining the Reviewers' concurrence, in promoting missions to a *civilized* people. Alas! the tables are turned directly: they say we must not preach even to the Hindoos; and they have a reason for *this* too. 'The greatest zeal,' they tell us, 'should plainly be directed to the most desperate misery and ignorance. Now, in comparison to many other nations who are equally ignorant of the truths of Christianity, the Hindoos are a civilized and moral people!' When a missionary would instruct the savage, they drive him away to the civilized: when he gets to the civilized, they drive him away to the savage: any thing, in short, so they can but drive him away.—In exactly the same strain, the Baptist Missionaries are, in one place, branded as such 'extravagant and pernicious' fanatics, that their absence from their own country is a public benefit; 'they are benefiting us more by their *absence*, than the Hindoos by their advice.' Yet the same reviewer, the very same clerical reviewer, is actually found to say of these very same men, that their *presence* in our own country would be more useful than it can be in India! 'We have *no hesitation*'—no? what *no* hesitation?—'We have no hesitation in saying, that there is scarcely a parish in England or Ireland, in which the zeal and activity of any one of these Indian apostles would not have *done more good*—repressed more immorality—and awakened more devotion—than can be expected from their joint efforts in the populous regions of Asia!' Such is the pious logic of our clergyman, when he writes in a review! Such is the consistency of irreligion! We are indebted to Mr Styles for detecting the cloven foot even under a gown and cassock.

There are several things in this pamphlet, however, which we do not approve. He has not succeeded any better than might have been expected, in clearing up the doctrine of particular providence. His reflections on the doctrine of regeneration in baptism, whatever may be their justness, border too much upon levity; and his estimate of the

usefulness of that description of the clergy, who are favourites with the pious reviewer, is in our opinion not quite fair. But on the whole, we think, the performance reflects credit both on his talents and his principles. One extract, on the vague application of a well known term of reproach, is all we can admit.

'In the *Senate*, Methodism is another term for the benevolent disposition which would abolish slavery. Mr. Wilberforce and his coadjutors are stigmatized as a set of Methodists, who dare to believe that all human beings have human rights: and that it is a crime to make those slaves, whom God has created men. In the *Church*, Methodism signifies an honest and conscientious subscription to doctrinal articles, in the sense in which they were imposed by those who drew them up, and a deportment conformable to this sincerity, and the legitimate influence of the doctrines believed. Among *mankind* in general, he is a Methodist who worships God in his family, who refuses to violate any of the precepts of the Decalogue, and who imbibes the benevolent, amiable, condescending and holy spirit of the Christian Lawgiver. The world determines who are Methodists, not by their opinions, but by their dispositions and conduct: and the more entirely an individual resembles Jesus Christ, in that exact proportion he is considered and condemned as being guilty of Methodism. And it appears that Methodism, according to [the *critic's*] application of the word, is a belief that God governs the world by a particular providence; and that not only the fate of nations, but the destinies of individuals, are suspended on his sovereign will; that the transformation of the character from depravity to virtue, is effected, by divine agency, through the application of religious truth to the mind: that God sometimes interferes in his government of the moral world, to punish signal and enormous acts of wickedness, and to support and cherish suffering virtue in a vale of tears: that something more is necessary than baptism, duly performed by an appointed minister, to constitute a real Christian: that none are Christians but those who live under the governing influence of the doctrines and precepts of Christianity: that faith and holiness are essential, before we can draw any favourable conclusion as to our happiness in a future state of being: and that those amusements and pursuits, which are hostile to the growth of these sublime virtues, are to be avoided as destructive of human felicity. These speculative opinions the Reviewer has selected, as constituting the essential creed of Methodism; and when they are cordially embraced, and become principles in the heart, they fail not to produce a Methodist, the most odious of all creatures! This wretched being is described as one remarkably strict in the practice of every religious and moral duty; but on this account he is stigmatized as fanatical and insane.' pp. 9—11.

We are not sure, however, that it was indispensably necessary for Mr. Styles to have troubled himself with the Edinburgh Reviewer. Among those who profess any regard for serious religion, the spirit of the journal itself and the character of its reverend wit were duly appreciated. The cause of Missions had been most amply and ably discussed;

the hatred to Christianity had spent itself in abortive calumnies and ineffectual clamour; the bible had not been prohibited, nor the missionaries expelled, and yet the fatal 'twelvemonth,' the predicted limit of the British empire in the east, had passed quietly away without the slightest disturbance. An attempt was made to circulate the slanders and alarms of this reviewer in India: but we have the satisfaction to learn that the republication was suppressed by authority. The worthy and judicious part of the community, whom alone it is of much importance to attach, despised both the clergyman and his libels. He was no stranger to them. He had been recognized and loathed, under every variety of disguise. There was something about him too fetid to be concealed. Whatever he touched he tainted. He appeared to have selected for his favourite term, the very word most applicable to himself; and was already beginning to be distinguished by the title of the '*trumpery*'* reviewer. It had long been matter of surprize, that a respectable journal should suffer itself to be degraded by his conceited pertness, his affectation and bad taste, his insolence and buffoonery. The admission of his articles could only be accounted for on a supposition, that implied an insult on the good sense of the public. It seemed to be apprehended that profound science, enlarged views, vigorous thought, and refined taste would never be popular, except in company with ribaldry and abuse. A circle of philosophers would be incomplete without a Scaramouch! The literary Olympus would have no votaries, unless it could boast of its Momus! The periodical *exhibition* would never answer, unless they had some base animal to divert the mob. No matter how ugly, how nasty, how mischievous; so he was but comical. And they found a *Clergyman* to officiate as the Ape of Criticism! There was a triumph for infidelity.

We cannot help comforting ourselves with the thought, that there must necessarily be a gradation of ranks, in the moral as well as in the physical economy. Among the ministers of religion there must be two extremes; there must be a first and last term of the series. When we advert, therefore, to the talents, the labours, the attainments, the public spirit, the modesty, the disinterestedness, the zeal, the discretion, the benevolence, and the piety of *Carey*, we can reflect without a murmur upon the existence of the *trumpery* reviewer.

* See the use of this term in the reviews of *Calebs* and *Styles*, and *this writer's* part of that in the *Reply to the Calumnies against Oxford.*

Art. X. *The Associate Minstrels.* cr. 8vo. pp. 214. and frontispiece. Price 7s. bds. Conder. 1810.

HARDLY any reader will deduce from the title of this volume, a just idea of its contents. It is not a romance, nor a collection of romances: it has nothing to do with barons or troubadours, with love or heroism, with feudal manners or legendary tales. So far from it, there is not a single piece of antiquity, a single balllad, nor a single anecdote in the whole volume. It consists of poems in various metres, composed by a few poetical friends of both sexes within the last six or seven years. Many of the pieces were written on the recurrence of birthdays, or on other occasions of domestic interest; and nearly all the contributors, as we may conclude from internal evidence, are still very young. The term 'minstrels', therefore, is only to be taken as a modest synonym for *poets*: unless we were to suppose it alludes to the frequent use which some of the writers make of the word 'harp.'—The purpose of a title, however, is rather to designate, than to describe; and we have been too much pleased with many of the subsequent pages of this elegant publication, to quarrel with the first.

The longest poem is intitled 'Silence'; and is written by the most liberal contributor, who adopts the signature C. He has judiciously selected several interesting periods and scenes, with which the idea of silence is connected,—such as midnight, a coming storm, the grave, the times previous and subsequent to a battle, and those immediately preceding the creation and dissolution of the world:—and these he has illustrated with no common ingenuity and elegance. There are some passages in the poem, which encourage us to expect a much superior performance from the same writer, when his judgement and taste shall be matured. A specimen or two we must transcribe.

> 'Has she no voice? It strikes not on the ear,
> But the hearts feels it, and the guilty fear.
> She bids the frowning *Past* terrific rise
> On pale Remorse: he from the spectre flies;
> But, lo! more awful on his wildered sight
> He sees the *Future* start from blackest night;
> While Silence, as he turns, pursues him still,
> Her mirror holding up: with horror chill,
> The image of himself he there surveys,
> And, back recoiling, shuns its frightful gaze.'

We were much pleased with the following lines, though they are not entirely worthy of the subject.

'When Deity to Man his chariot bent,
Though many an awful harbinger he sent,
Silence, succeeding, hushed the angry peals,
And cast her mantle o'er his flaming wheels.
When the blest man of God, the deathless seer,
On Horeb stood, the will of Heaven to hear,
Lo! first the herald wind, loud roaring, past;
But the Eternal rode not on the blast:
An earthquake then called Nature to prepare
To meet her Sovereign; He appeared not there:
And now a fire upon the mountain plays;
But the Almighty is not in the blaze:
And last a still small voice the prophet heard,
And, silent, trembled at Jehovah's word.
In silent flow his endless goodness streams;
In silent progress move his mighty schemes;
In silence Providence his will performs,
Bids Earth to blossom, or prepares his storms.'

The sensation most of us have felt some time or other, on suddenly waking in the night, is very well described, if we allow a little for poetical exaggeration.

'How fearful 'tis to wake, when all around
Is dead, and not a ray, and not a sound,
Strikes the half-doubting sense:—to hold our breath.'
And fancy that we catch the step of Death:—
Startled the creaking casement then to hear,
And cling to Sleep, as a defence from Fear!'

There is a striking couplet at the end of the paragraph which describes a hurricane.

'The ground convulsive heaves—But now its fill
The opening grave has had—and all is still!'

If it were our business, however, to give lectures to young poets, we should find a good deal of fault with this production. It is full of inconsistencies: which indeed will readily be conjectured, when we mention the postulate upon which the poem is founded, that '*there are sounds which Silence loves to hear!*' Nothing but the admission of this doctrine, we apprehend, can protect certain parts of the poem from the charge of nonsense. The faults we speak of are chiefly to be ascribed, to the choice of a subject and a plan which are essentially incongruous. The most scrupulous and exact writer would have found it a very perilous task, to write an allegorical poem on a negative subject. Our author, however, has too sprightly an imagination, to engage in such an undertaking with success. His allegory is by no means well sustained, but continually vacillates between an absurdity and a riddle. There are many faculties and occupations at-

tributed to this first cousin of *Nothing*, which, though not necessarily impossible like that of hearing real sounds, are far from appropriate or peculiar. Nothing would be easier than to verify these strictures; but the attempt, if not invidious, would at any rate be needless, as the offence is not a very common one, and there is no danger of the author's committing it a second time. We will only remark, that if *Silence* is to be considered as an active and sentient being, to whom every thing that is done or felt without noise is to be attributed, a more contradictory and inconsistent personage could not possibly exist. If Silence, (as our author intimates (p. 2.) in some beautiful lines which we are sorry to see so ill employed) may be deemed pious, because the pious pray silently; she may just as well be called impious, because the impious never pray aloud. If she is the friend of study, she is also the enemy of instruction. She is true and false, faithful and treacherous, cruel and kind. In fact she is a much better subject for an enigima, than for so good a poem as this; which has many individual beauties, though as a whole extremely exceptionable.

Not to dwell upon any particular faults, we will only recommend this promising writer, and one or two of his associates, to be more sparing of their personifications. In some of these productions, scarcely a noun is suffered to pass, but it is impersonated without mercy; a ceremony which is instantaneously performed, by crowning it with a capital letter, and pronouncing the word *he* or *she*. The terms thus capriciously exalted to the patrician rank, are often treated immediately afterwards with the most mortifying neglect, and left to meditate upon their change of condition, without any thing to employ their time or support their dignity.

As we have not room to criticize the numerous pieces in this volume, nor even to characterize the several writers, we shal conclude our remarks on C. with an elegant verse from one of his smaller poems, intended as an apology to a friend for never having paid her a poetical compliment on her birthday before.

> 'The frolic breeze, that sweeps the strings,
> When my glad harp with pleasure rings,
> Not to my voice obedience yields;
> It blows from Fancy's distant fields;
> Just sweeps across my harp, and flies
> To sport beneath its native skies.' p. 139.

The next in order of these associates, is of a very singular description; a writer who would do so much honour to either sex, that nothing but the most decisive evidence could prevent

us from claiming her as our own. With a masculine vigour of intellect and justness of taste, she combines a tenderness, a vivacity, and an elegance, so truly feminine, that we should really have doubted which were the attributes of the sex, and which the endowments of the individual. We have no hesitation in ranking her with the most accomplished *female* poets; and are of opinion, indeed, that there are but few living votaries of the Muse equally chaste without insipidity, and original without affectation. Some of her poems, perhaps, would not warrant so high an encomium; but where the subjects have been favourable to the display of her talents, we are confident of a general concurrence in our decision. Her very sensible and pleasing poem, on the competition of the two sexes, often reminded us of Cowper. The reader may form some idea of it from the following stanzas.

'Man, in *his* way, perfection knows;
And we as much in ours:
The violet is not the rose,
Yet both alike are flowers.

'Thus Venus round a narrow sphere
Conducts her silver car;
Nor aims, nor seems, to interfere
With Jove's imperial star.

'Athwart the dark and deep'ning gloom
Their blending rays unite,
And with commingled beams illume
The drear expanse of night.' p. 97.

The moral of this 'Remonstrance' is excellent.

'Perverse by nature, both have trod
The crooked path astray;
Each wandering alike from God,
His image worn away.

'In sorrow and in sin combined,
Sad partnership they bear;
Strange policy, that lurks behind,
Their better ties to tear!

'Eve fled for refuge from her shame,
Her grief, to Adam's breast;
The ruined hero felt the claim,
Nor generous love represt.

'Sweet were the pilgrimage of those
Who, hand in hand to heaven,
Would learn the cynic eye to close,
Forgiving and forgiven.

'So, through the moistened vale of life,
United may they tread;
Nor waste its little joys in strife
For who shall be the head.' pp. 100, 101.

In another poem of this writer's, there is some fine painting of rural scenery, including among other objects,

'The ivy clinging round the bark;
The fairy-penciled spray;
The flitting of the upward lark;
The last light tints of day,
From evening's crimson clouds that float,
To gild the village spire remote; —

'The rural church-yard, where we sit,
Or trust its mossy pale,
To mark the beetle's sudden flit,
Or night-owl's heavy sail;
Or simple, pensive morals learn
From osiered grave, and sculptured urn.' p. 105.

Her Maniac's Song is superior to almost any similar production, in combining painful ideas into a rhythm that can hardly be pronounced without shuddering. We must omit every thing else, however, for the sake of inserting entire the beautiful poem addressed to her brother on his coming of age.

'Once wandering in a stormy night
On a wild rocky shore,
A sudden slumber dimmed my sight,
And brought strange visions o'er.

'I saw, methought, a venturous bark
From the warm haven blown:
It glanced between the billows dark,
And rode the storm alone.

''Twas like a little shining speck
Tossed on the sea-green wave:
A thousand such had gone to wreck,
As gallant and as brave!

'Its ballast light, its cargo less,
Hoisting a daring sail;
While many a signal of distress
Came mourning in the gale;

'Scarce the lone mariner could keep
The pole-star in his eye,
With quicksands round him in the deep,
And whirlwinds in the sky.

'"And can he live the storm," I cried,
"Launched in so foul a day,

" And through a waste of waters guide
" His long unmeasured way?

" Hark! for the tempest overhead
" Roars to the angry blast:
" Already see the waves o'erspread
" With many a splintered mast!"—

Straight from behind the gathered storm,
A beam of glory brake;
I saw a light, but not a form;
And thus the vision spake:

" " Yes, he can live. Behold, afar,
" Beyond the tempest's roar,
" Hope hangs aloft her smiling star,
" Over a distant shore.

" " Young steersman, spread thy fullest sail;
" Let the long streamers fly:
" The breath of heaven is in the gale,
" Its watchlight in the sky.

" " Let not the mermaid's dangerous song
" Allure thee from thy mark:
" There fix thine eye, and urge along
" Thy yet unanchored bark.

" " From gloomy deeps and liquid graves
" Her magic voice proceeds;
" Down to unfathomable caves
" Her treacherous music leads!

" " But, cheer thee, mariner forlorn;
" Th' horizon still is bright;
" Nor tremble, though by tempests borne
" To such a land of light!"

" It ceased; and hope's returning tide
Filled the young steersman's soul:—
" Blow, angry winds, your worst," he cried;
" And all ye billows, roll:

" I'm but a voyager, though distrest,
" Bound to a distant shore:
" My fair inheritance possest,
" And I shall toil no more.

" The spicy groves to which I sail
" Send a sweet welcome here———
Ye golden mountain-tops, all hail!
" That o'er the waves appear.'

' He seized the helm: the dashing foam
O'er his warm forehead broke:
I staid to bid him welcome home;
But started, and awoke.' pp. 121—124.

It would not be difficult to select some very pleasing pas-

sages from the contributions of the other writers; but we have said enough to recommend the Associate Minstrels to the patronage of our readers, and it would answer no useful end to attempt an accurate distribution of praise among so amiable a circle. We cannot promise their volume, perhaps, an universal or undecaying popularity; for its contents are very unequal, both in real merit and general interest. This however, we should conclude, was not their object. In offering a garland at the altar of Friendship, they must have been fully aware that the flowers which composed it would fade—except a few that might take root afresh and bloom for ever; and must have valued it less for its beauty and fragrance, than as the produce of their individual labours united into a testimony of their mutual esteem. It is with particular pleasure we observe, in most of these associates, not only indications of virtue and kindness, but a decided prevalence of religious principle; and we think the highest gratification they can derive from this volume, should arise from the consciousness of having contributed in some degree to remove those fatal prejudices,—that piety is the canker of genius,—and that literature is an enemy to religion.

Art. XI. *A Discourse on Cruelty to the Brute Creation.* By the Rev. James Beresford, M. A. Fellow of Merton College, Oxford. 4to. pp. 12. Price 2s. Miller. 1809.

NOTWITHSTANDING that very little space in this sensible discourse is occupied with introductory or foreign matter, its peculiar subject is not permitted to fill more than *eight* pages of very open printing; an unaccountable and culpable parsimony of sentences, in a person who, in pleading the claims which some parts of the brute creation have to our kindness on the ground of the valuable services they render us, could write such a paragraph as the following, and whose subject comprises very many topics deserving of such paragraphs.

'Such are the claims of these creatures on our consideration and regard. Can we then be so unfeelingly heedless of these claims, as to impair, instead of supporting that strength, with which they supply our weakness? Can we be capable of wantonly wounding those bodies, which are meekly bent to receive our burden, because they sometimes sink under the task, which we have ourselves disabled them from performing? Can we consent to abridge them of that food, which is the only reward of their labours, and for which they more than repay us by those new efforts which it enables them to make for our advantage? Can we insult that patient obedience, to which it is owing that they submit, without resistance, to our lashes? When we have one of these hapless animals before our eyes, drooping with weariness, exhausted by the drudgery of procuring us the necessaries, or the conveniences of life, can we, at such a moment, with ease instead of compassion in our looks, be capable of heaping up all his sufferings, by adding pain to toil,

and thus still further hastening the end of that life, which from its first to its last hour, has been employed in promotiug the health, wealth, or pleasure, of its master?' p. 10.

The answer to these interrogations is most perfectly ready. Yes, we *can* do all this with perfect self-complacency; many of us directly, and the rest of us virtually. The direct perpetration is a great luxury to a large proportion of rustics, waggoners, coachmen, and more than a few of what will call themselves gentlemen. The indirect perpetration (and yet not *very* indirect) is a matter of perfect ease, on the score of conscience, to all sorts among us, who can afford to ascend hackney-coach, stage-coach, or post chaise; not to specify numberless other modes of criminal participation; and not to enumerate all the classes, from coxcombs and fribbles, to fat tradesmen and portly justices of the peace; from voters carrying their consciences to sell at the election for the dirty trifle of a reward, which indeed they are hardly worth, to the pretended advocates of justice who demand bags of guineas for driving out on expeditions to confound right and wrong; from the lowest thing in office, to persons on whose quality the whole synonymy of splendid and prostituted epithets has been exhausted.—All sorts *can*, with much self-approbation, do their part of this wickedness; our legislature *can* refuse to sanction the measures proposed for diminishing it; and we all together *can* nevertheless extol ourselves as a humane and Christian nation.

Art. XII. *Human Life Represented.* A Sermon occasioned by the Death of Mr. Richard Fisher. Preached at Winchcomb, Glocestershire, on Sunday, January 28, 1810. By Josiah Hill. 8vo. pp. 39. Price 1s. Hamilton, and Etheridge. 1810.

A pertinent, animated, and impressive discourse; accompanied by a sketch of character, describing such a man as no circle of friends or religious society could be willing to resign, but in submission to the divine sovereignty.

Art. XIII. *An Historical and Critical Essay on the Life and Character of Petrarch*, with a Translation of a few of his Sonnets. Illustrated with Portraits and Engravings. cr. 8vo. pp. 270. Price 10s. 6d. boards. Murray. 1810.

EVERY admirer of Petrarch will be desirous of reading this elegant essay, which is a republication with considerable alterations and enlargements of a pamphlet by the same writer, which appeared in 1784. The Abbé de Sade's hypothesis, that the incomparable Laura was born, died, and was buried at Avignon, that she was wife of Hugo de Sade, and mother of eleven children, and consequently that the attachment between Petrarch and herself was disgraceful to both, is here, we think, very satisfactorily disproved. It will greatly enhance the pleasure of perusing his poetry, to be assured he spoke nothing but truth when he said, *In amore meo nil turpe, nil obscœnum, nil denique præter magnitudinem culpabilis.* The translations are not without merit, and the engravings are a real ornament to the volume.

Art. XIV. *The Apostolic Ministry compared with the Pretensions of spurious Religion and false Philosophy:* A Sermon, preached at the Rev. John Thomas's Meeting-House, Founder's Hall, April. 5, 1810, before the Monthly Association of Ministers and Churches, Patrons of the Academy at Homerton. for the Education of young Men intended for the Christian Ministry among Protestant Dissenters. By John Pye Smith, D. D. 8vo pp 61. Price 1s. 6d. Conder, Lunn. 1810.

VERY few sermons ever preached before this Association, could have stronger claims on the attention of the audience, or a better title to be perpetuated by the press. It is the result of sound learning, judiciously, but not ostentatiou ly, applied, under the guidance of extensive observation and a devotional spirit, to illustrate and enforce important truth. The text is 1 Cor. ii. 6, 7, 8; in illustrating which, it is proposed to inquire into that affectation of wisdom which the apostle disavows, and the opposite character of the gospel ministry. The first is explained to mean, the favourite systems of the Jews and Greeks; the former, distinguished by arbitrary and unreasonable modes of interpreting the Scriptures, the admission of human authority in affairs of religion, a rigorous adherence to external forms and ceremonial observances, an arrogant and contemptuous spirit, and a self-righteous assurance of the divine favour; the latter, by abstruse and fruitless speculations, a passion for novelties, precipitancy of assent to plausible and confident representations, and reluctance to admit plain but unwelcome truths. A distressing, though, we fear, a faithful parallel is then concisely drawn, between these old corrupters and adversaries of revelation, and various classes of modern religionists and philosophizers. Some other passages in the sermon are, perhaps, more pregnant with learning, or more glowing in style, but scarcely any are more worthy of consideration. We shall give two or three short specimens.

'Are there not among us many who wear the name of christian, but whose religion rests only upon the authority of men? Whether their religion be true or false, has never given them any serious concern. The only, or at least the principal, reason of their christianity lies in the authority or influence of others, in party, in custom, in personal interest, or in state-policy. Little do they regard the testimony of Jehovah in his word. Seldom or never do they endeavour, with love of truth and humble prayer, to seclude themselves from the tumult of worldly passions, that they may hear the uninterrupted voice of the sacred oracles. The tenets of the church to which education, interest, or irreligious indifference, has happened to attach them; the creeds and articles of their ancestors; the traditionary usages of their elders; these, whether true or false, they have received, without evidence or any conscientious desire to obtain it. Even truth itself ceases to possess its proper value, and to exert its appropriate influence, when it is thus taken up by accident and held by prejudice.

'And are there none among us whose whole religion consists in forms and modes, without the enlivening spirit of love and holiness? Whether their attachment be to the splendid ritual of a cathedral, or to the unadorned simplicity of a meeting-house; whether they are zealous maintainers of liturgical forms, or are rigid advocates for the freedom of unprescribed prayer; whether, in their ecclesiastical constitutions, they

prefer the episcopalian, or the presbyterian, or the congregational mode; this attachment, this zeal, this preference, too frequently marked with austerity, intolerance, and bigotry, are the components of their religion and the basis of all their hope for eternity Sad and fatal delusion! A religion without spiritual life, without love to Christ, without a purifying faith, without charity to men, without humility, without a holy heart and a devoted life, without God, and without true hope!

'Are there no self-complacent professors of religion, who trust in themselves that they are righteous and despise others; who fearlessly proclaim themselves as indubitably the elect, the children of God, the sure inheritors of glory;—who esteem it even a sin to doubt of their own security;—who deride tenderness of conscience, watchfulness, and self-jealousy, as weaknesses beneath their lofty attainments? Are there none whose determined belief of their own safety remains unshaken, under palpable indications of a governing spirit diametrically opposite to the meekness and lowliness of Jesus, and a life the very reverse of his active beneficence? Are there none, who, with the pride of the ancient pharisees, deem themselves the very peculiars of divine grace; while their confidence leads them to vilify the immutable law of God, and to transform his gospel into a sanctuary for self-admiration, covetousness, and worldly lusts? Are there not even professed teachers of christianity, who sanction these ruinous presumptions by their own example and by their preaching; and who, though deplorably void of every quality which Paul requires to constitute "the man of God," modestly pronounce themselves to be *the only* preachers of the gospel?"

Dr. S. proceeds to characterize the genuine gospel which the apostles promulgated, by the evidence with which it was attended, the doctrines it announced, the marks of probity and sincerity in its preachers, its liberal spirit, and its holy efficacy

We scarcely need enforce our recommendation of this sermon to all classes of religious readers.

Art. XV. *Letters, Essays, and Poems, on Religious Subjects.* By George Russell. fcp. 8vo. pp. 268. price 5s. Conder. 1810.

MR. Russell, in this publication, has sought 'the suffrage of the Christian, rather than the critic.' It is already accredited by a respectable list of subscribers, and will doubtless meet with as much encouragement as his modesty has suffered him to expect. There are many readers to be found, who can excuse an author for almost every literary failing, if his intentions appear pure, and his spirit devotional.

Art. XVI. *A Letter to the Right Honourable Spencer Perceval,* on the augmentation of a particular class of Poor Livings without burthening the Public. 8vo. pp. 61. Price 2s. 6d. Hatchard 1810.

UNDERSTANDING that the ground work of Mr Perceval's proposed plan for the relief of the poorer clergy, is to continue for a certain number of years the annual grant of 100.000*l.* which was made during a recent session of parliament, the writer of this pamphlet, who professes himself friendly to the general principle of that measure, proposes

to discuss a question which has already been in some degree agitated, and which the subject seems indeed naturally to suggest.—'Why, when the public is inclined to do so much for the church, should the church do nothing for itself?' In answering this inquiry, he first of all rejects the principle of compelling *all* the richer parts of the church to contribute towards the relief of the poorer, as one which, if pushed to its utmost extent, would reduce all ecclesiastical property to a common level, produce but very moderate competence to all, and consequently 'be the destruction of *all emulation*, of *all eminence*, of *every thing!* which has been through ages the *distinction* of our ecclesiastical establishment'!! He objects also to the project of a new valuation of tithes, exempting all livings from payment which are below the income to which it is desirable they should all be raised, and providing for the lower classes of the clergy out of the sum arising from the rest.

The writer then proceeds to offer his own views of the subject. It is universally admitted, he observes, that the chief cause of the poverty of the church, is the extent of appropriations. 'Wherever the great tithes or even a portion of them, remain in the hands of the incumbent, his income rises in proportion to the increased value of other property; even when the small tithes only are vested in him, some rise takes place. But in a large proportion of impropriate rectories, the duties of the church are discharged by a perpetual curate, who receives only a fixed salary, and that salary the same as it was at the time of the reformation.' Of this evil our author enters into an historical survey; deriving his materials chiefly from the Journals, the Parliamentary History, and Bishop Kennet's case of impropriations. 'These possessions,' our author repeats, 'came into the hands of ecclesiastical bodies, with the express reservation of providing sufficient ministers, for the discharge of parochial duties. The incomes arising from them have kept pace with the depreciation of money. The salaries allotted to the parochial ministers have not so kept pace, and do not now therefore furnish sufficient ministers. The obligation under which they are held is not therefore fulfilled.' The drift of our author is now easily perceived. It is in short to 'invite or compel ecclesiastical impropriators to discharge the *bona fide* obligations of their tenure.' He has explained and enforced this argument with considerable clearness and strength of argumentation; his knowledge of the subject appears to be extensive, if not profound; his opinions, guarded and deliberate; and his letter, we conceive, is entitled to the serious attention of the Right honourable personage to whom it is addressed.

Art. XVII. *Fables on Men and Manners.* By Richard Gurney, Jun. Esq. 8vo. pp. 160. Price 3s. 6d. Longman and Co. 1810.

MR. Gurney, being of opinion that the 'crooked and indirect' methods of exposing vice and folly, 'through the medium of philosophizing beasts, scientific birds, very sensible little fishes, and O! mirabile dictu, inanimate matter possessing the gift of speech'—are unnatural and inconvenient; has ventured, in this publication, to 'bring human beings on the tapis;' and has not permitted 'either the brute creation, or noun substantives composed of wood or stone, to act as proxies for

his fellow mortals.' We cannot say, however, that we are greatly edified by this improvement. Fables constructed on the plan exploded by Mr. Gurney, in addition to the moral truths they are professedly intended to convey, partake of a dramatic character, as every person who adverts, for instance, to the 'scientific birds' in Cowper's elegant little fable of 'pairing time anticipated', will instantly recognize. And even if it be true that 'schoolboys of the first talents' are apt to slight the moralities of these 'unnatural fictions,' we do not think this disadvantage will be essentially remedied by diminishing the 'interest excited by the story.' The fables compiled by Mr. Gurney seem for the most part to be adaptations from jest-books and the newspapers: and are remarkable chiefly, it appears to us, for an odd intermixture of fabulous phraseology with the language of common life. But the reader shall judge for himself. We shall beg leave to introduce him to Mr. Gurney's Miser and Blacksmith.

'A rich old miser having a violent pain in one of his teeth, resolved to have it taken out; but instead of employing a regular surgeon, he, to save a trifling expense, applied to a neighbouring blacksmith who pretended to the art of toothdrawing. The tooth was extremely difficult to be extracted, and the blacksmith, owing to his want of skill and the unwieldiness of the instrument he used, instead of one, pulled out three teeth, and injured the miser's jaw, so much, as to render it absolutely necessary to call in a surgeon, who attended the old man several weeks, and whose bill amounted to a sum infinitely greater than would have been originally charged by him, had he performed the operation entrusted to the blacksmith.' p. 94.

To this incident is annexed in due form an 'APPLICATION.'

'When it is necessary to have any thing of consequence performed, resort should be had for that purpose to a person of known capability. People, however, are frequently apt, for the sake of saving a paltry sum, to involve themselves in great distresses by employing ignorant men to act for them in cases of the greatest importance, merely because their charges happen to be low.' p 95.

Art. XVIII. *The Traveller's Directory.* A Sermon preached in the Rev. Dr. W. B. Collyer's Meeting, Peckham, at a Monthly Association of Congregational Ministers and Churches, June 7, 1810. By John Clayton, Junior. 8vo. pp. 35. Price 1s. Conder, Black and Co. Burton. 1810.

WE are presented in this pleasing discourse with many valuable practical suggestions on a subject, which though somewhat more limited in its range than the generality of addresses from the pulpit, cannot certainly be deemed uninteresting while it involves peculiar and important duties. The style is easy and flowing, the remarks strictly appropriate to the occasion, and the whole discourse, indeed, eminently calculated for usefulness.

The motto selected for illustration is Rom. i. 10. 'A prosperous Journey by the will of God.' Mr. C. first describes a prosperous journey, and then offers some directions by which we may be assisted to travel with advantage. A journey may be considered as prosperous, he ob-

serves, when it has enlarged our admiring views of the works of creation; when it has given us a more comprehensive survey of the dispensations of providence; when it has deepened our convictions of the uniformity and value of real religion; when opportunities have been embraced of acquiring and doing good; and when we return home more grateful and contented and devoted to the service of God. Under the second division of the discourse we are directed to examine our motives; to be careful with whom we associate; to exercise peculiar vigilance against the specific temptations to which by travelling we may be exposed; to reflect on the several means we possess of becoming useful; and to look forward to the final close of all earthly engagements and enjoyments.

'It should never be forgotten,' he observes, 'that all our occasional recreations should heighten our qualification for those duties and services, which are of standing obligation. Our pastimes and social visits should not be considered as ends, but as the means to accomplish some desirable object: and of all objects, this, without controversy, is of prime importance, that we may fill our respective stations so as to reflect honour on our Christian profession, and advance the glory of Him, under whose protection we rove or rest. And depend upon it, that employ or pleasure is of very questionable propriety and utility, which does not, in a greater or less degree, improve our fitness for the sphere of our habitual action. A man possesses extremely superficial excellence of character, if it is only displayed out of doors, and if it does not dignify and adorn his residence at home.' pp. 17, 18.

Art. XIX. *A Series of Questions adapted to Dr. Valpy's Latin Grammar;* with Notes. By C. Bradley, M. A. 12mo. pp. 114. price 2s. 6d. Longman and Co. 1810.

NEARLY the same praise we bestowed on Mr. Bradley's Questions adapted to Murray's English Grammar, (Ecl. Rev. Vol. V. p. 681.) is due to his present performance. To the Questions which form the principal substance of the work, he has added a good portion of useful information in the shape of Notes, in compiling which he has availed himself of the valuable labours of Ruddiman, Grant, Carey, and Jones.

Art. XX. *A Political Catechism, adapted to the Present Moment.* 8vo. pp. 44. price 1s. 6d. Mawman. 1810.

THIS is a neat summary of whig principles, which is certainly calculated to do some good, and little if any harm.

Art. XXI. *Divine Songs attempted in easy verse for the use of Children.* By I. Watts, D. D. To which is added the Beggar's Petition. Sm. 8vo. pp. 140. Price 10s. 6d. Ridgway.

THE appearance of this little volume is extremely prepossessing. The letter press is correct and elegant; and the engravings, which are by Worthington, from designs by Bromley, are finished with great delicacy. We very much wonder, however, at the intrusion of the Beggar's Petition.

ART. XXII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

A gentleman is engaged in a translation of the Institutes of the Christian Religion by the celebrated Calvin, a work which has long been considered by many persons as a desideratum in the theological library; and expects to be able to issue proposals in a few weeks for the publication of it. It will make three octavo volumes.

The Rev. Theoph. Abauzit is printing an edition, in French, of the Book of Common Prayer of the Church of England; in which the Epistles, Gospels, and Psalms are taken from the celebrated edition of Geneva in 1805.

Mr. Bowyer's Conjectures on the New Testament is reprinting from a copy which has been enriched with additional Notes by the late Rev. Dr. Henry Owen. This edition will also include the Conjectures of Mr. Stephen Weston and of professor Schutz.

The Rev. Thomas Rees, being prevented by numerous and urgent avocations from proceeding with the Familiar Introduction to the Arts and Sciences some time ago announced by him as in preparation, the Rev. J. Joyce, has, at his particular request, taken up the plan, and has already made considerable progress in the work; it will form one volume duodecimo and will be illustrated by numerous wood cuts and engravings.

In the press and speedily will be published, by Mr. Thwackray, an example-book for the insertion of all the Answers to the Questions in his Practical Treatise on the Use of the Globes. Mr. Thwackray has also in speedy preparation for the press, a Key to his Practical Treatise, which is to contain an ample solution of all the questions with notes and illustrations.

A Dissertation upon Rhetoric; translated from the Greek of Aristotle, is now in preparation. By Daniel Michael Cummin, Esq. of the Middle Temple. In one volume 8vo.

Speedily will appear a Minute Detail of Facts elucidatory of the Attempt to assassinate his Royal Highness the Duke of Cumberland. Including the Depositions and Evidence before the Coroner's Inquest, with various other circumstances not hitherto been made public. Illustrated with an actual survey of the apartments. By Authority.

Mr. Joseph Harpur has nearly ready for publication, an Essay on the Principles of Philosophical Criticism, applied to poetry.

Speedily will appear in octavo, the London Dispensatory, containing the elements and practice of Materia Medica and Pharmacy, with a translation of the Pharmacopœias of the London, the Edinburgh, and the Dublin Colleges of Physicians; many useful tables, and copper-plates of the Pharmaceutical Apparatus; the whole forming a synopsis of Materia Medica and Therapeutics. By Anthony Todd Thomson, Surgeon, Fellow of the Medical Society of London, and of the Royal Medical, the Physical, and the Speculative Societies of Edinburgh.

Mr. Alex. Chalmers, F.S.A. will shortly publish a History of the Colleges, Halls, and Public Buildings attached to the University of Oxford, with the Lives of the Founders.

John Williams, Esq. of the Inner Temple, is preparing for publication, in an octavo volume, an Epitome of the Laws relating to Trade and Commerce, with a Sketch of the present State of Mercantile Practice and Customs, and the Duties of Consuls and Supercargoes.

Wm. Campbell, Esq. controller of the Legacy Duty, will shortly publish in a royal octavo volume, the Value of Annuities, from 1l to 1000l per Annum on single Lives, from the age of 1 to 90 years, with the number of years purchase each annuity is worth, and the rate of interest the purchaser receives for his money.

Mr. Price will publish in the course of this month, an enlarged edition of his Essay on the Picturesque, in three volumes.

Strype's Lives of the Bishops is reprinting at the Clarendon Press.

Mr. Grant, author of Institutes of Latin Grammar, has made a considerable progress in preparing for the press, a comprehensive practical work on the English Language.

Mr. Wm. Coxe, the traveller, has nearly completed a Life of Stillingfleet.

Mr. Rusher of Reading having since the publishing of his Catalogue for the present year, purchased the Library of the late Dr. Curteis, and Mrs. Calverley, and some smaller collections of curious Books, he intends offering them to the Public in a second Part of his Catalogue which will appear about the beginning of September.

Art. XXIII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

The Gardener's Kalendar; or, Monthly Directory of Operations in every Branch of Horticulture. By Walter Nicol, Designer of Gardens, Hothouses, &c. Author of the Practical Planter, the Villa Garden Directory, and Secretary to the Caledonian Horticultural Society. 8vo. 14s.

ANTIQUITIES.

The History and Antiquities of the County of Surrey; compiled from the best and most authentic Historians, valuable Records and Manuscripts in the Public Offices and Libraries, and in private Hands. By the late Rev. Owen Manning, S.T.B. Rector of Peperharrow, and Vicar of Godalming in that county. Enlarged and continued to the present time by William Bray, of Skire, Esq. Fellow and Treasurer of the Society of Antiquaries. Vol. 2, folio, 4l. 4s.—large paper, 6l. 6s.

The Twenty-first Number, or, part of Britton's Architectural Antiquities of Great Britain, contains six engravings, illustrative of the Architecture of St. George's Chapel, Windsor: viz. 1. Ground Plan; a double plate: 2. Elevation of two Arches, &c. in the Nave: 3. Elevation of the Ockenbridge Chantry; 4. View of the Western Front, &c. 5. View of the Tomb-house, &c. 6. View of the Interior.

The twenty-second part is to include an historical and descriptive account of that elegant Edifice; also seven more engravings representing other parts of the same Building and its appendages.

ARCHITECTURE.

An Essay on the Doric Order of Architecture; containing a historical view of its rise and progress among the ancients, with a critical investigation of its principles of composition, and adaptation to modern use. Illustrated by figures of the principal antique examples, drawn to one scale, from the best authorities. By Edmund Aikin, Architect, imperial folio, 1l. 5s.

Essays of the London Architectural Society, Part 2, illustrated by four plates, royal 8vo. 8s. 6d.

These two articles are published by order of the society.

BIOGRAPHY.

Memoirs of the Life of Sir John Froissart; to which is added, some account of the manuscript of his Chronicle in the Elizabethian Library at Breslan, and a complete Index. By Thomas Johnes Esq. Printed at the Hafod press. 4to. 1l. 1s.

The Life and Original Correspondence of Sir George Radcliffe, Knt. LL.D, the Friend of the Earl of Strafford. By Thomas Dunham Whitaker, LL.D. F.S.A. Vicar of Whalley in Lancashire. 4to. 1l. 1s. and on royal paper, 1l. 11s. 6d.

BOTANY.

The Florist's Directory, a Treatise on the Culture of Flowers. To which is added a supplementary dissertation on soils, manure, &c. By James Maddock, Florist. A new edition improved, by Samuel Curtis, Editor of Lectures on Botany, &c. With eight coloured plates, 8vo. 1l. 1s. royal paper 1l. 11s. 6d.

Calendarium Botanicum; or, a Botanic Calendar; exhibiting at one view, the generic and specific name, the class, order, and habitat of all the British plants; arranged according to their time of Flowering under each month of the year. Illustrated by plates. By the Rev. William Phelps, A. B. 8vo. 10s. 6d. royal paper 1l. 1s.

CLASSICAL LITERATURE.

The Eclogues of Virgil, with a Prose Translation and Explanatory notes in English; accompanied with twenty-four

plates mentioned in the Latin Poetry, with their class and order, and scientific names according to the Linnæan system. By the author of the Linnæan Elements of Botany. crown 8vo. 13s. coloured 18s.

EDUCATION.

Preceptor and his Pupils, part III., or, the Synonymes of the English Language critically and etymologically illustrated, by George Crabb.

A Practical Treatise on the Use of the Globes, illustrated by an extensive and select variety of problems and examples, designed for the use of schools and private students, by W. Thwackray, Private Teacher of Writing, Geography, &c. price 3s. bound.

Dr. Mavor's Catechisms, for the Use of Schools and Families. 2 Vols. 18mo. 10s. 6d.

FINE ARTS.

The second number of the Fine Arts of the English School, edited by J. Britton, F.S.A. contains four highly finished engravings and four essays, viz.

1. A Portrait of George Romney, Historical and Portrait Painter, from a picture by M. A. Shee, Esq. R.A. W. Bond, Sc. Also a Biographical Memoir of that eminent Artist, with Observations on his Pictures, &c. by Thomas Phillips, Esq. R.A. 2. A Picture representing the Expiation of Orestes, painted by R. Westall, Esq. R.A. engraved by W. Bond. And an essay on the subject of the picture by J. L. Bond, Architect. 3. A View of a Monumental Statue, personating Resignation, or, thy Will be done, designed and executed in Marble by John Flaxman, Esq. R.A. W. Bond, Sc. With remarks on the statue, by Robert Hunt, Esq. 4. Geometrical Section of the Dome, Transepts, &c. of the Cathedral Church of St. Paul, London; drawn by James Elmes, Architect; engraved by J. Le Keux; accompanied by an historical account, &c. of that edifice by Edmund Aikin, Esq. Architect.

GEOLOGY.

The Natural History of the Mineral Kingdom, relative to the Strata of Coal, Mineral Veins, and the prevailing Strata of the Globe. By John Williams, F.S.S.A. Mineral Surveyor. 2 Vols. 8vo. 1l. 4s.

HISTORY.

The Annual Register; or a View of the History, Politics and Literature of the year 1808. 8vo 15s. boards—15s. 6d. half-bound.—The volume for the year 1809, is in the press, and will appear in the course of the ensuing season.

MEDICINE AND CHIRURGERY.

An Account of the remarkable Effects of the Eau Medicinale d'Husson in Gout. By Edwin Godden Jones, M.D. Physician extraordinary to H. R. H. the Duke of York. Post 8vo. 4s. 6d.

A Correspondence with the Board of the National Vaccine Establishment through the Medium of the Rt. Hon. the Secretary of State for the Home Department, wherein the present state of the practice is examined, the board requested to make an explicit declaration, and a plan proposed for obtaining evidence as will satisfy the public. By Thomas Brown, Musselburgh. 8vo. 2s. 6d.

METAPHYSICS.

An Inquiry into the Limits and peculiar Objects of Physical and Metaphysical Science, tending principally to illustrate the Nature of Causation; and the opinions of Philosophers ancient and modern concerning that Relation. By R. E. Scott, A. M. Professor of Moral Philosophy in the University and King's College of Aberdeen. With an appendix by Dr. Gregory of Edinburgh. 8vo 8s.

MISCELLANEOUS.

Revival of the Roman and Greek Empires: being Observations on the Prophet Daniel's Metallic Image, the interpretation of whose form was to make known that which was to happen in the latter days; also an investigation of those parts of the Apocalypse which appear to be derived from, and illustrative of, the Prophecies of Daniel, and the ancient types of the Old Testament, many of which were, from the first, indicative of the present opening Signs of the Times. 2 vols. 8vo. 14s.

A Letter to the Rt. Hon. Spencer Percival on the Augmentation of a particular Class of Poor Livings without burthening the Public. 2s. 6d.

The Rival Dukes; or who is the Dupe? containing a complete refutation of the calumnies which Mrs. Clarke has cast upon the character of H. R. H. the Duke of Kent, in her recent work, entitled 'the Rival Princes,' and throwing new light upon the secret history and intrigues of Gloucester-place. 12mo. 6s.

Encyclopædia Britannica; volume XX. Part II. which completes the new edition of this work. 4to. 15s.—The Subscribers are requested to order the parts they may want, of their respective booksellers immediately, as they will be greatly advanced afterward. A few remaining copies may be had in boards.

Hebrew Criticism and Poetry; or, the Patriarchal Blessings of Isaac and Jacob metrically analysed and translated; with appendixes of readings and interpretations of the four greater Prophets, interspersed with metrical translation and composition; and with a catena of the prophecies of Balaam and Habakkuk, of the Songs of Deborah and Hannah, and the Lamentations of David over Saul, Jonathan, and Abner, metrically translated: also with the table of first lessons for Sundays, paged with references. By George Somers Clarke, D.D. Vicar of Great Waltham in Essex. 8vo. 15s.

Fables by John Gay, in two parts with notes by W. Coxe, A.M. F.R.S. F.A.S. Rector of Bemerton. The fourth edition, with 52 plates from new designs. royal 18mo. 3s. 6d.

The Plays of William Shakspeare; from the correct edition of Isaac Reed, Esq. Stereotyped by Wilson from a beautiful type. With 37 wood-cuts, from designs by Thurston. 12 vols. fcp. 8vo. price 3l. 3s. boards or demy 8vo. price 4l. 16s. extra boards. This work being now complete, the subscribers are respectfully requested to complete their copies to prevent disappointments.

MUSIC.

An Introduction to the Science of Harmony; or, a Musical Catechism, calculated to make the science and the art assist each other, the pupil being led by imperceptible degrees, to acquire a knowledge of the principles with the practice of Harmony. By Sarah Spence. 1s. 6d.

NATURAL HISTORY.

British Fauna; containing a compendium of the Zoology of the British Islands, arranged according to the Linnæan System. By W. Turton, M.D. F.L.S. 12mo. 10s. 6d.

A Supplement to Testaceæ Britannicæ, with figures. By G. Montagu, Esq. F.L.S. and W. T. 4to. 18s. coloured, 1l. 16s.—The first part of the work may be had, price two guineas plain, and four guineas coloured.

POETRY.

Yuli, the African; a poem in six cantos, sm. 8vo. 4s.

The Sabine Farm, a poem; into which is interwoven a series of translations, chiefly descriptive of the Villa and the Life of Horace. Occasioned by an excursion from Rome to Licenza; and illustrated by a road map, and six views taken on the spot. By Robert Bradstreet, Esq. A. M. 8vo. 9s.

The Statue of the Dying Gladiator, a poem; upon the prize subject at Oxford, but not written for the prize. By a Non-Academic. 8vo. sewed, price 1s. Dedicated to the Right Hon. Lord Grenville.

The Siege of Acre; a poem in four books. By Mrs. Cowley. Preceded by the celebrated Gazette of Sir Sidney Smith, on which the poem was founded. Printed from a revised copy. 8vo. 6s.

POLITICS.

A Letter to Sir F. Burdett, Bart. with a criterion proposed to ascertain his Patriotism, and some reflections on the subject of Reform. By a Country Gentleman. 1s. 6d.

The Constitution of England, or, an Account of the English Government; in which it is compared both with the republican form of government, and the other monarchies of Europe. By J. L. De Lolme. A new edition, with supplemental notes, and a preface biographical and critical. 8vo. 10s. 6d.

A Political Catechism; adapted to the present moment. 8vo. 1s. 6d.

Letters from Catiline to the Surviving Members of the Constitutional and other Societies of the year 1794, or, Symptoms of the Times. By a Barrister. 1s. 6d.

Mr. Blake's Speech on the Privileges of the House of Commons as relative to the Case of Sir Francis Burdett, Bart. 1s.

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A Concise History of the Origin, Progress, and Effects of the Papal Supremacy, with observations on the alterations made in it by Buonapartè. 4s.

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An Estimate of the Comparative Strength of Great Britain and of the Losses of Trade from every War since the Revolution, with an introduction of previous history. A new edition corrected and continued to 1810. By George Chalmers, F.R.S. S.A. Author of Caledonia, &c. 8vo. 12s.

A Chronological Account of Commerce and Coinage in Great Britain. By George Chalmers. Price on a sheet, 3s. 6d. on canvas and rollers or in a case for the pocket, 5s. 6d.

THEOLOGY.

Marriage and Adultery considered; a Sermon by Thos. Jackson of Stockwell, Surrey. 1s. 6d.

Sermons. By the late Rt. Rev. Samuel Horsley, Lord Bishop of St. Asaph. 2 vols. 8vo. 1l. 1s.

Practical Sermons, on several important subjects; for the use of families. By the Rev. Theophilus St. John, LL.B. Vol. 2. 8vo. 8s.

The Validity of Baptism by Sprinkling, and the Right of Infants to that Ordinance, supported and defended in two discourses. By David Osgood, D.D. The third edition, to which is annexed, a Church of God described; the Qualifications for Membership stated, and Christian Fellowship illustrated, in two discourses, by Joseph Lathrop, D.D. 12mo. 3s. 6d.

TOPOGRAPHY.

A Gazetteer of England and Wales; containing the statistics, agriculture, and mineralogy of the Counties; the history, antiquities, curiosities, manufactures, trade, commerce, charitable and other institutions, population and elective franchises of the cities, towns, and boroughs; together with the fairs and markets. Including a complete Index Villaris, with the bearings and distance of each village and mansion from the nearest market-town. Illustrated by a large map of England and Wales, and another of the navigable rivers and canals, showing the inland navigation. By Thomas Potts. 8vo. 1l. 7s.

A Topographical Dictionary of Ireland; exhibiting the names of the several cities, towns, parishes, and villages, with the barony, county, and province, to which they respectively belong.—The valuation and present state of the ecclesiastical benefices.—The distance and bearing of every place from the nearest post-office, and of the post-offices from the metropolis.—Fairs.—Members of Parliament and Corporations.—Charter schools.—And assizes. To which is added, miscellaneous information respecting monastic foundations, and other matters of local history; collected from the most authentic documents, and arranged in alphabetical order; being a continuation of the Topography of the United Kingdom of Great Britain and Ireland. By Nicholas Carlisle, Sec. S.A. 4to. 2l. 12s. 6d. This volume, being complete in itself, is sold separately; but it is also intended to form a third volume to the Dictionary of England, recently published by the same author, in 2 Vols. 4to. 5l. 5s.

TRAVELS.

The Travels of Mirza Abu Taleb Khan (commonly called the Persian Prince) in Asia, Africa, and Europe, during the years 1799, 1800, 1801, and 1802. Written by himself in the Persian language, and translated by Charles Stewart, Esq. With a portrait of the Author. 2 vols. 8vo. 1l. 1s.

CORRESPONDENCE.

We have received a letter from Mr. Francis Baily, author of the *Doctrine of Life Annuities*, reviewed in our last two numbers. All that is essential we insert below.

'You observe (page 509) that there is one class of problems which I have inadequately and incorrectly solved: and that the difficulty of those problems I rather evade than fairly meet.—Now Sir, in the first place, I see no difficulty

in the solution of the problems, to which you allude; neither have I evaded them. For, if you will be good enough to turn to page 343 of my treatise, you will find that I have given a general formula for the solution of all such cases. It is true that in my *Practical Questions*, page 429, I appear to make no distinction between the two cases; but this arose from a wish not to encumber the popular part of my work with too many rules; and, after all, it is a subject more of curiosity than of utility; for the difference will not in any probable case be of any importance. I thought it enough to give the general rule in the analytical part of my work; and to simplify the other part for the use of such persons as might not so readily enter into the difference of the two cases. The question, alluded to by you, is not however unfairly stated; as a legacy is seldom or never paid at the *moment* of decease: and, as the law allows a twelvemonth to the executor, I thought that such cases might (without any chance of error) be classed with the usual cases of assurance.'

We had certainly overlooked the formula at p. 343, to which Mr. Baily now directs us; nor was it, indeed, much to be expected, that we should have examined that part of the work for a theorem, which if it were given at all, ought to have been incorporated with the general solution inserted two hundred pages earlier in the volume. We are glad to embrace this opportunity of referring to that theorem; yet we must remark that this does not at all affect the truth of our assertion that Mr. Baily has 'inadequately and incorrectly solved one *class* of problems.' The theorem at p. 343, applies only to *one case* in the class, and that doubtless the simplest to which he could have directed his attention. We are surprized that so sound a mathematician and correct a reasoner as Mr. Baily generally is, should affirm that this 'is a subject more of curiosity than of utility, and that the difference will not in any probable case be *of any importance*.' Mr. Baily's formula in p. 343 applied to his own example in p. 425, makes the sum 24*l*. 13*s*. instead of 24*l*. 2*s*. 2*d*. which he gives as the correct result. Is it not *of any importance* whether a person in an assurance of 100*l*., pays 10*s*. 10*d*. more or less than he ought to do? And if the matter were to remain in this state, what would become of the boasted accuracy of mathematicians? Our other assertion, that Mr. B. 'rather evades the difficulty, than fairly meet it in a manner worthy of his ingenuity,' is still farther confirmed by the letter quoted above. If the law 'allows a twelvemonth to the executor,' the legacy is not due until the end of 12 months after the death, while the end of the *year of the person's life* in which he dies, may vary from a day to a year after his death; so that the difficulty *is* evaded; and besides, the theorem at p. 343, is not applicable to the instance at p. 429, which led to our observation; nor does Mr. B. any where solve the problem according to the conditions he has prescribed himself. Notwithstanding all this, however, we think Mr. Baily's a valuable work; and we trust he will soon be enabled to avail himself of our suggestions in a new edition.

THE

ECLECTIC REVIEW,

For SEPTEMBER, 1810.

Art. I. *British Georgics.* By James Grahame. 4to. pp. viii. 342. Price 1l. 11s. 6d. Longman and Co.

MR. Grahame's former poems having been the subjects of repeated criticism in this Review, it will be unnecessary on the present occasion laboriously to characterize his genius, or to examine why, with many acknowledged defects, he should still be one of the most charming writers of the age. It is true, he does not charm every body,—for even Walter Scott fails to do that: yet whether his readers be numerous or few, we venture to affirm, that whoever *does* read him, in any of his works, will more frequently be *surprised* into admiration, than in the perusal of any one of his contemporaries. The general tenor of his style is so homely, and frequently so prosaic, that his peculiar graces,—and many peculiar graces he has,—appear in full splendour from the contrast of comparative meanness that surrounds them. The most lively, the most lovely sketches of natural scenery, of minute imagery, and of exquisite incident, unexpectedly developed, occur in his pages with ever-varying, yet ever-assimilating features. All his beauties are of one kind; they have a family likeness, with infinite diversity of resemblance. Yet this accordance induces no wearisome sameness: instead of exposing poverty, it displays the inexhaustible fertility of the genius that exhibits so many fine forms of one character. When we say that Mr. Grahame's beauties are all of one kind, we mean those beauties which most abound in him, and more in him than in any other writer; because, by the bent of a mind predisposed to a singular class of subjects, and with microscopic accuracy of observation, he curiously and constantly searches for them, while his brethren only take them when they fall in their way, or are necessary for the extraordinary embellishment of some other figure to which these are subordinate. The beauties of which we speak are

almost exclusively descriptive; they consist in secondary qualities, and remote or relative circumstances, which, by unforeseen association, place an object in a novel and delightful point of view, give a quick and happy turn to a train of thought, or infuse such life and reality into a scene, by the sudden introduction of a sprightly image or affecting incident, that the reader is instantly and unconsciously converted into a spectator on the spot, and forgets the poet, the poetry, and every thing else but the magic illusion that entrances his spirit. It is like looking down into a concave mirror in a darkened room, when, expecting to see our own features reflected, we are startled by the appearance of a strange countenance* rising towards us, and for the moment are completely deceived. We will give an example; and one example will explain more than ten pages of definition or metaphorical observation.

> 'Of forms the circular is most approved,
> As offering, in proportion to its bulk,
> The smallest surface to the storm's assault.
> To turn the driving rain, the outer sheaves,
> With bottoms lower than the rustling tops,
> Should sloping lie. When to the crowning sheaf
> Arrived, distrust the sky; the thatch lay on,
> And bind with strawy coils. O pleasant sight!
> These lozenzed ropes that, at the tapering top,
> End in a wisp-wound pinnacle, a gladsome perch,
> On which already sits poor Robin, proud,
> And sweetly sings a song, to Harvest Home!' p. 174.

In the foregoing lines, nothing can be more dry and unentertaining, than all that immediately belongs to the subject: but at the instant when the reader is congratulating himself that the paragraph is within two lines of a close, he *sees*, he *hears* "poor Robin" perched and singing on the twisted pinnacle; and instead of the mere recipe to make a corn-stack, a distinct image of one, just thatched, is at once placed before his eye, while his ear is transported with the sweet notes of the bird of autumn. Other examples of this class of incidental ornaments, which our author so frequently and felicitously employs, will occur hereafter.

One advantage attends this elegant characteristic of Mr. Grahame's poetry, which rarely distinguishes the favourite feature of any other mannerist in verse. Though the reader is continually expecting the recurrence of Mr. G.'s figure, he only anticipates the *kind* of delight which is to come, and

* The countenance of a person placed opposite, and looking into the mirror at the same time.

seldom, perhaps never, the means by which it will be produced. It is *agreeable surprise* that constitutes the virtue of the charm; and the art of the writer, therefore, consists in keeping his own secret till the proper moment, and then fully revealing it at once. We do not mean to deny Mr. Grahame's claim to other merits; but he is conspicuous only for this; and neither his talents nor his taste, without it, would ever have exalted him above respectable mediocrity.

It is the misfortune of didactic poetry, that it has no superiority over prose; since precepts of every kind, but particularly on technical topics, may be delivered more precisely and intelligibly in the ordinary language of men, diversified only with the terms of the art which is taught. Hence, in a didactic poem, the finest passages are invariably those which are *not didactic*;—branches bearing flowers and fruit, engrafted on a stock which of itself would bring nothing but leaves. Every poem of the kind from the days of Hesiod to those of James Grahame, (not excepting the most finished poem of ancient or modern times, the Georgics of Virgil,) establishes the truth, or rather the truism, that we have laid down. In the work before us, it is self-evident, *a priori*, that instructions in hedging, ditching, and haymaking, can assume nothing of poetry but the shape of verse to the eye; they will scarcely admit the sound of it to the ear; and with

'Music, image, sentiment, and thought,'

they have no alliance. We say *instructions* in these things, because the things themselves may be made highly interesting and poetical. Thomson's great work is a descriptive poem of the phænomena of nature, and the operations of man as connected with nature, in the progress of the seasons of the year. Mr. Grahame has written a preceptive poem, in which similar subjects are included; but here the beautiful and magnificent appearances of nature are all extraneous embellishments, while the labours of the farmer (the Scotch farmer), mean in themselves, are drily directed, and only occasionally delineated, according to the succession of months. Between the plans of the two poems there can be no comparison, and between the execution we will make none. Nature, or rather the God of nature, has divided the year into seasons, however obscurely the boundaries of each may be marked: and we all have clear and fixed ideas of spring, summer, autumn, and winter, from personal observation of the varying appearance of the earth, the aspect of the heavens, the temperature of the air, and the employments of the husbandman, by which they are respectively characterized. On the other hand, the distribution of the year into months is an ar-

bitrary distinction by man, which suits the almanac maker much better than the poet. The phases (if we may use the term) of June and July, of December and January, indeed of any two contiguous months, are too little diversified to admit of contrasted pictures of each, without producing monotony by the repetition, or defect by omission of those features, which happen to be common to both: and indeed in our irregular climate the months sometimes seem to have changed places, particularly in the earlier half of the year. But we will not expatiate on such a trivial point; it is sufficient to have intimated this inconvenience of Mr. Grahame's plan, wherein he accompanies the husbandman through all his toils and pastimes, in every month of the calendar.

We do not pretend to determine whether Mr. Grahame be a better poet or farmer; but if this volume ever becomes popular, we presume that it will be read rather for pleasure than profit: those who want valuable agricultural information may perhaps consult the notes; while those who want what every reader of poetry requires, amusement and delight, may seek both in the text without danger of disappointment. We have already forewarned the latter to expect their principal gratification from the extrinsic and episodical parts, which in fact constitute the bulk as well as the beauty of the British Georgics. This is just as it ought to be; for in didactic poetry the writer shines, and the reader glows with animation, in proportion as the main subject is lost sight of by both.

January is ushered in by an address to Night. In this we were surprised to find so characteristic a copier of nature introducing so rare an incident as winter lightning.

> 'Hail, Night! pavilioned 'neath the rayless cope,
> I love thy solemn state, profoundly dark;
> Thy sable pall; thy lurid throne of clouds,
> Viewless save by the lightning's flash; thy crown,
> That boasts no starry gem; thy various voice,
> That to the heart, with eloquence divine,
> Now in soft whispers, now in thunder speaks.
> Not undelightful is thy reign to him
> Who wakeful gilds, with reveries bright, thy gloom,
> Or listens to the music of the storm,
> And meditates on Him who sways its course:
> Thy solemn state I love, yet joyful greet
> The long-expected dawn's ambiguous light,
> That faintly pencils out the horizon's verge.' p. 4.

The winter night has its meteors and *Aurora* to give splendour to its darkness; neither of these beautiful and striking phenomena (the *Will-a-wisp* excepted) has Mr. Grahame noticed in any part of his poem, that we recollect.

The following good advice to hedgers (happily converted into a cattle-piece in the middle), contains in the beginning and concluding lines a fair specimen of humble precept.

> 'Throughout this month
> Much it imports your fences to survey;
> For oft the heifers, tempted by the view
> Of some green spot, where springs ooze out, and thaw
> The falling flakes as fast as they alight,
> Bound o'er the hedge; or at neglected gaps
> Burst scrambling through, and widen every breach.
> A stake put timely in, or whinny bush,
> Until the season come when living plants
> May fill the vacant space, much harm prevents.' p. 7.

Had the hedger himself been *represented* mending the gap, after the heifers had broken through it, how incomparably would this passage have been improved,—but then it would not have been didactic!

Mr. Grahame occasionally avails himself of an alexandrine in his blank verse, for which we recollect no precedent, and of which we recommend no imitation.

> 'The blast impeded in its course, not turn'd,
> *Slackens its boisterous speed, and sighs along the vale.*' p. 9.

> 'Save man and his joint labourer the horse,
> *The bee and all the idly busy insect tribes.*' p. 103.

There is a charm in "rural sights and rural sounds," which after all that has been said, or may be said, concerning such subjects, will ever render them inexpressibly interesting in poetry. In the mind of every genuine lover of nature they are associated with the idea of home, of comfort, of peace, and of contentment: with all those field and fire-side joys that never tire; with our earliest pleasures and our latest hopes on earth. In the following passage, the sounds of the cock crowing, and the thrashers' flails, on a winter morning, are exceedingly impressive; and the latter is rendered very affecting by a timely and unexpected (but rather *fanciful*) touch of melancholy that reaches the heart.

> 'Now broadened, blinding flakes, by day, by night,
> In thickening showers descend, and oft, ere morn,
> The crow of chanticleer, obtusely heard,
> Announces that a deeper fall has thatched
> His chinky roof; the doors are half blocked up;
> From house to barn the path deep buried lies;
> And, nigh waist deep sinking, the threshers wade
> To ply their early task. Cheerful the sound
> Of double strokes, ceasing but till the sheaf
> Be turned, or new one loosed: but sorrowful
> The sound of single flail; it tells that peace
> Is not within our gates.' p. 11.

The whole of this quotation is written in Mr. Grahame's own, and (except the seventh line) in his best manner. This may be particularly recognized in the lines about 'chanticleer,' where his voice being '*obtusely* heard' announces that 'a deeper fall' of snow has 'thatched his chinky roof.' Not one poet in a hundred would have intimated a deeper fall of snow, by the lower crowing of the cock; not one in a thousand would have depicted it by its appearance upon the cock's roosting place; yet we appeal to every reader of taste and feeling, whether a combination of more just and lively circumstances could have been selected for the purpose.

The ladies of Edinburgh skaiting are thus prettily complimented, in a passage that reminds us of the finest description of personal beauty that the English language can boast*.

'At such a time,
How beautiful, O Duddingston! thy smooth
And dazzling gleam, o'er which the skaiter skims
From side to side, leaning with easy bend,
And motion fleet, yet graceful: wheeling now
In many a curve fantastic; forward now,
Without apparent impulse, shooting swift,
And thridding, with unerring aim, the throng
That all around enjoy the mazy sport:
Dunedin's nymphs the while the season brave,
And, every charm enhanced,—the blooming cheek,
The eye beaming delight, the breathing lips
Like rosebuds wreathed in mist,—the nameless grace
Of beauty venturing on the slippery path,—
Heighten the joy, and make stern winter smile.' p. 22, 23.

We must quote Mr. Grahame's worst passages with his best, for both equally mark the author, and are such as either could not or would not be written by any other man.

'But if, as oft befalls, a tilly soil
Derive but slight improvement from the plough,
And lime, though dealt with an unsparing hand,—
The river bed, where join the stream and pool,
Presents a cheap manure: or, if at hand
No current bickers o'er its pebbly bar,
Explore where with a gentle slope declines
The hill into the plain; there often lies
A gravelly layer, precious though little prized.
Sometimes a spring will point the place where lurks
A magazine immense: if sand appear
Around the source, be sure that underneath
A stratum more or less is to be found.
Or, if your soil be light, still to the brook

* See Thomson's Summer, v. 1579—1594.

Or oozing springs resort. 'Tis there are found
Variety of earths.' pp. 38—39.

Positively this is only lame prose, nick named verse.

—— Nanum cujusdam Atlanta vocamus,
Æthiopem cygnum, parvam extortamque puellam
Europen. Juv. Sat. VIII. v. 32—4.

Had all Mr. Grahame's British Georgics been thus written, neither readers nor reviewers would have taken the trouble to find out their faults; yet a passage more purely didactic, or more literally georgical, cannot be traced in his volume; the poetry is every whit as good as the subject would bear, and almost better than it deserved, for every line ought to have been as crabbed as the ninth.

At page 62, we have a scheme for *hot-pressing ploughed fields*, to destroy the germs of 'noxious herbs and embrio vermin' lurking in the tilth. After an apostrophe to fire, the bard proceeds thus to recommend its application to the soil, in words that seem to be calcined by the force of the heat with which they are combined.

'But how to bend the still ascending power
And make it downward act, requires much thought,
More knowledge in the chemic art abstruse,
Than falls to bard. Yet will I venturous dare,
And should I fail, perchance some better skilled
May light the flame, where I but strike a spark.—
Use not direct combustion to the tilth;
Vain were your cost and pains in such attempt;
Accumulate the power; and what so fit
As iron to retain or to convey,
With equal energy, or down or up
The wondrous element, which, save when bound
In chains metallic, still to heaven aspires?
And what more fitting form at once to hold
The kindled fuel, and apply the heat,
Than one well known,—the rolling cylinder,
Of bulk capacious? Glowing o'er the field
Behold it slowly drawn, and see the ridge
Send, from the hissing track, a steaming cloud.' pp. 62, 63.

On turning over the leaf, we slid into good humour again at the perusal of the following exact and amusing picture from real life. But we must not quote it without protesting against the horrid alexandrines.

'Oft in this month the cottage hen comes forth
Attended by her brood, down-clad, yet poorly fenced
Against the eastern blast, that frequent brings
A shower of biting hail, which, as it falls,
The inexperienced younglings eager chace,

And peck the pattering drops: forbid not then
The clamorous flock, in quest of crumbs, to haunt
The fireside nook; how pleasant 'tis to hear
The summoning call whene'er the prize is found!
Or see the eager mother gather in
Her tiny justling brood, beneath the chair
On which the thrifty housewife sits and spins;
Or if, to approach this citadel, intruding cur
Presume, then see her issue forth, with plumes
All ruffled, and attack the foe, and drive
Him, howling, out of doors, drooping his tail,
And shaking, as he runs, his well-pounced ears.' pp. 64, 65.

We should suppose that the lark was Mr. Grahame's favourite bird, as he introduces it on many occasions. Indeed we cannot hear his merry pipe too often, except we hear him in a cage; the lark ought never to sing under a lower roof than that of heaven; his voice was made to fill the firmament; but it is horror to feel its vibrations in a narrow room, where the larynx rings like an Indian gong.

'Raised by the coming plough, the merry lark
Upsprings, and, soaring, joins the high-poised choirs
That carol far and near, in spiral flight
Some rising, some descending, some beyond
The visual ken, making the vaulted sky
One vast orchestra, full of joyful songs,
Of melodies, to which the heart of man,
Buoyant with praise, in unison responds.

Mr. Grahame's humour is of a very coarse and homely sort; he often makes us smile with delight at the native and exquisite simplicity of his subjects, but he never makes us laugh by his drollery. After a just condemnation of the vile practice of chopping full grown hedges down to 'rows of stumps,' the docking of horses is thus lamentably ridiculed.

'And whence this love of massacre! this rage
Perverse, unnatural, so near a-kin
To that propensity, infecting some
Who think,—that Nature gave the noble steed
A spine six joints too long; that ears acute
Deform the head, and should be roundly pared;
And that the neck surmounted by the mane,
The cloud where dwells the thunder, is improved
When modelled by the bristling back of hog!' pp. 74, 75.

Our author has not one grain of satirical pleasantry in his composition. We doubt whether it be greater misery to listen to the screaming of horse-hair and catgut, or to read such lines as these.

'Perhaps the feast of music draws the crowd,
Who, glutted even to surfeit, still with praise,

With yawning admiration, daub the man,
That, with bold fingers, gloriously ascends
Three straw-breadths higher, on the tortured string,
Than his compeers, and thence extracts
A squeak, a little squeak, that much delights,—
Because less grating than most other squeaks.' p. 232.

From a grave Scotch advocate (we believe *now* a reverend English divine), we were a little surprised at the archness of the advice given to those who happen to carry on a courtship in April, and not less puzzled to imagine why young ladies should be better disposed for wedlock in that month than in "May, the mother of love."

'Now, 'mid the general glow of opening blooms,
Coy maidens blush consent, nor slight the gift,
From neighbouring fair brought home, till now refused.
Swains, seize the sunny hours to make your hay,
For woman's smiles are fickle as the sky:
Bespeak the priest, bespeak the minstrel too,
Ere May, to wedlock hostile, stop the banns.' pp. 78, 79.

At the close of the month of June the poet breaks out into a rapture of patriotism, and sings of Wallace and Falkirk, of Bruce and Bannockburn, in strains worthy of those heroes and those fields. Perhaps there is no nation more truly national than the Scotch; and it is creditable to their character. In many of the noblest digressions and descriptions in this poem, we discover the native country of the author; and in none more to his advantage, or to her honour, than in the following address to Scotland, on his removal to England. But in Mr. Grahame's best passages, we always expect to meet with some uncouth barbarism to alloy the pleasure of dwelling upon them,—and we are seldom disappointed. Is there a reader between Berwick and Penzance who could get through the 16th line below, at the first onset, without stumbling? Such a dissonance at the winding up of a fine clause is as bad as an anti-climax;—it *is* anti-climax to the reader; he falls over it, and he recovers no more, but turns with sullen vexation to another page. Mr. G. intended the line to be *emphatical*, no doubt; and we acknowledge that it is so admirably expressive of the sense, as nearly to realize it on whoever attempts to scan the metre.

'And must I leave,
Dear land, thy bonny braes, thy dales,
Each haunted by its wizard stream, o'erhung
With all the varied charms of bush and tree:
Thy towering hills, the lineaments sublime,
Unchanged, of Nature's face, which wont to fill
The eye of Wallace, as he, musing, planned

The grand emprize of setting Scotland free!
And must I leave the friends of youthful years,
And mould my heart anew, to take the stamp
Of foreign friendships, in a foreign land,
And learn to love the music of strange tongues!—
Yes, I may love the music of strange tongues,
And mould my heart anew, to take the stamp
Of foreign friendships in a foreign land:—
But, to my parched mouth's roof, cleave this tongue;
My fancy fade into the yellow leaf;
And this oft-pausing heart forget to throb,
If, Scotland! thee and thine I e'er forget.' pp. 180, 181.

At page 149, we have an instance of Mr. Grahame's favourite figure of unexpected association carried to excess.

'When to the *chirping grasshopper*, the *broom*
With *crackling pod* responds.'

Here the coincidence is both too minute and too indistinct. We notice another, at p. 229, to show, that even a fine thought may be too far-fetched. To the most romantic mind the 'mayhap' below is much too improbable to awaken any glowing emotion at the poet's conjecture.

'The jest meanwhile, or story of old times,
Goes cheerly round; or, from some well-soil'd page,
Are read the deeds *of heroes, by the light*
Mayhap *of brands, whereon*, when greenwood trees
Were all their canopy, *their armour hung*.'

We had marked many other passages for examination, but these may suffice. Our criticisms and our extracts shall be concluded with the sublime close of the work.

'I love the music of the midnight storm,
When wild, careering, drive the winds and rains,
And loud and louder, through the sounding grove,
The Spirit of the Tempest seems to howl,
And loud and louder beats the furious blast,
As if some giant hand, with doubling strokes,
Struck the strong wall, and shook it to its base.
Awful the mustering pause, when all is hushed
Save the fierce river's roar! How cheering now
And heartening, sounds the crow of Morning's bird!
How deep the darkness! save when sudden gleams
Dazzle the eye, that ventures to explore
The awful secrets of the solemn hour.

'Gradual the storm abates, and welcome peeps
The long-expected dawn, gloomy at first,
But tinging by degrees, with copper hue,
The slowly flying clouds. Most pleasant hour
Of daybreak! at all seasons fraught with gladness,

Whether the sun in summer splendour rise,
Hailed by a thousand choristers on wing
Suspended high, or perched on dewy bough;
Or whether, through the wintry lowring sky,
He shoots his watery beam far from the south,—
Thou makest the heart of all that lives expand,
Man, bird, and beast, with joy; but chiefly man,
As looking with complacent eye around,
On this grand frame of things slowly illumed,
He worships, not in words, but heavenward thoughts,
Submiss and lowly, that vast power which launched,
Impels this mighty mass, and guides it round,—
True to its annual and diurnal course;—
Stupendous miracle!—this mighty mass
Hurled loose, through realms immense of trackless space,
With speed, compared to which the viewless ball,
Projected from the cannon's mouth, but creeps
At a snail's pace, yet without shock or pause,
Or deviation infinitely small,
Rolling along, with motion unperceived,
As if it moveless lay on Ether's tide.'

Art. II. *Connaissance des Tems*, ou des Mouvemens Célestes, à l'usage des Astronomes & des Navigateurs, pour l'an 1811; publiée par la Bureau des Longitudes. 8vo. pp. 503. A Paris, Juillet. 1809.

(*Continued from p.* 699.)

IN presenting an account of the Connaissance des Tems, for the year 1811, we shall first take a cursory notice of some particulars which fall under the Calendar part of the work. It is infringing a little perhaps upon the province of the almanac makers. But the trespass, we hope, is not quite inexcusable; and at all events we are not likely to offend often in the same manner.

Most of our readers are doubtless aware that the French have for the last four years returned to the use of the Gregorian calendar; but it may not be equally well known, that with the restoration of the calendar they have not restored the long catalogue of feasts and fasts, to the place they formerly occupied. The feasts now observed in France are only *six* in the course of a year: the times of their occurrence for the year 1811, are as follows.—Pâques, 14 Avril; Ascension, 23 Mar; Pentecôte, 2 Juin; *Assomption S. Napoleon*, 15 Août; Toussaint, 1 Novembre; Noël, 25 Decembre.

The apparent obliquity of the Ecliptic, according to the new tables of Delambre, is given for five different times, thus:

1st	Jan. 1811,	23°27′41·″3	1st	October.	23°27′41·″9
1st	April	41·9	1st	Jan. 1812.	41·2
1st	July	41·1			

These in no one instance differ more than half a second from the obliquities given in the Nautical Almanac for the same dates.

The Eclipses in the year 1811, are four; two of the sun and two of the moon. The first of these will be a lunar eclipse on the 10th of March. The middle of the eclipse will be at 6*h*. 27*m*. A. M. at London, or 6*h*. 39*m*. A. M. at Paris. The digits eclipsed at both places are nearly 5*d*. 23′ on the moon's north limb.

March 24th there is a solar eclipse, but invisible both at London and Paris.—September 2d there will be another of the moon. The middle of the eclipse will be at 10*h*. 42*m*. P. M. at London, 10*h*. 50*m*. P. M. at Paris. Digits eclipsed at both places 7*d*. 21′. on the moon's south limb.—September 17th, there will be another solar eclipse; but like the former invisible at both places.

But the particular most worth notice in the calendar part of the Connaissance des Tems, is the table of highest tides. This table, as we observed in our last number, is computed by M. Bouvard, from the theory laid down by Laplace. The greatest tides for each semi-lunation are (where adventitious circumstances do not retard them), a day and a half or two days after the respective full and new moons. The unit of height is, as before, the *mean* height of the total tide of a day and a half after the syzygy.

Days and hours of syzygy.	*h. m.*	Height of the tide	Days and hours of syzygy.	*h. m.*	Height of the tide.
Jan. 9. F M.	4 16 P.M.	- 0 80	July 20. N.M.	11 5 A M.	- 0·84
24. N M.	5 45 P.M	- 1·09	Aug. 4. F.M.	2 53 P.M.	- 1·03
Feb. 8. F.M.	11 27 A.M.	-0·84	19. N.M.	2 12 A.M.	- 0·84
23. N.M.	4 3 A.M.	- 1·15	Sept. 2. F.M.	10 35 P.M.	- 1·10
Mar. 10. F.M.	6 18 A.M.	- 0 89	17. N M.	6 57 P.M.	- 0 87
24. N.M.	2 12 P.M.	- 1·13	Oct. 2. F.M.	7 16 A.M.	- 1·11
April 8. F.M.	11 3 P.M.	- 0·92	17. N M.	0 9 P.M.	- 0·88
23. N.M	0 19 A.M.	- 1·03	31. F.M.	5 19 P.M.	- 1 07
May 8. F.M.	0 39 A.M.	- 0·92	Nov. 16. N M.	4 28 A.M.	- 0·88
22. N.M.	10 42 A.M.	- 0·90	30. F.M.	5 9 A.M.	- 0·95
June 6. F.M.	11 7 P.M.	. 0·93	Dec. 15. N.M.	7 11 P.M.	- 0 89
20. N.M.	10 2 A.M.	- 0·82	29. F.M.	7 11 P.M.	- 0·87.
July 6. F.M.	7 26 A.M.	- 0·99			

From this table, in which the times of the new and full moons are taken from the Nautical Almanac, and the respective altitudes of the succeeding highest tides from the Connaissance des Tems, it appears that the highest tides

of the year 1811 may be expected to follow the syzygies of the 23d of February, 24th of March, 2d of September, and 2d of October. 'These four tides,' says M. Bouvard, 'especially the two former, are sufficiently considerable to occasion inundations, if they are favoured by the winds: it is therefore very important that the maritime departments be instructed before-hand to provide against accidents that might happen in consequence of these phænomena.' Astronomers and philosophers we think should attend to this table; and we trust that such as are favourably situated near the sea-coast, to observe and measure the altitudes of tides, will compare their observations with the table of M. Bouvard, and thus furnish the public with new and varied tests of the accuracy of the formulæ employed by him.

The 'Additions' to the Connaissance, for 1811, commence at the 217th page. First, we have a valuable series of astronomical observations made at the Imperial Observatory of Paris, during the years 1807 and 1808, by MM. Bouvard and Mathieu. There are also registered the observations made upon Vesta, and upon the comet of 1807, at Marseilles, by M. Pons. The elements of the comet's orbit are given, and agree very nearly with those we inserted in our last number. These observations altogether occupy more than 200 pages. We should rejoice if similar tables at the end of the successive Nautical Almanacs, would enable us to institute a comparison between the observations at Paris and Greenwich. We are especially desirous of having opportunities to compare the accuracy of the instruments used at the two observatories. At Paris, we are told by M. Bouvard, 'the zenith distances are observed with the greatest care. The error of collimation determined by means of a great number of stars, is sensibly the same for these two years, and equal to $8''6$ subtractive from the observed zenith distance. This error is somewhat greater than that of the preceding years; yet I do not apprehend that the instrument has experienced any accident to occasion such an error of collimation.' There can be no question, however, that there must be some remissness in the managers of the observatory, to suffer an error of such magnitude to exist two years, without even ascertaining its cause, much less attempting to remove it.

M. Laplace has enriched the present volume with a valuable memoir on the obliquity of the ecliptic, as determined by ancient observations. The successive diminution of the obliquity of the ecliptic in proportion as modern

times are approached is incontestable: and it was thence inferred that the diminution would be continual, and would at length bring the ecliptic to coincide with the equator. The astonishing powers of the modern analysis as directed successively by T. Simpson, Frisi, Lagrange and Laplace, to this subject, have at length shewn that the prognostication above mentioned, however natural, is erroneous; the obliquity of the ecliptic being now *demonstrated* to vary between certain limits which it never passes. The change in the obliquity is entirely owing to the mutual actions of the planets and the sun. Lagrange proves that 2000 years ago, the variation was about 38″ in 100 years; that it is now, and will be for 400 years to come, nearly 56″ per century; and that 2000 years hence it will be 49″ per century. After a very long period the change of obliquity will vary from a diminution to an increase; but the variations will never exceed two degrees. Laplace, in the 3d volume of the Mécanique Céleste, book 6, ch. 16, gives a formula by which the obliquity may be determined for a very distant time. If t express the number of years distant from 1750—being *minus* before that date, *plus* after it—the obliquity estimated in decimal degrees will be $26\text{d}.0796 - 3676.''6\,[1 - \cos.(t\,43.''0446)] - 10330.''4 \sin.(t\,99.''1227)$. This requires a little correction. Suppose the obliquity were to be found for the year 1100 before the Christian era. In that case t would be equal to—2850, and the obliquity expressed in decimal degrees would be 26.°51611, or, in the usual sexagesimal measures, 23°. 51′.53″: to this must be added the constant quantity 5″, being the difference between the real obliquity in 1750, and that given by the above formulæ; the result is 23°.51′.58″, the obliquity given by computation for 1100 before our era. The observations of Tcheau-kong in China at that very time, give 23.°54′.2″, —differing only 2′.4″ from the result of Laplace's elaborate theory.

In the memoir now given by Laplace, he examines at considerable length, various observations which were taken both anterior and posterior to the Christian era: some are Chinese, some Greek, some Arabian and Persian. The Chinese observations are extracted from 'Lettres édifiantes, de l'Histoire de l'Astronomie Chinoise du savant P. Gaubel, par le P. Sauciet'; they go back as far as the time of Tcheau-kong, mentioned above. The Greek observations are those of Pytheas and Eratosthenes. The Arabian and Persian observations are those of Ebn-Jounis, Albategnius, Ulugbey, &c. The following table will exhibit, at one view,

a comparison of the results of the observations, and of the computation by means of Laplace's theorem.

Observations anterior to the Christian Era.

Years.	*Observers.*	*obl. ecl. by obser.*	*obl. ecl. by formula.*	*Difference.*
1100	Cheou-kong	23°54′02″.1	23.°51.′58″	2′.4″.1
350	Pytheas	23.49.20	23.46.07.	3.13.
250	Eratosthenes	23.45.39.	23 45.19.	—12.
50	Lieou-hiang	23.45.39.	23.44.04·4.	1.34.6.

Observations posterior to our Era.

173	Chinese Obser.	23°.41.′33″	23°.42′.17.1	—44.″1
461	Tsou-chong	23.38.52.3	24.39.53.	—1′.00″.7
629	Litchoufoung	23.40.04·1	23.38.17.	1′.47″
880	Albategnius	23.35.41	23.35.13.	28″
1000	Ebn-Jounis	23.34.26	23.34.50.	—24′
1279	Cochevu-king	23.32.02·4	23.32.22·5.	—20.″1
1437	Ulugbey	23.31.48	23.31.05.	43″

This picture of results establishes irrefragably the successive diminution of the obliquity of the ecliptic. Their correspondence with the formulæ of the Mécanique Céleste, leaves no room to doubt that this diminution is solely owing to the attraction of the planets one upon another and upon the sun. The very minute differences which exist between the results of the formulæ and the observations —being sometimes positive, at others negative,—do not indicate that any change is necessary in the masses of the planets assumed by Laplace, but rather that errors have entered into the observations; a thing indeed which was naturally enough to be expected, considering the periods at which the observations were made, and the imperfections of astronomical instruments at those periods.

M. Delambre has given a long paper on the methods of finding the latitude and the time, by observations upon two known stars. This problem is resolved by the simple rules of spherical trigonometry applied to three conjoint triangles. Delambre has here detailed, explained, and compared methods recently invented by M. Gauss, of Brunswick, M. Van Beek Calhoen, director of the observatory at Utrecht, Dr. Molleviede of Gotha, and by himself. The memoir does not appear susceptible of abridgement; nor indeed do any of the rules here given, possess, in our opinion, sufficient advantages over the common method (described in Prob. 37. p. 247. Vol. I. Robertson's Navigation, or Gregory's Astronomy, p. 444.) to intitle them to a place in this account. The comparison of the different formulæ, it is true, evinces most strikingly the dexterity with which

M. Delambre manages trigonometrical expressions; but his talents in this respect are so well known to mathematicians, that it is needless to bring additional proofs of them here.

M. Burckhardt has presented a historical notice of the different means employed by astronomers to observe the sun, from the time of Aristotle to the present. Archimedes, it seems from a passage in Fabricius, measured the diameter of the sun at its *rising* without any contrivance to weaken the light,—such was his power of sustaining that kind of brilliancy. Some observed the luminary through a very small orifice made in a plate. Aristotle himself seems to have hinted the use of a camera obscura; but this contrivance does not appear to have been employed much before the time of Kepler; viz. by Reinhold, Gemma, and Moestlin. The first *eclipse* observed by means of it was that on the 15th of February 1579. Twelve years afterwards, viz. in 1591, Tycho Brahe observed the solar eclipse of July 20th, making use of a piece of card perforated with a small aperture. But this kind of observation must have been favoured by light clouds, otherwise this eclipse could no more have been observed without a camera obscura than that in 1579: for it appears from Ricciolus's catalogue of eclipses (a work not quoted by Burckhardt), that in the former eclipse the sun had nearly 9 digits eclipsed, while in the latter the eclipse was slight, extending to little more than 1 digit at the place where Tycho would observe it. In 1611 Father Scheiner proposed to use coloured glasses for the object and eye glasses of telescopes. Smoked glasses, through which the rays should pass, were recommended about the same time; as well as a transparent layer of colour upon a common object glass. In more modern times, it has been proposed to cover the object-glass with cobweb *(toiles d'araignées)*, or with muslin not so thick as to impede too many rays of the sun. In reflecting telescopes the light may be sufficiently weakened by an allowed imperfection in the polish for that purpose. Baron Zach proposes the use of muscovy glass having the two surfaces perfectly parallel, but we should think the application of muslin, as just mentioned, far preferable.

The volume contains a few more short papers and accounts of observations by Burckhardt and others, as well as a brief imperfect notice of the work entitled 'Voyage de Dentrecasteaux, envoyé à la recherche de la Pérouse:" but as this book will soon be translated into the English language, we shall have a more favourable opportunity of describing it.—We must conclude our descriptions and extracts with the following short memoir by Laplace, on Saturn's ring.

'Two conditions are necessary to preserve the ring of Saturn in equilibrio about that planet. One of them relates to the equilibrium of its parts. That equilibrium requires that the moleculæ of the surface of the ring do not tend to separate from it; and that, supposing the surface were fluid, it would maintain itself in virtue of the several forces by which it is animated. Without this, the continual effort of those moleculæ would terminate at length by their becoming detached, and the ring would be destroyed, like all the works of nature which have not in themselves a cause of stability sufficient to resist the action of contrary forces. I have demonstrated in the third book of the Celestial Mechanics that this condition can only be fulfilled by a rapid rotatory motion of the ring in its own plane and about its own centre, always but little distant from that of Saturn.

'The second condition relates to the suspension of the ring about Saturn. A hollow sphere, and in general a hollow ellipsoid, the interior and exterior surfaces of which are similar and concentric, would be in equilibrio about Saturn, whatever was the point of the concavity occupied by the centre of the planet; but that equilibrium would be *indifferent*, that is to say, being once disturbed it would tend neither to resume its primitive state, nor to deviate farther from it; the slightest cause, therefore, such as the action of a satellite, or of a comet, would be sufficient to precipitate the ellipsoid upon the planet. The *indifferent equilibrium* which obtains with respect to a hollow sphere enveloping Saturn, would not exist with regard to a circular zone which might surround that planet. I have shewn in the above-cited book of the Celestial Mechanics, that if the centres of the circular ring and of the planet do not coincide, then they repel each other, and the ring would soon be precipitated upon Saturn. The same thing would take place, whatever were the constitution of the ring, if it were without rotatory motion: but, if we should conceive that it is not similar in all its parts, so that its centre of gravity should not coincide with that of the figure; if, moreover, we suppose that it had given to it a rapid rotatory motion in its own plane, then its centre of gravity would itself turn about the centre of Saturn, and gravitate as a satellite towards that point, with this difference that it would always move in the interior of the planet; it would have therefore a stable state of motion. Thus the two conditions of which I have been speaking, render it evident that the ring turns rapidly in its own plane upon itself. The duration of its rotation ought to be nearly that of the revolution of a satellite moving about Saturn at the distance of the ring; and this duration is about 10 hours and a half. Dr. Herschel has confirmed this result by his observations: but how are these observations and the theory to be reconciled with the observations of M. Schroeter, in which the points of the ring that are most luminous have for a long time appeared stationary? I think this may be accomplished in the following manner:

'The ring of Saturn is composed of several concentric rings: powerful telescopes enable us to see *two* very distinctly, though the irradiation confounds them into one in telescopes of lower power. It is very probable that each of these two rings is itself formed of several rings,

in such manner that Saturn's ring may be regarded as an assemblage of various concentric rings: such would be the whole of the orbits of Jupiter's satellites, if each satellite left on its track a permanent lustre; the partial rings ought to be, like these orbits, differently inclined to the equator of the planet: and then their inclinations and the positions of their nodes would change in periods more or less long, which would embrace many years; their centres ought in like manner to oscillate about that of Saturn; and all this would cause the apparent figure of the assemblage of these rings to vary. Their rotatory motion does not perceptibly change this figure, since it does nothing more than replace one luminous part by another situated in the same plane. It is highly probable that the phænomena observed by M. Schroeter are occasioned by variations of this kind. But, if a point more or less luminous than the others adhere to the surface of one of the partial rings, that point must move as rapidly as the ring, and appear to change its position in a few hours. It may be conjectured with much probability, that it is a point of this nature which Herschel has observed. I earnestly request observers who are furnished with powerful telescopes, to trace, with a view to the determination of this point, the appearances of Saturn's ring. The variety of these appearances had much perplexed mathematicians and astronomers, before Huyghens ascertained the cause: the ring presented itself first to Galileo under the form of two little bodies adhering to the globe of Saturn; and Descartes, who unhappily explained every thing conformably with the principles of *his* philosophy, attributed the stationary state of these supposed satellites, to the circumstance that Saturn always presented the same face to the centre of his vortex. We know now that this state is repugnant to the law of universal gravitation, and this would suffice to make us reject the explication of Descartes, even though we remain ignorant of the cause of these appearances. I do not think the immobility of the ring less contrary to this grand law of nature, and I have no doubt that ulterior observations made under the point of view which I have indicated, will serve still farther to confirm the results of the theory and the observations of Herschel.'

So long back as the year 1787, M. Laplace threw out the conjecture, in the *Mem. de l'Acad. Paris*, that Saturn's ring might have many divisions. After more than 20 years he retains the same notion a little modified. But, notwithstanding all his ingenuity, he has even now scarcely made it tenable; and Dr. Herschel has recently remarked that no observations seem likely to justify the supposition. Yet as every thing proceeding from so eminent a philosopher as Laplace deserves attention, we have thought it right to give his hypothesis without abridgement, that our scientific readers may be the more able to form an estimate of its merits.

While, however, we leave the hypothesis to the test of future observations, we must observe that, whether the ring be really single, or constituted of two or more insulated parts, each moving upon its own centre and in its own plane,

it furnishes a cogent proof of design in its formation. For the ring, upon any supposition, (or each constituent annulus upon Laplace's hypothesis,) must exist, must exist in the form of a *plane* ring, must yet possess some irregularity in its shape, must possess motion, motion of a certain kind, in a certain plane, and with a certain velocity. Here are SEVEN *independent circumstances*, the simultaneous existence of all which is absolutely necessary for the continuance of the ring in connection with the planet without being in contact with it. Supposing it possible that the *matter* of the ring could exist by chance, what but design could give it the annular shape, (yet with some irregularity)—could transfer it to the place where a body was already moving in a given path, with a given though incessantly varying velocity,—could suspend it about that body by giving it one kind and degree of motion, and in one particular plane? Supposing the ring were brought, by *chance*, to encircle the planet, yet if it were not *balanced* about it, it would soon be attracted to the central body, its independent existence would cease, and the phænomenon so long the wonder of astronomers would be lost. Could the *motion* of the ring arise from chance, it might obviously have been rectilinear, and then the ring would have left the planet; or if by chance it had been rotatory, it might have been in a wrong plane, or with too much or too little velocity, and in either case the ring would have been precipitated upon the planet. Or, again, if chance gave existence to the irregularity in the shape of the ring, that irregularity *might* have been too great or too small, and thus also the ring must very soon have fallen upon the planet. If there be more rings than one, the difficulty of adjustment would be still farther increased, since their mutual attractions will cause new and variable disturbances of the equilibrium. Can any man be convinced of all this,—be even able to demonstrate that, in the case of Saturn's ring, *irregularity* of a certain magnitude, and found in a certain place, should be essential to the production and continuance of *regularity*, and yet exclude a Designing Agent from the formation of both the planet and the ring? Yes! Laplace himself, who alone among men of the present day could have *demonstrated* that all this was necessary,—who in strength of intellect, profoundness and extent of research, richness of invention, and brilliancy of genius, considered as a philosopher, is inferior to none but Newton,—who

'Into the heav'n of heavens has presum'd
'An earthly guest, and drawn empyreal air,'—

who has done more toward *illustrating* the theory of universal gravitation, and explaining the grand operations of nature, than even Newton,—this greatest of living philosophers, is also classed among the most obstinate of atheists—would rob of his glory "*Him who upholdeth the heavens by the word of his power,*" and with infinitely more than pagan absurdity deify chance! How extraordinary is it, that while the profoundest investigations of men of science, serve to corroborate the reasonings of the moral philosopher, and to confirm the declarations of Scripture, some of those who devote their lives to these investigations, should shut their eyes as well against the light struck out by their own researches as against the light of divine truth, and continue to "*dwell in the region of the shadow of death!*" But we have touched upon this subject on a former occasion*; and must break the thread of our present remarks.

Art. III. *History of Brazil*; by Robert Southey. Part the First. 4to. pp. 675. Price 2l. 2s. Longman and Co. 1810.

MR. Southey begins his work by observing, that 'the history of Brazil is less beautiful than that of the mother country, and less splendid than that of the Portuguese in Asia; but it is not less important than either.' If we cannot agree with Mr. Southey as to the importance of the subject on which he has chosen to bestow his labours, it certainly springs from no wish to depreciate any thing which comes from his pen. It is always with a very different sentiment, that we open the presents he has made to the literary world.

We do not consider any one of the three histories, or branches of history, that of the Portuguese at home, in India, or in Brazil, as possessing any very eminent degree of importance; but of all the three, we regard the history of Brazil as by far the least calculated either to amuse or instruct. The history of Portugal itself is of very little use in illustrating the history of society in Europe, in presenting any curious displays of human nature in individuals, in affording lessons to others by the wisdom which has directed her government, or in giving an exercise to the imagination and passions by the magnitude of the events it exhibits. The history of the Portuguese in India, as they were the first to render the inhabitants of modern Europe acquainted with a people whose social economy was very singular and remarkable, possesses the largest share of novelty; but the light which on

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* Account of Laplace's Exposition, E. R. Vol. V. pp. 892, 3.

those subjects they imparted was comparatively so dim, and the actions they performed so inconsiderable, that in the history of the Europeans in India, the history of the Portuguese forms a very subordinate chapter. As for the transactions of the Portuguese in Brazil, they appear to us, in every point of view, of slender importance. The adventures of those who first explored and settled in the country, the difficulty of their marches, and their contests with the savage inhabitants, not only present almost always the same unvaried aspect, but agree so exactly with what occurred in the much more splendid adventures of the Spaniards in the new world, that a very short outline of the principal facts, is all the history from which any utility can arise. Even the account of the savage tribes, whom these adventures first brought to view, might all be advantageously confined within exceedingly narrow limits. The general features of the savage life in America were every where nearly the same: and of these it is certainly best to receive our general notions from the first as well as the most extensive discoveries. A very short indication, therefore, of the remarkable peculiarities by which any tribe may have been distinguished, is all that can remain to increase our stock of useful information.

Unless this view of Mr. Southey's subject be very erroneous, it may be justly said of his work, though not in the most complimentary sense, *materiem superabat opus.* The exploits of the adventurers, which are here recorded, and the incidents connected with them, by no means merited so accurate and minute a delineation, as Mr. S. has thought proper to furnish. We do not mean to say that he has written a dull or an useless book; but his success would unquestionably have been far more splendid, had the subject been equal to his talents. It is no slight proof, indeed, of his genius, that he has been able so completely to carry his reader's attention through such a train of unimportant and monotonous details, and compel them to afford him so much delight.

As far as the knowledge subservient to research on this subject can be considered of importance, it may be safely affirmed, perhaps, that no one among his countrymen was nearly so well qualified as Mr. Southey, by an acquaintance with the Portuguese language and literature, for writing a history of Brazil. The work before us affords abundant evidence that he has not been sparing of his labour in the accumulation of facts. The most authentic sources, at least as far as printed books, and not these alone, extend, were open to his inspection, and have been carefully explored. No fact, we are satisfied, which could greatly interest the inquirer in the history of the formation of the

settlements in Brazil, has escaped his research. To say this, is to pronounce no ordinary panegyric; and yet we see no indication, in the present work, that Mr. Southey was endowed with the most important qualities of a great historian. The comprehensive views of the great philosopher do not appear to predominate in his mind. We are far from presuming to say that he is not intitled to rank, and rank highly, among enlightened men. But with his good intentions, with his industry, and his talent for composition, we could wish that his depth and originality of thinking were still more conspicuous.

The subject Mr. Southey has undertaken, did not call, perhaps, for many very important exertions of thought; and for that very reason it might not have been selected by a man of greater powers. But of those occasions which it did present, we do not think that Mr. Southey has made the most advantage. Amidst all the details, for example, respecting tribes of savages with which the work abounds, no assistance is offered to the reader in generalizing the phænomena of savage life; scarcely any in tracing the causes of the peculiarities among different tribes, of which his narrative makes mention; no attempt is made to illustrate the springs of human nature, as exhibited in those unfavourable circumstances; to trace the points of agreement and diversity between this the most unhappy state of society, and that which is presented at all the different stages of civilization. Had Mr. Southey avoided those lengthened statements and explanations, which a full treatment of the subject would have required (though they would have been more instructive and more interesting, too, than so much repetition of the details respecting the particular tribes), comprehensive reflections drawn from a profound insight into the subject, however shortly expressed, would have thrown a light upon his pages, for which the work at present contains nothing to compensate.

Mr. Southey, in his preface, very justly observes that 'something more than the title promises, is comprised in the present work—that it relates the foundation and progress of the adjacent Spanish provinces, the affairs of which are in latter times inseparably connected with those of Brazil—that the subject may therefore be considered as including the whole track of country between the rivers Plata, Paraguay, and Orellana or the Amazons, and extending eastward toward Peru, as far as the Portuguese have extended their settlements or their discoveries.' What Mr. Southey farther advances, on the subject of the authorities from which the

materials of his history are drawn, is fit to be known, and worthy of implicit credit.

'The only general History of Brazil is the *America Portugueza* of Sebastiam da Rocha Pitta, a meagre and inaccurate work, which has been accounted valuable, merely because there was no other. There are many copious and good accounts of the Dutch war. Earlier information is to be gleaned from books where it occurs rather incidentally, than by design Authorities are still scarcer for the subsequent period, and for the greater part of the last century, printed documents almost entirely fail. A collection of manuscripts not less extensive than curious, and which is not to be equalled in England, enables me to supply this chasm in history. The collection was formed during a residence of more than thirty years in Portugal, by the friend and relation [the Rev. Herbert Hill] to whom this work is inscribed. Without the assistance which I have received from him, it would have been hopeless to undertake, and impossible to compleat it.

'A critical account of all the materials which have been consulted, will be appended to the concluding volume. The map also is delayed, for the purpose of rendering it as full, and as little incorrect as possible, though a far better than any which has yet appeared might have been given at present'

From this passage, the reader perceives that the present volume forms only a part of the work; but whether the design will be completed by one additional volume, or more, is not distinctly specified. The history is here carried down from the first discovery of the coast of Brazil by Vicente Yañes Pinzon, on the 26th of January, 1500, to the survey of the course of the river commonly called Amazons, (but to which Mr. Southey judiciously proposes to appropriate the name Orellana,) by Acuña in 1630. The space included, therefore, is nearly a century and a half, in which the principal parts of the atchievements of discovery and settlement are contained.

Among all the various adventurers, the only individual, in whose history any incidents of remarkable singularity occur, is *Hans Stade*, 'the son of a good man,' says Mr. Southey, 'at Hamburgh in the Hessian territory. He was minded to seek his fortune in India, and with that intent sailed from Holland in a fleet of merchantmen going to Letubal for salt; but when he reached Portugal, the Indian ships were gone, so he accepted the post of gunner on board a vessel bound for Brazil.' This was in the latter end of 1547. He arrived just as the natives were rising against the Portuguese, and about to besiege the settlement of Garassu. Hans was sent to the relief of this place in a boat with forty men. The enterprize was extremely perilous; and he succeeded in it at last, only by means of some well concerted and daring expedients. In 1549, he sailed with Senabria in his expedition for Paraguay,

and was shipwrecked on St. Vicente. Here his services as a gunner were demanded; the few Portuguese in the country finding it necessary to defend themselves against the savages, by such fortifications as they could raise. The following passage gives an account of the commencement of his misfortunes:

'Hans had a German friend settled at St. Vicente as overseer of some sugar-works, which belonged to Giuseppe Adorno, a Genoese. His name was Heliodorus, and he was son of Eoban, a German Poet of great celebrity in his day; he was from the same country as Hans, and had received him into his house after the shipwreck, with that brotherly kindness which every man feels for a countryman when they meet in so remote a land. This Heliodorus came with another friend to visit Hans in his castle. There was no other market, where he could send for food to regale them, except the woods; but this was well stocked. The wild boars were the finest in the whole country, and they were so numerous that the inhabitants killed them for their skins, of which they made a leather that was preferred to cow-hides for boots and chair bottoms. He had a Cairo slave who used to hunt for him, and whom he never feared to accompany to the chase; him he sent into the woods to kill game, and went out to meet him the next day, and see what success he had had. The war whoop was set up, and in an instant he was surrounded by the Tupinambas He gave himself up for lost, and exclaimed, Into thy hands O Lord do I commit my spirit. The prayer was hardly ended before he was knocked down; blows and arrows fell upon him from all sides; but he received only one wound in the thigh.

'Their first business was to strip him; hat, cloak, jerkin, shirt, were presently torn away, every one seizing what he could get. To this part of the prize possession was sufficient title; but Hans's body, or carcase, as they considered it, was a thing of more consequence. A dispute arose who had first laid hands on him, and they who bore no part in it amused themselves by beating the prisoner with their bows. It was settled that he belonged to two brethren; then they lifted him up and carried him off as fast as possible towards their canoes, which were drawn ashore, and concealed in the thicket. A large party who had been left in guard advanced to meet their triumphant fellows, showing Hans their teeth, and biting their arms to let him see what he was to expect. The Chief of the party went before him, wielding the *Iwara Pemme*, the club with which they slaughter their prisoners, and crying out to him, Now *Pero* (as they called the Portuguese) thou art a most vile slave! now thou art in our hands! now thou shalt pay for our countrymen whom thou hast slain! They then tied his hands; but another dispute arose, what should be done with him. The captors were not all from the same dwelling place; no other prisoner had been taken, and they who were to return home without one, exclaimed against giving him to the two brethren, and were for killing him at once. Poor Hans had lived long enough in Brazil to understand all that was said, and all that was to be done; he fervently said his prayers, and kept his eye upon the slaughter-club. The Chief of the party settled the dispute by saying, We will carry him home alive, that our wives may rejoice over him, and he shall be made a

Kaawy-pepike; that is, he was to be killed at the great drinking feast. Then they tied four cords round his neck, fastened them to the ends and sides of a canoe, and pushed off.' pp. 182, 183.

After an account of their proceedings during several days, till the savages arrived at their village, the narrative thus proceeds;

'When the canoes arrived the women were digging mandioc. The captors made Hans cry out to them in Brazilian, Here I am, come to be your meat! Out came the whole population, old men, children and all. Hans was delivered over to the women, who were if possible more cruel than the men on these occasions, They beat him with their fists, they pulled his beard, naming at every pluck and at every blow, some one of their friends who had been slain, and saying it was given for his sake. The children also were suffered to torment him at their pleasure; and all expressed their joy to him at the thoughts of the feast they were to have. The men meantime regaled themselves with potations of *kaaway*. They brought out the rattles which they regard as oracles, and thanked them for having truly said they should return with prey. This lasted for about half an hour, during which time Hans was at the mercy of the women and children. The two brethren Yeppipo Wasu and Alkindar Miri, to whom he had been adjudged, then came and stated to him that their uncle Ipperu Wasu last year had given Alkindar a prisoner to kill, in order that he might have the glory of making a feast; but it was with this condition, that Alkindar should repay him with the first prisoner whom he took. He was the first, and therefore the glory of making a feast of him was to be Ipperu Wasu's. Having explained this matter to him, they added that the girls would now come and lead him out to *Aprasse*. What *Aprasse* was he did not know, but this he knew, that it could be nothing good.

'The young women came, and led him by the cords which were still round his neck, into the area: the men went their way, and all the women of the settlement gathered round him. He had been stript naked at the time of his capture: they handled him till they had satisfied their curiosity; then some took him up in their arms while others pulled the ropes, till he was nearly strangled. Then, says he, I thought what our Lord had suffered from the perfidious Jews, and that gave me strength and resignation. They carried him to the house of their chief, Uratinge Wasu, the Great White Bird; a little hillock of earth had just been raised at the entrance, upon which they seated him, holding him lest he should fall. This he expected was the place of death, . . he looked round to see if the slaughter-club was ready, and asked if he was to die now. Not yet, they told him. A woman then approached with a piece of broken glass set in a stick, with which instrument she scraped off his eye-brows, and began to perform the same operation upon his beard, but Hans resisted this, and declared that he would die with his beard. They did not persist now, but some days afterwards sheared it off with a pair of French scissars.' pp. 186, 7.

Fortunately for poor Hans, a variety of circumstances occurred to prevent the fulfilment of their threats: but, in the mean time, incessant ill usage, and tortures, even added to

the horrors of the prospect of the doom which awaited him. It happened, however, that during this delay, opportunities were also afforded him of acquiring the reputation of supernatural powers, in foretelling events, curing diseases, and even in calling down the vengeance of the gods. This, added to other causes, served to procure him for several months the continuance of a precarious existence among the cannibals, during which time he was carried along with them in their military excursions, and had an opportunity of becoming intimately acquainted with their manners both in peace and war.

While poor Hans was trembling with daily apprehensions of being killed and devoured, a French interpreter arrived among the savages. The French were the allies of the Tupinambas, as the Portuguese were their enemies; and Hans had in part obtained his respite by representing to the savages that he was a Frenchman. The cannibals were now gathered round him waiting for the report of the interpreter. Poor Hans was interrogated, 'but his reply made it plain that he was no Frenchman. This the Tupinambas could not discover, but the wretch immediately said to them in their own language, 'Kill the rascal and eat him: he is a Portuguese, and as much your enemy as ours.' Hans besought him for the love of God to have compassion and save him from being devoured, but the Frenchman replied that eaten he should be.' The savages then, having resolved upon his death, led him away, and preparations were made for the ceremony.

'After some days had elapsed, Hans was sent for by Konyan Bebe, the Chief of the whole Tribe, who was then at a town called Arirab. When he drew nigh there was a great noise of horns and rejoicings, and fifteen heads of the Margaias whom they had lately eaten, and which were fixed upon stakes at the entrance, were significantly pointed out to him. One of his guards went before him into the house of the chief, crying out, We have brought your Portuguese slave that you may behold him. He and his companions were drinking, and were heated with their drink; they looked sternly at Hans, and said, O enemy, thou art here! He made answer, I am here, but not an enemy; and they gave him of their liquor.

'Hans had heard of this Chief, who was famous in his day, and a cruel cannibal. He addressed himself to the one whom he judged to be him by his large necklace of shells, and asked if he was not the great Konyan Bebe? Being answered that he was, he began to praise him as well as he could, telling him how greatly his name was celebrated, and how worthy his exploits were of all praise. A woman could not have been more delighted with flattery. The savage rose, swelling with pleasure, and strutted before him to display himself. By this time all the *kaaway* in that house was exhausted, the drinkers therefore removed to another, and he was told to follow; the son of Konyan Bebe tied his

legs together, and he was made to jump, while they laughed and shouted, See our meat is jumping. He turned to Ipperu Wasu, and asked him if this was the place where he was to die. No, his master replied; but these things were always done with foreign slaves. The next day, as the whole town had had a full sight of him, he was dismissed. Konyan Bebe enjoined his captors to watch him well, and they pursued him with fresh mockery as he departed, saying, they should soon come to visit his master and settle every thing for the feast. But his master took great pains to comfort him, and assured him the time was not yet near.' pp. 191, 2.

Several times he was on the point of escaping, but his attempts were rendered fruitless, either by the vigilance of the savages, or the unfeeling barbarity of the French traders, who refused to receive him. Seeing a boat belonging to the latter pushing off from the shore, his earnest wish for liberty overpowered him, and he sprang forward.

'The Savages pursued, some of them came up to him, he beat them off, outstript the rest, ran into the sea, and swam off to the boat. The Frenchmen refused to take him in, lest they should offend the Savages, and Hans, once more resigning himself to his evil destiny, was compelled to swim back. When the Tupinambas saw him returning they rejoiced, but he affected to be angry that they should have supposed he meant to run away, and said he only went to bid them tell his countrymen to prepare a present for them when they should go with him to the ship.' p. 201.

The Tupinambas were now about to set out upon a plundering scheme, for which they had been making three months preparations. It was conducted by Konyan Bebe, who took with him thirty canoes, each carrying about eight and twenty men. 'Hans was taken with them: they were going towards Bertioga, and meant to lie in wait to catch others, as they had caught him.' In a day or two they fell in with five canoes from Bertioga, and after a hard chase came up with them.

'Hans knew all the ill-fated crew; there were six Christian Mamalucos, as the mixed breed are called, among them. The Tupinambas, as they gained upon them, held up their fifes of human bone, and rattled their necklaces of human teeth, shouting and exulting with the certain hope of victory. Great as was the disparity of numbers, the Mamalucos kept off the enemy for two hours, till two of them being desperately wounded, and the others having expended their shot and their arrows, they were finally made prisoners.

'The conquerors, as soon as they had secured their prey, rowed back with might and main to the place where they had swung their hammocks the last night. Those prisoners who had been mortally wounded were then killed, and cut in pieces. Four forked stakes were driven into the ground, sticks were laid across, and on this they rather dried than broiled the flesh. This wooden frame was called the *Boucan;* food thus smoked and dried was said to be buccancered, and hence the origin of the name

applied to that extraordinary race of freebooters who were so long the scourge of the Spaniards in South America. Two Christians were slaughtered that night, Jorge Ferreira, son of the Captain of Bertioga, and one Jeronymo, a kinsman to two of the other prisoners. When the canibals were asleep Hans went to the survivors; there were among them Diogo and Domingos de Braga, two of the brethren who first settled at Bertioga, and he had been intimate with them. Their first question was, whether they were to be eaten. He had poor comfort to give; all he could say was, it was as God pleased, in whom and in his Son they must put their trust: it had pleased God to preserve him among the Savages, as they perceived.'

'He might have fled that night, but he remembered that his flight would provoke the Tupinambas to put their prisoners instantly to death; it was his duty therefore to await some other means of deliverance, because their escape was not impossible. It is greatly to his honour that he felt and acted thus. The next day he went into Konyan Bebe's tent, and asked him what he designed to do with the Christians: to eat them was the answer; they were fools to come with our enemies when they might have remained at home;.. and he forbade Hans to have any intercourse with them. Hans advised him to ransom them; this he refused. There was a basket full of human flesh beside him, from which he took a broiled thigh, and put it to Hans's mouth, asking him if he would eat; but Hans answered, that even beasts did not devour their own kind. The Savage fixed his teeth in it, exclaiming, I am a tyger, and I like it.'

'On the third day they reached their own border, divided the prisoners, and separated. Eight savages, and three of the surviving Christians, fell to the share of Uwattibi. The remaining flesh of the two who had been buccaneered was carried home to be reserved for a solemn feast; part of Jeronymo was hung over a fire in the house where Hans was an inmate, for three weeks. They would not take him to the ship till their feast was over, and before that time she sailed. He had now no other hope than the consolation which they gave him, that ships came every year.' pp. 206—209.

At length, by a well contrived stratagem, poor Hans succeeded in effecting his escape, reached his native country, and wrote the history of his adventures. 'It is a book,' continues Mr. Southey, 'of great value, and all subsequent accounts of the Tupi tribes repeat rather than add to the information which it contains.'

Many of the situations in this history are very striking, and are well described by Mr. Southey. His style of narrative is simple, and sometimes even approaching to colloquial familiarity, but never vulgar; and well supplies the want of dignity and ornament by its liveliness and variety. Quaint expressions occasionally present themselves, but not obtrusively; nor are these blemishes very general. We do not imagine that much labour has been employed in putting the materials of the work into form. They are disposed, however, with considerable skill; and though few parts of the book are so wrought up as to produce

a very lasting impression, the whole is read with untired attention.

No part of Mr. Southey's work is more curious than that which relates to the horrid subject of canibalism; a particular in the picture of savage nations, from which historians in general appear to have shrunk. Short hints and faint allusions they permit themselves to use, but scarcely any thing more. It has happened, too, that most of the details on the subject have been chiefly found in the books of credulous or fabling travellers, and hence the very existence of canibalism has at times been doubted, and canibals have been ranked among the cyclops and amazons of the poets. As the fact, however, that tribes of human beings do exist in a state so barbarous as to eat one another, is now indisputable, it is obviously a fact of such importance in the history of our common nature, so completely silences the wretched sophisms and falsehoods of infidel and heretical philosophy respecting the native virtue and goodness of the human race, as well to deserve a copious elucidation. It is due to Mr. Southey to say, that no where, as far as we know, are the circumstances belonging to this horrible propensity so fully and so authentically detailed, as in the pages before us. One thing, however, we cannot but notice with regret. Mr. Southey has collected the particulars attending these soul-sickening scenes, and narrated them with a minute explicitness, too obviously for the sake of effect. There is not, or certainly there ought not to be, any thing inviting in the mere contemplation of such things; and, abstracted from every purpose of moral utility, the impression left upon the mind is, in our opinion, extremely undesirable.

In a note upon a passage which investigates the language of the Brazilian tribes and their modes and powers of reckoning, we meet with a severe, though not we think, an unfair criticism on the historian Robertson. The critical opinions of such a man as Mr. Southey on a writer who has obtained so large a share of public estimation, and especially when that writer has travelled over nearly the same ground with himself, deserve to be made known.

'The Orinoco tribes count as far as five, then proceed to five-one, five-two, as far as two fives, and so on to four fives. This is digitary numeration. It is remarkable, how far the Achaguas carry it. With them *Abacaje* means five, and the fingers of one hand: *Tucha macaje*, ten, or all the fingers; *Abacaytacay* twenty, or all the fingers and toes; *Incha matacacay*, forty, or two persons complement; and so, says Gumilla, (c. 48.) they can go on to 2000, 6000, and 10,000 fingers, in a jargon, which by dint of labour and attention, may be understood at last.

'In some of the South Sea Islands, also, six is five-one, &c. Numer-

ation naturally proceeds by Fives, . . the number of fingers in one hand; Tens, . . the fingers on both; or Twenties, . . the fingers and toes.

'Herrera (4. 10. 4.) describes a curious mode of arithmetic in Yucatan. They count, he says, by fives, till they come to twenty, and then by twenties, as far as a hundred, then to 400, and then to 8000, and from thence to infinity...This numeration, which is not very clearly explained by Herrera, is founded on Fives, for small numbers,...Scores, and Five-Scores, or 100,—then for larger numbers,they use twenties as we use tens; thus, 20 times 20 is 400, 20 times 400 is 8000, and so on. A friend of mine, better acquainted with such subjects than I am, tells me, it is the only specimen he has met with, of vigesimal numeration. Our score is the nearest similitude.

'When Pauw reasoned upon the ignorance of the Americans in numbers, did he suppress this remarkable fact,...or was he ignorant of it? The same question is applicable to Dr. Robertson, who, on this, and many other subjects, in what he calls his history of America, is guilty of such omissions and consequent misrepresentation as to make it certain, either that he had not read some of the most important documents to which he refers, or that he did not chuse to notice the facts which are to be found there, because they were not in conformity to his own preconceived opinions. A remarkable example occurs respecting a circulating medium; when he mentions the cacao nuts, which were used as money in Mexico, and says, 'this seems to be the utmost length which the Americans had advanced towards the discovery of any expedient for supplying the use of money.' Now, it is said by Cortes himself, that when he was about to make cannon, he had copper enough, but wanted tin;...and having bought up the plates and pots, which he could find among the soldiers, he began to enquire among the natives. He then found, that in the province of Tachco, *little pieces of tin, like thin coin, were used for money*, there and in other places. And this led him to a discovery of the mines from whence it was taken. These are the words of the Spanish,... *Quiso nuestro Señor, que tiene cuidado y siempre lo ha tenido, de proveer en la mayor priesa, que tope entre los Naturales de una provincia que se dice Tachco, ciertas Pececuelas de ello, a manera de Moneda muy delgada, y procediendo por mi pesquisa hallé, que en lo dicha Provincia, y aun en otras, se trataba por moneda. Carta*, 4. §. 17. *Barcia, t.* 1. *p.* 149.

'The reputation of this author must rest upon his History of Scotland,...if that can support it. His other works are grievously deficient.' pp. 638—639.

Having developed pretty much at large the state of the Tupi tribes, Mr. Southey turns to the missionary undertakings of the Jesuits. Few things, perhaps, in the history of human nature, are more remarkable than their success. Of these ferocious savages, they gained many tribes to their obedience; and proved, by an experience not to be contested, the irresistible effects of beneficence and patience in subduing the most refractory of human passions, though stimulated by circumstances to the greatest violence of operation. A variety of curious and important particulars respecting the extraordinary atchievements of these accomplish-

ed missionaries, many of them not generally known, are detailed by Mr. Southey; though a better account, upon the whole, might have been supplied without much difficulty. Among other causes of their success was the institution of a school for the children.

'Reading, writing, and arithmetic were taught them; they were trained to assist at mass, and to sing the church service, and frequently led in procession through the town. This had a great effect, for the natives were passionately fond of music, so passionately that Nobrega began to hope the fable of Orpheus was a type of his mission, and that by songs he was to convert the Pagans of Brazil. He usually took with him four or five of these little choristers on his preaching expeditions; when they approached an inhabited place, one carried the crucifix before them, and they began singing the Litany. The Savages, like snakes, were won by the voice of the charmer; they received him joyfully, and when he departed with the same ceremony, the children followed the music. He set the catechism, creed, and ordinary prayers to *sol, fa;* and the pleasure of learning to sing was such a temptation, that the little Tupis sometimes ran away from their parents to put themselves under the care of the Jesuits.' p. 257.

The subsequent chapters describe the gradual establishment of the Portuguese settlement in Brazil, and the hostilities which that nation carried on at different times with the French, English, and Dutch.

Of the plan which was pursued by the Portuguese government, in the administration of this ill-fated country, little is necessary to be said. For a long time Brazil was regarded so entirely as an object of secondary consequence, that it was chiefly abandoned to the discretion of adventurers. Large districts, under the name of captaincies, were given with hereditary possession, to individuals, authorized to exercise all the powers of judicature, both civil and criminal.

In regard to the geography of the country in question, with which so few persons are in any tolerable degree acquainted, this volume will communicate useful information; though a history is not in strictness the proper place for it. With respect to geography, however, as it claims to be mixed with history, the rules of criticism must depend in a good measure upon the circumstances of the case. As much of geography is always to be introduced as serves to render the narrative of the purely historical matter more easily and completely intelligible to the readers for whom it is intended; while no geographical details are ever to be admitted, with which it is to be presumed the readers of the history are already acquainted. According to this rule, rather ample elucidations with regard to all the phy-

sical circumstances of the regions which came under Mr. Southey's review, would in his work have been particularly welcome. We do not say that it is without these; but except with regard to the rivers, of which the principal are occasionally pretty well described, the information respecting the physical circumstances of the country, is very meagre.

To sum up our opinion of this book, we do not think it is either a very splendid or very profound production. The state of knowledge respecting the regions and the history of the American continent, is, it must be confessed, so imperfect, that there is scarcely any man who will not derive instruction from a perusal of the present work. But, after all, the settlements in Brazil were far from deserving so many fine paragraphs. And though a considerable portion of the inferences to which the facts here related give occasion, are no less true with regard to a great part of the Spanish conquests than to the Portuguese, yet the history of Brazil is still an obscure and subordinate portion of the history of America; and when once the history of America, or of the Spanish part of it, shall be well written, little will remain to attract notice or yield instruction in the history of Brazil.

Art. IV. *Sermons preached on interesting Subjects, on several Occasions;* including the Service of two Communion Sabbaths, according to the Usage of the Church of Scotland. By Robert Macculloch, Minister of the Gospel at Dairsie. 2 vols. 12mo. pp. 758. Turnbull, Edinburgh. Ogle.

THE contempt which Englishmen at one time entertained for their neighbours north of the Tweed, has, since the union with Scotland, been gradually changed into envy. Unwillingly submitting to an incorporation which their vanity dreaded, and their nationality abhorred, the Scotch have not only derived from that event a thousand unforeseen advantages, but have actually enjoyed the delicious revenge of eclipsing the primary body in whose orbit they were compelled to move. The murmurs of half a century have betrayed their ascendancy in the cabinet: in the field their bravery is confessed; and, as if aspiring to universal dominion, they have invaded also the empire of mind, and possessed themselves of some of its fairest provinces. History and criticism, political science and the philosophy of mind, have all, by turns, yielded to their efforts, and acknowledged their sway. In one point, however, we think we may still venture to contest the superiority: we mean in preaching. It is not here, as in cases of scientific research,

Cool, patient, plodding diligence may indeed rise to the unenvied mediocrity of negative merit, but will never enable the orator *dominari in concionibus.* To us, the most animated sallies of Scotch rhetoric appear like the cold prettynesses of the Aurora Borealis flashing across the clearness of a northern moonlight; dazzling the eye, and playing upon the fancy, but producing neither warmth nor animation.

Yet Scotland has one incitement to the eloquence of the pulpit peculiar to itself. The Lord's Supper, which was designed to touch every tender and sacred passion of the breast, and is calculated to rouse the minister of religion to his highest pitch, recurs so seldom in the Scotch church, that it becomes a grand festival, to which multitudes crowd from adjacent parishes; and the numerous extraordinary services of the occasion, may be expected to call forth all that the ministers possess of ardour in devotion, and eloquence in language. To this cause, indeed, we owe some of the best sermons which Scotland has produced. But the general result is only to establish the inferiority to which we have alluded; an inferiority which the volumes before us will not, we are apprehensive, much contribute to do away. They address the judgement, it is true, with much important truth, and make many grave appeals to the conscience; but they do not, in any great degree, either alarm or persuade, either captivate the attention or move the heart. The interesting nature of the subjects may be learned from the titles.

Vol. I. The Devout Resolution, with its joyful Consequence.—The Enormity and immense Number of Men's Transgressions.—The Insufficiency of Excuses to extenuate People's Faults.—The Equity of God's Dispensations, and the greatness of his Mercy.—The Death and Exaltation of Jesus Christ considered and improved.—Communion Service. The Privileges and Duties of the Children of God.—Dedication to the Service of God explained and urged.—Communion Service, The Happiness of the People of God illustrated and confirmed.—The Evidences whereby real Christians may be known.—The Ends for which the Holy Spirit is given to Christians.—The Duties peculiar to the several Ages of Christians.—The Importance of the Redemption of Time.—The Certainty and Solemnity of the Final Judgement.'

The introduction to the communion service commences thus:

'The humiliation, sufferings and death, to which the only begotten Son of God was pleased to submit, that he might obtain our salvation, are truly grand and interesting events. No such magnificent scene was ever exhibited as that which is represented in the Lord's Supper, wherein these great and wonderful occurrences are commemorated. No such astonishing transactions were ever recorded in the annals of the universe, as those which this ordinance is intended to call to remembrance. No

such luminous prospect was ever opened to view, as that which is here set before our eyes. Nor is the benefit celebrated in this sacred institution less interesting than glorious. It concerns not so much the inhabitants of another world, as the citizens of this earth whereon we live; not so much another species of creatures as the human race, whereof we are individuals. It is not limited to a single family, tribe, or nation, to persons of one rank or condition, or of one generation. It extends to people of every region, kindred and language, to persons of every denomination, whether high or low, to men of every age, from the commencement of time until the consummation of all things, when the angel shall lift up his hand to heaven, and swear by him that liveth for ever, that time shall be no longer. The Lord's Supper is truly a solemn and venerable ordinance. It is the abridgement of all that is excellent and grand, in the glorious gospel of the Son of God. It is the sanctuary where God and his people meet and converse together. It is the entertainment where Jesus Christ vouchsafes his presence to his disciples, and they receive the pledges of his love and the earnests of his salvation. It is the glass wherein the Lord exhibits himself to their view, and they so contemplate his glory as to be changed into his image. It is the memorial of his incomparable love, and the becoming testimony of their gratitude and fidelity. In every view, this divine institution is intended to distinguish from the men of the world the followers of Jesus Christ: whilst it serves to convey to them the most important benefits which constitute their peculiar privilege and felicity. From these few remarks it plainly appears, that the upright disciples of the Son of God, who keep his word, who love his salvation, and thankfully acknowledge his rich grace, are the only persons who participate of our Lord's Supper, with real comfort and advantage. To persons of an opposite character, God saith, 'What have you to do to declare my statutes, or to take my covenant in 'your mouths.' Why would you be guilty of the body and blood of the Lord, by eating and drinking unworthily? why would you offer indignity to the crucified Redeemer, vilify the price of redemption, and usurp a privilege to which, in your present state, you have no just claim? Before, therefore, we proceed to dispense this holy ordinance, it is highly proper, that, according to the laudable practice of this church, I describe, on the one hand, the temper and conduct of those who are excluded by the Lord Jesus Christ from this solemn festival; and on the other, characterize those who are invited by him to partake of this feast of love.' Vol. I. pp. 131—133.

The preacher then proceeds to perform the service of *fencing the tables*, as it is called; and it has been remarked, that whereas, in the first part, the warnings are frequently so severe as to send all the congregation away, the subsequent invitations are so indulgent, as to call them all back again. Mr. M., however, has too much good sense and genuine faithfulness to fall into such inconsistency. We must, nevertheless, confess our surprize at finding that so orthodox a son of the Kirk of Scotland as Mr. Macculloch, *had printed a prayer* for the communion service, and intitled it a *consecration* and thanksgiving!

The second volume contains the following Discourses.

'All things in Heaven and Earth gathered together in Christ.—Universal Respect to the Truths and Precepts of the Gospel inculcated,—God the Author of the Christian's Vocation and Attainments —Jesus Christ exalted, to give Repentance and Remission of Sin.—Humiliation, Prayer, and Reformation, recommended.—Renewed Men intimately connected with Jesus Christ.—God the chosen Portion of his peculiar People.—The Presence of God the Felicity and Joy of his Servants.—The Sources of Joy in God our Saviour.—Jesus Christ glorified God, and finished the work assigned him.—The amiable Condescension of Jesus Christ.—The Happiness of being under the Care of the good Shepherd.—The Conversation that becometh the Gospel of Christ.—Fidelity to Jesus Christ urged by Assurance of glorious Recompence.'

Where every paragraph is alike respectable for evangelical truth, good sense and useful tendency, comparatively but little room is left for selection. We shall therefore take a specimen at hazard. The following is from a discourse intitled God the chosen Portion of his peculiar People.

'If your hearts are indeed supremely fixed on God as your chief and satisfying portion, if you are entirely devoted to his service, and yield to him the homage and subjection he justly claims, and of which he is so infinitely worthy, you diligently improve the ordinances that God hath appointed. An eminent practical writer observes, "that men worship they know not how, because they worship they know not whom." The sacred ordinances of divine worship are instituted by the Lord God, as part of the homage which he requires, as privileges that ought to be highly valued, as talents, for the use of which we are responsible, and as means of spiritual improvement and growth in grace. Do you then attend on divine institutions as your bounden duty, which you must not neglect? Do you consider them as a high privilege, for which you are amenable to the great lord of all? Do you view them as talents with which you are intrusted, that you ought to occupy until he come to call you to account? Do you look upon them as means of holding intercourse with God, and of attaining the most precious benefits? Viewing them as rich donations granted to the church by the exalted Saviour, do you wait upon God in them, in humble dependance on his mediation for acceptance, solicitous to enjoy the gracious presence of God, and the transforming efficacy of the Holy Spirit? Hath the Most High rendered them effectual to turn you from darkness to light, to convince you of sin, to enlighten your minds, to awaken your consciences, to elevate your affections, to comfort your hearts, and direct your ways? Considering them as the appointments of the all-wise God, admirably adapted to promote the most excellent purposes, are you earnestly desirous to be favoured with his blessing and presence in them, and do you approach him with engaged hearts, that you may see his goings, feel his power, behold his glory, and receive new testimonies of his loving kindness?' Vol. II. pp. 180. 181.

We would just observe, in conclusion, that as these sermons are neither too long nor too abstruse, they are not ill adapted to be read in families.

Art. V. *Philosophical Transactions, of the Royal Society of London.* For the year 1810. Part 1st. 4to. pp. 147. Nicol, Pall Mall.

THE first part of the Transactions of the Society for the present year contains six papers, of which we shall give, according to our usual plan, as brief an abstract as the nature and importance of the communications will permit.

I. *The Croonian Lecture.* By William Hyde Wollaston, M. D. Sec. R. S. Read Nov. 16, 1809.

This communication is not one of those elaborate compositions, which have usually been produced under the title of the Croonian Lecture, but consists of some observations on three subjects not very intimately connected with each other.

The first division is *On the duration of muscular action.* That interval of relaxation, alternate with the contractile efforts, of which all continued muscular action consists, is obvious to the most superficial observations; but Dr. W. is of opinion that each effort, though apparently single, consists in reality of a great number of contractions, repeated at intervals too short to be visible, unless they are prolonged beyond their usual duration, either by a state of general or partial debility. The proof offered by Dr. W. of the existence of these very minute alternate motions, is the sensation which is perceived on inserting the extremity of the finger into the ear, which he compares to the noise of carriages at a great distance passing rapidly over a pavement.

'The rapidity of the motion varies according to the degree of force with which the finger is retained in its place. The sound then perceived is not at all dependent on the degree of pressure upon the tympanum; for, on the contrary, the vibratory sound is most distinct when that pressure is slight, if the finger be at the same time rendered rigid by the forcible action of antagonist muscles; and when the ear is stopped with great force, without the presence of muscular action, no such sound is produced. For instance, if the head be rested upon the hand, in such a position, as to press with its whole weight upon the ball of the thumb applied to the ear, no noise is perceived, unless the extremity of the thumb be at the same time pressed against the head, or unless the action of some other muscles be communicated to the ear, by any inadvertence in the method of conducting the experiment.' p. 3.

The number of the contractions was ascertained by the simple contrivance of resting the elbow upon an horizontal board, in which a number of equal, and equi-distant notches were cut, while the ear rested upon the bole of the thumb, and then comparing the number of those passed over in a given time by a pencil, or any other rounded body: the vi-

brations appeared to coincide with the tremors produced by the pressure of the thumb. The average estimate was from 20 to 30 in a second; the highest number observed was about 35 or 36, and the lowest 14 or 15.

On Sea Sickness. Dr. W. refers this very singular sensation to the effect of mechanical pressure upon the brain, occasioned by a disturbed state of the circulation of the blood. During a short voyage he observed, that he almost imperceptibly acquired the power of resisting sea sickness by accommodating his respiration to the uneasy motion of the vessel. The effect of this almost instinctive accommodation, Dr. W. conceives to be chiefly, if not entirely, upon the motion of the blood; since by a full inspiration during an uneasy pitch of the vessel, the chest is dilated, the blood allowed to circulate more freely through the pulmonary organs, and the temporary pressure of the blood upon the brain in a measure counteracted or relieved. That such pressure does actually take place during sea sickness, Dr. W. infers from the principal uneasiness being felt during the subsidence of the vessel, by the sinking of the wave on which it rests; for it is during this subsidence that the blood has a tendency to press with unusual force upon the brain. In the natural erect position of the body, Dr. W. observes, the brain sustains no pressure from the mere weight of the blood; and the vessels of the lower parts of the body must contract with sufficient force to resist the pressure of the whole column of blood from the head downwards. If, however, the support on which the body rests is removed, the blood no longer rests on its vessels, but they both fall together by the action of gravitation; and the contraction of the vessels, which before supported the weight of the blood, will now occasion it to press upon the brain, with a force proportioned to its former altitude. This effect will of course take place, in some degree, during the gradual subsidence of a vessel from the falling of the wave on which it rests, and the partial reaction which is thus occasioned upon the brain is relieved by a full inspiration. The effect of the motion of a ship upon the mercury in a barometer is analogous to that described above, and the sickness occasioned by swinging, Dr. W. thinks, is to be attributed to the same cause, as the uneasiness is perceived only while the body is descending forwards.

The contents of the stomach and intestines, Dr. W. supposes, may probably be affected in the same manner as those of the blood vessels; and he thinks his theory receives confirmation from the giddiness or fainting occasioned by with-

drawing blood too quickly from the head, which sometimes happens when a person, previously fatigued, rises suddenly from an inclined position; perhaps, too, the almost instantaneous cessation of sea sickness on stepping on shore is entirely a mechanical one.

On the Salutary Effects of Riding and other Modes of Gestion. In estimating the advantages to be derived from exercise, an important distinction has been overlooked between active exertion and passive gestation; and fatiguing efforts have thus been often substituted for motions which are both agreeable and invigorating, when adapted to the strength of the invalid, and the nature of his indisposition. Dr. W. refers the beneficial effects of external motion, to the valves distributed through the venous system; which, while they allow the blood to be pressed forward by any thing which assists its progress, oppose an immediate obstacle to any thing having a contrary tendency. The heart is thus 'assisted in the great work of restoring a system which has recently struggled with some violent attack; or it is allowed, as it were, to rest from a labour to which it is unequal, when the powers of life are nearly exhausted by any lingering disorder.' The beneficial effects of gestation, in the opinion of Dr. W., are not to be limited to cases of absolute deficiency of power to carry on the usual circulation, but are equally applicable to those in which comparative inability arises from a redundancy of fluid to be propelled; and he relates the case of a gentleman, in whom a violent and visible throbbing of the heart, had occasioned suspicion of organic mischief, who was effectually relieved by driving in a carriage over several miles of pavement, while in search of medical advice.

II. *The Bakerian Lecture. On some new Electrochemical Researches on various Objects, particularly the Metallic Bodies from the Alkalies and Earths, and on some combinations of Hydrogene.* By Humphry Davy, Esq. Sec. R. S. F. R. S. E. M. R. I. A. Read November 16, 1809.

The interest of the Bakerian Lecture, does not diminish in the hands of Mr. Davy, and in the present instance it is rich in valuable and important matter. The first division of it consists of

Some New Experiments on the Metals from the fixed Alkalies. These experiments are intended, chiefly, to elucidate the theoretical view, held by Mr. D., on the subject of the new discoveries. It is well known to our scientific readers, that he considers the metals obtained from the Alkalies as simple bodies; but other chemists, have offered and supported different views of the subject.

The first of the hypotheses here examined is that of M. M. Gay Lussac and Thenard, who suppose potassium and sodium to be compounds of their respective alkalies and hydrogene. This opinion they have deduced from some experiments, (detailed in the Mem. d'Arcueil) in which the whole of the ammonia, absorbed by the potassium employed, was reproduced; part of it in its original form, and the remainder as nitrogene and hydrogene. The whole of the ammonia being reproduced, they contend, that the hydrogene cooled during the absorption of the ammonia, must have been supplied by the metal. It must be observed, that only $\frac{3}{5}$ of the ammonia was reproduced by heat alone; the addition of water being necessary to the evolution of the remaining $\frac{2}{5}$; and that pure Ammonia according to the experiments of Berthollet, Jun. does not contain any water.

The experiments related by Mr. D. appear to us, however, fully to confirm the explanation which he drew from those detailed in the appendix to the last Bakerian Lecture. They were made in a tube bored out of a piece of solid platina; and the results of two are stated, in which the most scrupulous regard was given to every circumstance which could influence them, and in which the coincidence was nearly perfect. Three grains and a half of potassium absorbed 7.5 cubic inches of ammonia, and 3.2 of hydrogene was evolved. The compound, covered with dry mercury, and gradually heated in the plantina tube filled with hydrogen, until it was intensely ignited, gave 9 cubical inches of gas, of which only $\frac{1}{5}$ of an inch was ammonia; the remaining 8.8 inches consisting of 5.8 hydrogene and 3 nitrogene; so that 7. 8 of ammonia, which by electrical decomposition would have afforded 3.4 nitrogene and 9.7 hydrogene, when decomposed by potassium, gave 3.16 nitrogene and 8.54 hydrogene. The loss of hydrogene is consequently proportionally rather greater than of nitrogene, though the reverse has been the case when tubes of copper or iron were employed. Many similar experiments were made; and in all of them a considerable quantity of black matter separated, while the potassium in the tube was acted upon by water. It was a fine powder having the lustre of plumbago, and was a conductor of electricity: it burnt at a temperature below ignition, leaving nothing but minutely divided platina: when heated in oxygene, the gas was diminished, and some moisture condensed which proved to be mere water. Mr. D. says he has advanced no further in ascertaining its nature, than to determine 'that it is platina combined with a minute quantity of matter, which affords

water by combustion with oxygene.' Sodium was used in one experiment, and the results were precisely similar to those obtained with potassium; but the attending circumstances were so conclusive, that Mr. D. thinks the mere visible phænomena sufficient to convince any one, that it is the volatile alkali, and not the metal, which is decompounded in the process.

The opinion of Curaudau, that the alkaline metals are compounds of alkali with charcoal, is completely negatived by the experiments of Mr. D. No carbonic acid was ever found in the products of the combustion of the metals, except in cases where it could be clearly traced to some accidental source, such as the metal being coated with naptha; but as charcoal combines readily with these metals, Mr. D. thinks that, from the mode employed by Mr. Curaudau to decompose the alkalies, he must have obtained the carburets not of potash or soda, but of their metallic base.

In reply to Mr. Ritter's argument in favour of the metals being compounds of alkali and hydrogene, (their extreme lightness) Mr. D. justly observes, that as sodium absorbs much more oxygene than potassium, it ought on the theory of hydrogenation to contain more hydrogene; but though soda is lighter than potash in the proportion of 13 to 17, yet sodium is heavier than potassium in the proportion of 9 to 7. This fact is perfectly consistent with Mr. D.'s theory, as the stronger affinity of potassium for oxygene must condense it more, and consequently give a lighter specific gravity.

Mr. Ritter found, in the course of his experiments on the action of the different metals in producing potassium, by negative electricity, that tellurium was the only metal by which it could not be obtained, and he observed the curious fact that, when the galvanic circuit is completed in water by two surfaces of tellurium, oxygene is given off at the positive surface, and a brown coloured powder formed at the negative one, from which no hydrogene is evolved. This subject has occupied the attention of Mr. Davy, and he has illustrated it with his usual felicity. He found, that when tellurium is made positive, oxygene is disengaged; when negative, a purple coloured fluid is formed, which, diffusing itself through the water, gradually renders it turbid and opaque, and a brown powder is slowly deposited. This purple fluid is a compound of tellurium and hydrogene, which, combining with the oxygene dissolved by the water, is converted into a solid hydruret of tellurium. The compound, when given off at the negative pole, is gaseous at common temperatures, and when sulphuric or

muriatic acid is present in the water, may be collected and examined.

When potash was placed in contact with a surface of tellurium, negatively electrified by a battery of two double plates, a violent action took place: much heat was evolved; and a metallic mass resembling nickel was formed, which did not inflame nor effervesce with water, but dissolved into a bright purple solution. This substance was found to be a compound of tellurium with hydrogene and potash: when muriatic acid was poured into the solution, it effervesced violently, and gave the odour of sulphuretted hydrogene: metallic tellurium was formed where it came in contact with the air; and muriate of potash was found in the solution. This fact led Mr. D. to infer, that potassium is produced in this, as in other cases, by negative electricity, but that an alloy of the two metals is instantly formed; a conclusion which is confirmed by the action of the two metals upon each other: when gently heated together, they combine with vivid light and heat, and form a brittle alloy of a dark copper hue, fusible at a red heat, and of a chrystalline texture. This alloy is formed, if the oxides of the two metals are mixed with charcoal, and heated; the decomposition taking place with vivid light at a heat below redness. Some oxide of tellurium, which had been precipitated by potash, but carefully washed, still contained so much alkali, as to form a steel gray coloured alloy, much more fusible than tellurium, and very brittle. The gaseous compound of tellurium and hydrogene, has a close resemblance of sulphuretted hydrogene in smell, in the phænomena it presents with acids, in its effect upon litmus paper, and its combination with water and the alkalies. It precipitates also most metallic solutions, and is instantaneously decomposed by oxymuriatic acid; depositing a metallic film, which is soon converted into muriate of tellurium. The known affinity of arsenic for hydrogene led Mr. D. to suspect, that it might act in the same manner with tellurium upon potassium, and upon water; and, upon making the experiment, similar compounds were found, but hydrogene was also disengaged. The remarkable affinity of these two metals for hydrogene, induced Mr. D. to try the effect of an alloy of each with potassium upon ammonia. The very fusible alloy of tellurium and potassium, already noticed, heated with ammonia lost its metallic splendour, and a dark brown matter formed, which gave ammonia when exposed to the air. The elastic fluid evolved contained $\frac{1}{6}$ nitrogene, instead of being pure hydrogene, as is the case when potassium is used alone. The alloy of arsenic and potassium also gave a gas which was principally nitrogene.

These facts, Mr. D. observes justly, are inconsistent with the hypothesis of the alkaline metals being compounds of alkali and hydrogene. The conclusion of this section relates chiefly to the dryness of the potash, obtained by burning potassium in oxygene, compared with potash which has deen deprived of its water by heat. Berthollet, on the authority of some experiments made with great care, thinks that potash, which has been kept sometime in a state of fusion, contains 13.89 per cent of water, which it loses on entering into combination; and that 100 parts of muriate of potash, which has been ignited, consist of 66.66 potash, 33.34 acid. From data obtained by burning potassium in muriatic acid gas, which had been dried by muriate of lime, Mr. D. concludes that the standard potash of Berthollet, contains at least 9 per cent more water than that produced from potassium burnt in muriatic acid gas.

'After these illustrations, I trust the former opinions, which I ventured to bring forward concerning the metals of the fixed alkalies, will be considered as accurate, and that potassium and sodium can with no more propriety be considered as *compounds*, than any of the common *metallic substances;* and that potash and soda, as formed by the combustion of the metals, are pure metallic oxides, in which no water is known to exist.' p. 37.

Experiments on Nitrogene, Ammonia, and the Amalgam from Ammonia. In one of his former lectures, this intelligent philosopher proposed it as a query, whether nitrogene might be formed from hydrogene and oxygene. He now informs us that the result which he has obtained are for the most part negative. Nitrogene has been often asserted to be produced in processes in which none of its known combinations were concerned; to these processes the first part of the inquiry is devoted.

The first is that of the decomposition and recomposition of water by electricity. Mr. D. had an apparatus made, in which the operation could be carried on without exposing the water to the atmosphere, so that it was in contact only with the glass, mercury, and the platina wires, which were hermetically sealed in the tube. A power of 500 double plates was employed, which produced $\frac{1}{8}$ of a cubit inch of the mixed gases from twenty to thirty times a day. The water experimented upon was half a cubic inch, purified by the air pump and by boiling, and introduced into the tube warm. In the first experiment, the quantity of residuary gas was considerable, but as the expansion occasioned by the explosions, might open a momentary communication with the atmosphere, the whole apparatus, except the upper part of the conducting wires, was plunged under oil. The

experiment was continued near two months, and after 340 explosions, the residuary gas amounted to $\frac{24}{100}$ of a cubic inch, and 6 measures of it, detonated with 3 of oxygene, diminished to less than 1 measure, so that it was proved to demonstration that no nitrogene was formed: the excess of hydrogene is referred to a slight oxydation of the wires.

The occasional appearance of nitrous acid in the formation of water by the deflagration of mixtures of oxygene and hydrogene, as well as its appearance in the experiments detailed by Mr. D. in the Bakerian Lecture for 1806, has been distinctly traced to the accidental presence of nitrogene: yet a writer in Nicholson's Journal, for August 1809, having asserted, that both acids and alkalies may be produced from pure water by electrization, Mr. D. has submitted the process to a most rigorous examination. Two series of experiments were made, one in a jar filled with oxygene gas, the other in an apparatus in which glass, water, mercury, and the platina wires only were concerned. The water was electrified in two gold cones, connected by filaments of asbestus, and the process was continued in some instances several days.

'In no instance in which slowly distilled water was employed, and in which the receiver was filled with pure oxygene, from oxymuriate of potash, was any acid or alkali exhibited in the cones: even when nitrogene was present, the indications of the production of acid or alkaline matter was very feeble, though if the asbestus was touched with unwashed hands, or if the smallest particle of neutro-saline matter was introduced, there was an immediate separation of acid and alkali, at the points of contact of the asbestus with the platina, which could be made evident by the usual tests.' p. 41.

In the second series of experiments, a small quantity of fixed alkali was always separated in the negative glass, and a very minute position of acid in the positive one, which clouded a solution of nitrate of silver. Mr. D. considers the most probable source of this to have been, some portion of common salt in its dry state entering into the composition of the glass.

Mr. D. next endeavoured to combine an additional dose of oxygene with water, by igniting and fusing platina by voltaic electricity, in a mixture of oxygen, and water in the state of vapour; but when the oxygene was perfectly pure, there was no indication of any change. Water in vapour was passed through oxide of manganese made red hot, in a glazed porcelain tube about an inch in diameter; a solution of nitrous acid was obtained in this process sufficiently strong to be unpleasant to the taste, and to dissolve copper. This experiment gave similar results with tubes of

larger diameter, but in one instance in which red oxide of lead was substituted for the manganese, no acid was formed.

We are next presented with an examination of the experiment of Dr. Woodhouse, in which ammonia was produced by the action of water upon a mixture of charcoal and pearlash which had been ignited. Mr. D. failed in a former experiment, related in the last Bakerian Lecture, but in these an apparatus was employed which gave greater certainty to the operation. In all cases in which water was brought into contact with the mixture when cool, and distilled afterwards at a low heat, it was found to contain a small quantity of ammonia in solution: on repeating the process with the same materials, the ammonia gradually diminished, and on the fourth operation was barely perceptible. The same mixture on the addition of potash yielded ammonia in two or three successive operations. The power was not restored by cooling the materials in contact with air. From these experiments Mr. D. does not draw any inferences, but observes that Berthollet (Mem. d'Arcueil vol. 2. p. 485) has found that nitrogene adheres very strongly to charcoal; and is of opinion that the circumstances of the experiment are against the conclusion that nitrogene is formed during the process.

The experiments of Dr. Priestley which led him to conclude that water might be converted into nitrogene, were also repeated by Mr. Davy. One $\frac{1}{4}$ cubic inch of water produced from snow, boiled and inverted over mercury while hot, was converted into ice, and thawed in sixteen successive operations; about $\frac{1}{10}$ of a cubic inch of gas was produced, which proved to be atmospheric air. A larger quantity of water, obtained also from snow, was frozen and thawed four times, and about $\frac{1}{20}$ of its volume of gas was obtained, of which $\frac{1}{10}$ was oxygen, $\frac{3}{10}$ hydrogene, and $\frac{6}{10}$ nitrogene.

Mr. D. next proceeds to examine the fact, noticed by Mr. Kirwan, that when nitrous gas, and sulphuretted hydrogene are kept sometime in contact, the volume is much diminished, the nitrous gas converted into nitrous oxide, and sulphur deposited having an ammoniacal smell. Five cubic inches of each gas were mixed together: in about twelve hours, precipitation commenced, drops of a yellow liquid appeared on the inside of the jar, and the volume of gas diminished rapidly. After two days the diminution ceased and it was reduced to 2.3. Of this $\frac{3}{4}$ were nitrous oxide, and $\frac{1}{4}$ hydrogene. The yellow coloured liquid was hydrosulphuret of ammonia, having sulphur in excess. No nitrogene was formed, and these complicated changes ended

in the production of two new substances: nitrogene, hydrogene, oxygene and sulphur combining to form one; and a part of the oxygene and nitrogene becoming more condensed to form the other.

The attempts made to decompose nitrogene by agents which might be supposed to act at the same time on oxygene and on the base of nitrogene are interesting. An apparatus was constructed, in which the voltaic circuit could be completed in nitrogene confined by mercury, by means of potassium and platina wires. Mr. D. thought it possible that some effect might be produced upon nitrogene by potassium assisted by the intense heat and decomposing energy of voltaic electricity. The quantity of potassium acted upon was 2 or 3 grains, the nitrogene about a cubic inch, and the power was that of 1000 double plates. The phænomena were brilliant; the light so powerful as to be painful to the eye; and the platina threw off globules like iron wire when burnt in oxygen. In all the experiments some hydrogene was produced, and generally a loss of nitrogene (which in one instance amounted to $\frac{1}{11}$ of the whole); but Mr. D., though he does not positively assert that the nitrogene was not decomposed, is inclined to think that the hydrogene was owing to a slight crust of potash formed on the potassium; and that the nitrogene which disappeared, combined with nascent hydrogene to form a gray pyrophoric sublimate, which was always produced in the operation. Phosphuret of lime, placed in the same apparatus, and heated to whiteness, gave a little phosphuretted hydrogene, but the nitrogene was unchanged. The general tendency of these experiments, Mr. D. observes, does not strengthen his conjecture relative to the decomposition of nitrogene in the distillation, in tubes of iron, of the olive coloured substance obtained from potassium and ammonia; and in reconsidering the phænomena of that operation, he thinks the loss of nitrogene may be accounted for without assuming the notion that it was converted into new matter.

In some experiments detailed in the last Bakerian Lecture Mr. D. had noticed a loss of nitrogene, even when the distillation of the fusible substance had been made in a platina tube; but as the residuum had been covered with naptha, they could not be considered as conclusive. On repeating the experiments and avoiding this source of error, the nitrogene did not appear to suffer any diminution: even the considerable excess of hydrogene, and deficiency of nitrogene in the processes in which the fusible substance was distilled with a new quantity of potassium, must be referred,

Mr. D thinks, to the moisture absorbed while the subtance was transferred from the tray to the tube, and to the moisture adhering to the crust of potash, which is always formed upon potassium, during its exposure to air.

The additional experiments on the decomposition of ammonia are not numerous, but they have been formed on new views of the subject. The loss of weight during the electrical decomposition of ammonia, make it probable, either that water or oxygene is separated ; and the regeneration of ammonia from the amalgam, apparently by oxidation, while it confirms the idea of the presence of oxygen, leads to the suspicion that, of the two gases separated, one or perhaps both might contain metallic matter combined with oxygene. To determine these very interesting questions, considerable quantities of ammonia were decomposed, both by voltaic and common electricity, in an apparatus in which nothing was present but the gas, the conducting metals, and glass. The gas was extremely pure, the apparatus was such that no change of volume could take place, and it could be exposed to a freezing mixture and weighed both before and after the experiment. There was no loss of weight in any instance, nor any deposition of moisture : but the wires were uniformly tarnished ; and when brass surfaces were used a small quantity of olive coloured matter formed on the metal. Very feeble indications of moisture were given at a temperature of—15°. The increase of gas was (within a range of 5 parts) uniformly from 100 to 185, and the hydrogene was to the nitrogene as 73. 77 to 27. 26. On the common estimate of the specific gravity of the gases concerned, the conclusions from these experiments confirm those advanced in the Bak. Lect. for 1807 : but as the moisture and oxygene visibly separated, could not be conceived to be so high as $\frac{1}{11}$ or $\frac{1}{12}$ of the weight of the ammonia, Mr. D. re-investigated the weight of the gases in their direct state, and from the results which he obtained, it appears that in the decomposition of ammonia, taking the gases evolved at the highest proportion, there is a loss of $\frac{1}{18}$, and at the lowest of $\frac{1}{12}$. These results agree with those already obtained both by Mr. Davy and Dr. Henry ; and though Mr. D. believes it is possible that the minute quantity of oxygen separated, may not be accidental, but a constant result of the decomposition, yet he thinks it the more probable opinion, that the ammonia is separated into hydrogene and nitrogene alone, and that the loss of weight is to be attributed to the great delicacy of the process. Mr. D. made many attempts to form the amalgam of ammonia and mercury free from any adhering moisture, but with-

out success. The driest which he obtained was a combination of potassium, ammonia, and mercury, but from this no ammonium could be obtained by distillation. When heated strongly in a tube of green glass filled with hydrogene, there was a partial regeneration of ammonia, with from $\frac{1}{70}$ to $\frac{1}{10}$ of hydrogene. As it is scarcely possible to obtain the amalgam in an uniform state with respect to moisture, it is difficult to fix the precise ratio which the hydrogene and ammonia could bear to each other, if no more water was present than would be decomposed in oxidating the basis. In the most refined experiments the ratio was that of 1 to 2: when proper caution was used it was never less, and under common circumstances often more. If this result be taken, ammonia, supposing it to be an oxide, must contain about 48 per cent. of oxygene, an estimate which is found to agree with the relation of its attraction for acids, compared with those of other salifiable bases.

'If hydrogene be supposed to be a simple body, and nitrogene an oxide, then on the hypotheses above stated, nitrogene would consist of nearly 48 oxygene and 34 of basis; but if the opinion be adopted, that hydrogene and nitrogene are both oxides of the same metal, then the quantity of oxygene in nitrogene, must be supposed less.' These views are the most obvious that can be formed, on the antiphlogistic hypothesis of the nature of metallic substances; but if the facts concerning ammonia were to be reasoned upon, independently of the other general phænomena of chemical science, they perhaps might be more easily explained on the notion of nitrogene being a basis, which became alkaline by combining with one portion of hydrogene, and metallic, by combining with a greater proportion.' p. 57.

On the Metals of the Earths. The evidence of the decomposition of the common earths, has not been hitherto nearly so decisive, as that of the alkalies and alkaline earths. On this account, therefore, the additional proofs of their being metallic oxides, with which we are presented in this section, are peculiarly interesting. Iron ignited to whiteness, by a battery of 1000 double plates, and negatively electrified and fused in contact either with silex, alumine, or glucine, slightly moistened and placed in hydrogene gas, became more brittle, whiter, and when dissolved in acids, gave an earth of the kind which had been used in the experiments. Potassium in vapour was passed through each of these earths heated to whiteness in a tube of platina. When 4 grains of potassium, and 10 of silex were used, the potassium disappeared, and a glass with excess of alkali was formed, but no gas was given out, except what might be attributed to the crust of potash upon the potassium. This glass, when powdered, exhibited dark coloured specks of a metallic cha-

racter, not unlike protoxide of iron. It effervesced very slightly with water, but on the addition of muriatic acid, gas was slowly evolved for near an hour. When the potassium was to the silex as 6 to 4, a part of the result inflamed spontaneously, and produced potash and silex. The remaining portion was similar to the matter already described. Glucine and alumine treated in the same manner gave more hydrogene, which is ascribed to water adhering to them even after ignition. The resulting compounds were pyrophoric substances of a dark gray colour, which burnt with brilliant sparks, leaving alkali and earth, and which decomposed water with violence. Naptha was introduced in two instances to prevent combustion; and the masses were found to be very friable, consisting of small metallic particles, as soft as potassium, and melting in boiling naptha. When potassium was used in excess, or mercury was introduced while the tube was hot, an amalgam was formed, from which a white matter was separated, during the action of weak muriatic acid; but no distinct proof was obtained that the combination contained any of the metal of the earth. More distinct results were obtained by igniting mixtures of the earths and potassium, in contact with iron filings, in a clay crucible. There was always a fused mass in the centre with perfectly metallic characters: it was whiter and harder than iron. The alloy from silex broke under the hammer with a chrystalline fracture; those from glucine and alumine were imperfectly malleable; each afforded by solution in acids, and the proper re-agents, oxide of iron, alkali, and a noteable portion of the earth used in the experiment. Amalgams of the alkaline earths were readily produced by the same modes of operation. The amalgam from magnesia was easily deprived of its potassium by water, and there remained a solid white metallic mass, which was covered with a white powder on exposure to the air, and which with weak muriatic acid gave hydrogene in large quantity, and produced a solution of magnesia. By operations conducted on these principles, Mr. D. thinks the metals of the earths may be obtained in sufficient quantity to determine their nature, and relation to other bodies.

Mr. Davy concludes this part of his subject, with applying to it the theory of chemical affinity which he has suggested, and which must be considered as the greatest effort of his genius. From this theory it may be inferred, that the attractions of acids for salifiable bases are inversely as the quantity of oxygene which they contain; and supposing the power of attraction to be measured by the quantity of base which an acid dissolves, the quantities of oxygene and

metallic matter may be inferred from the quantities of acid and base in a neutral salt. According to this law, if the earths are arranged in reference to the quantity of metallic matter they may be supposed to contain, they will stand thus ; Barites, Strontites, Potash, Soda, Lime, &c. the lowest place being assigned to Silex. The most accurate analyses yet made, give Barites 90. 5 per cent of metal ; Strontites 86.; Lime 73. 5 ; Magnesia 66 ; proportions which follow also from the application of Mr. Dalton's law, that the proportion of oxygene is the same in all protoxides, and the quantity of acids the same in all neutral salts ;—that is, every neutral salt is composed of one particle of metal, one of oxygene, and one of acid. From Richter's estimate of the composition of phosphat of alumine, that earth would appear to contain 56 per cent of metallic matter ; and Berzelius informs Mr. D. that he has detected the metal of silex in cast iron, and that it absorbs about half its weight of oxygene. Ammonia, on this principle, will consist of 53 metallic matter and 47 oxygene, which agrees nearly with the proportions of ammonia and hydrogene obtained from the amalgam. It is evident, Mr. Davy observes, that the general relations of the metallic substances are more distinct, the more closely the subject is examined ; and that there is no foundation for the distinctions which have been made between the metals and earths, from the latter not being precipitated by the triple prussiates, nor by solution of galls. The oxides of tin, and others abounding in oxygene, he observes, approach very near to silex, zircon, and alumine, in their general characters ; and in their habits of amalgamation and alloy, the metals of the alkalies approach the lightest class of oxidable metals. Alloys of the metals of the earths are probably formed in many of the operations of metallurgy : the glass separated from cast iron, in the process of blooming, appeared to Mr. D. on coarse examination to consist of silex, alumine, and lime vitrified with oxide of iron. Metals from which hot and cold short iron are produced respectively, afford good iron when mixed in due proportions, which may be attributed to the metals of the earths being more oxidable when alloyed. Berzelius has found that copper is hardened by silicium ; and iron in Mr. D.'s experiments became very hard, white and brittle, but did not appear to be more oxidable.

Some considerations of Theory illustrated by new Facts. Since hydrogene combines with the largest proportion of oxygene of any known substance, and forms a neutral compound, it ought, on the theory of electrical energy, to be the most

highly positive of all bodies, and it is not likely therefore to be deprived of its oxygene (supposing it to be an oxide) by any simple chemical attractions. Its forming a substance, having acid properties, with tellurium, is opposed to the idea of its being a gaseous metal, and perhaps to the idea of its being simple, or that it exists in its common form in the amalgam of ammonia. The phænomena presented by sulphuretted hydrogene lead to similar conclusions. Although the hydrogene evolved in the decomposition of the water in muriatic acid gas by a metal, may be supposed to favour the idea that it is a simple body; yet Mr. D. observes, the same reasoning may be applied to a protoxide as to a metal: and when nitro-muriatic acid is used to form a metallic muriat, the disengaged body (nitrous gas) is known to be highly oxygenated. That nitrogene is not a metal in the form of gas, Mr. D. thinks is demonstrated by the nature of the fusible substance from ammonia, as the general analogy of chemistry would lead to its being a compound.

'Should it be established by future researches that hydrogene is a protoxide of ammonium, ammonia a deutoxide, and nitrogene a tritoxide of the same metal, the theory of chemistry would attain a happy simplicity, and the existing arrangements would harmonize with all the new facts. The class of pure inflammable bases, would be metals capable of alloying with each other, and of combining with protoxides. Some of the bases would be known only in combination, as those of sulphur, phosphorus, and of the boracic, fluoric, and muriatic acids; but the relation of their compounds would lead to the suspicion of their being metallic. The salifiable bases might be considered either as protoxides, deutoxides, or tritoxides; and the general relations of salifiable matter to acid matter, might be supposed capable of being ascertained by their relations to oxygene, or by the peculiar state of their electrical energy. The whole tenour of the antiphlogistic doctrines, necessarily points at such an order; but in considering the facts under other points of view, solutions may be found, which if not so simple, account for the phænomena with at least equal facility. If hydrogene according to an hypothesis to which I have often referred, be considered as the principle which gives inflammability, and as the cause of metallization, then our list of simple substances will include oxygene, hydrogene, and unknown bases only; metals and inflammable solids will be compounds of these bases, with hydrogene; the earths, the fixed alkalies, metallic oxides, and the common acids, will be compounds of the same bases, with water.' pp. 68, 69.

The additional arguments adduced in favour of this latter hypothesis are, 1. The properties which seem to be inherent in some bodies, and which are either developed or concealed according to their combination. Thus sulphur, whether combined with oxygene or nitrogene, manifests acid proper-

ties; and the same quality of sulphur, whether pure or combined with hydrogene, or with one or a double proportion of oxygene, unites with the same quantity of alkali. The nature of the oxide and hydruret of tellurium, and the action of the alkaline metals and acidifiable bases, are adduced as additional illustrations. 2. The facility, with which metallic oxides are reduced when water is present. 3. Oxygene and hydrogene are bodies which in all cases neutralize each other.

'The solution of the general question concerning the presence of hydrogene in all inflammable bodies, will undoubtedly be influenced by the decision upon the nature of the amalgam from ammonia, and a matter of so much importance ought not to be hastily decided upon. The difficulty of finding any multiple of the quantity of oxygene, which may be supposed to exist in hydrogene, that might be applied to explain the composition of nitrogene from the same base, is undoubtedly against the simplest view of the subject. But still the phlogistic explanation, that the metal of ammonia is merely a compound of hydrogene and nitrogene; or that a substance which is metallic, can be composed from substances not in their own nature metallic, is equally opposed to the general tenor of our chemical reasonings.' p. 73.

The four remaining papers we must reserve for a future number.

Art. VI. *An authentic Narrative of four Years residence at Tongataboo*, one of the Friendly Islands in the South Sea. By ——— who went thither in the Duff, under Captain Wilson. With an Appendix, by an eminent Writer. 8vo. pp. 234. Price 6s. Longman and Co. Seeley, Hatchard. 1810.

WE have been a good deal pleased with this narrative; and see no reason, upon the whole, to doubt of its authenticity. The hero of the story is another Selkirk, who after passing through a series of strange and interesting adventures, has found another De Foe to relate them. 'Every circumstance,' we are informed, 'was taken down in short hand from the mouth of the author, and afterwards repeatedly revised in concurrence with him.' The detail is given in a very frank and artless manner; and the 'composer,' who signs himself 'a clergyman of the established church,' declares that he has not, 'to his knowledge, exaggerated or disguised any circumstance, much less mingled with the narrative any conjectural or fictitious event;' but has merely 'arranged the author's thoughts, and clothed them with language.' Relying on this authority, we proceed without farther preface, to lay before our readers a brief abstract; in which, after taking a cursory view of the author's personal history, and the events of the mission, we shall direct our at-

tention to his minute and lively description of the savages of Tongataboo.

Of the missionaries who were left at this island, one, it will be recollected, soon after their arrival, withdrew from his companions; and forgetful alike of his profession as a Christian and his engagements as a missionary, delivered himself up to the ensnaring vices of the natives. This person is the subject of the present narrative. The first chapter contains a short account of the author's circumstances in life previous to the mission, and the motives which induced him to engage in that important work. The three next chapters are occupied with some rather minute and not very interesting details of the voyage to Taheite. He meets with the usual vicissitudes of good and bad weather; and at p. 46, it strikes us, the 'composer' has dressed up his admiration of a certain tempest in a style of eloquence a little too artificial and elaborate. The fifth chapter relates some occurrences at Taheite and Eimeo; and the sixth takes us to Tongataboo, when the interest of the story begins to unfold.

The fate of the mission is already before the public, in the missionary transactions and journals; and with these the present narrative, in every material point, seems fully to coincide.—After some little stay to sound the disposition of the natives, Captain Wilson proceeded to the Marquesas; with a promise, however, to visit the missionaries on his return towards China. The paragraph which describes their feelings on the departure of the ship, is so true to nature, and at the same time so well expressed, that we shall produce it for the gratification of our readers.

'After steering round the reef, the Captain waited for us to come off, to inform him still further, of the treatment we met with. But at this time there came on a tremendous gale, which did not allow us to venture to the ship, and obliged him to push off from the shores; whence, the mountainous billows soon tossed the vessel along the ocean, till we lost sight of her. We watched her labouring amid the waves, till she sank in the horizon, from our view. A sigh of sadness then arose, and some tears of regret fell from our eyes, whilst we looked round upon this Island, far distant from the regions of civilized life, as the scene where we should pass, and end our days. 'This,' we said, to each other, 'is the ground where our bodies will moulder to dust. This we must now look upon as our country, and our grave." But there were ten of us in company, all social and friendly, all attached to each other, all of similar sentiment, all at this time, united in love and zeal for our divine Master, and all glowing with an earnest desire to convey the blessing of his inestimable and glorious gospel to the friendly, but heathen inhabitants around us.' p. 74.

On their landing, the missionaries were received by Moomooe the principal chief of the island, who presented them with a habitation and some land at Aheefo, about seventeen miles distant from the place of anchorage, and placed them under the immediate protection of his son Toogahowe, the 'liege lord' of that district. Soon after this, old Moomooe died; and Toogahowe, who had raised him by conquest to the chief post of distinction, was elected to succeed him.—It would have been fortunate for the missionaries had they been the only Europeans on the island. Much to their disquietude, however, they found it infested by three of their own countrymen, wretches, who had probably contrived to escape from some ship accidentally touching there, and who were ten times more debased and brutal than the savages with whom they herded. These men soon annoyed the missionaries with their visits. By means of presents, indeed, they were for a time kept tolerably quiet; but their exactions soon became insufferable, and the conduct of the missionaries, so different from their own, excited their bitterest enmity. Being disappointed in some of their demands, they one day attempted to seize the goods of the missionaries by force; and when foiled in this, went away with dreadful imprecations and threats, 'that they would inflame the natives, and that not one of the missionaries should be left alive by morning.' Fortunately their influence was not commensurate with their malice. The missionaries, however, were alarmed at their menaces; and judged it prudent, as well for the security of their persons, as for the purpose of making a quicker progress in the language, to divide into small parties, and throw themselves under the protection of different chiefs. Accordingly, two went to live with Vahargee at Ardeo, one with Moolee in the district of Ahogge, two with Duatonga at Mooa, and three remained at Aheefo. Mr. Veeson, the subject of the narrative, (for the name is no secret, though not specified in the title-page) took up his residence with Mulkaamair,—next to Toogahowe, the most considerable personage in the island. They had adopted this plan about three months, when Captain Wilson visited them on his return from the Marquesas; and the report they gave him of their treatment among the natives was extremely flattering. Before the ship finally sailed, however, an attempt was made to take away the vile Europeans. One of them, Conelly, was secured: Ambler and Morgan, the other two, hearing of the intention secreted themselves; and on the departure of the ship continued to harrass the missionaries as usual. Once they had nearly succeeded in stirring up the jealousy and suspicion of the natives, giving it out that the missionaries meant to make themselves masters of the

island. Their calumnies, however, were soon exposed: and at length having wearied out the natives with their atrocities, they were both put to death.

Our author's residence, as before related, was with Mulkaamair, and from the time when the ship left the island, he held but little intercourse with the companions of his mission. His virtue was not long proof against the temptations that surrounded him. Instead of endeavouring to reform the natives by an upright life and conversation, he began to imitate their manners, assume their dress, and join in their amusements. He even proceeded to espouse, 'according to the ceremonial rites of Tonga', a near relation of the chief with whom he lived. The brethren, who had in vain attempted to dissuade him from this dishonourable union, then offered to sanction it by the solemnity of marriage: but no sooner was the woman made to comprehend the nature and obligation of the covenant, than she refused to consent to it. Our author, however, would not desert her; and persuaded himself that the former ceremony was sufficient. It adds much to the value of the narrative, that it is nowhere attempted to palliate this depraved conduct. On the contrary, the narrator seems deeply sensible of its enormity; and has told his story with a candour and ingenuousness that accredits the sincerity of his repentance.

Soon after this unseemly alliance, Mr. V. was presented by his chief with a separate dwelling and a small estate. This he cultivated with much assiduity and success, and progressively enlarged it to the extent of fifty or sixty acres. He was master also of about thirty labourers. His plantations of bread fruit, cocoa, plantain trees and sugar canes were so flourishing as to excite the admiration of the whole island; and his crops so abundant that 'even in the hungry season or time of scarcity, after making liberal presents to his neighbours, the fruits were left to drop off the trees.' In addition to this, as his knowledge of the language and manners of the natives increased, he began to grow into favour with the chiefs, who 'esteemed him as a man of diligence and skill.' In short, he was so well satisfied with his situation, that he fully resolved to finish his days in the island;—although, as he feelingly laments, he had completely lost sight of the object of his mission.

Three years had now elapsed since our author's first settlement in the island, when an event took place which at once put a period to all his projects of future greatness. This was a conspiracy formed among a party of the natives, to assassinate Tooghahowe the reigning chief, and place Mulkaamair in his stead. The person to whom they committed the con-

duct of the plot was a near relation to Mulkaamair called Loogolala; and for the consummation of it they selected the time of the *natchc*, when all the chiefs both of Tonga and the neighbouring islands were assembled, to present the yearly offering of first fruits to Duatonga as high priest. The attempt succeeded: Tooghahowe, together with seven or eight of his attendants, was murdered while sleeping. But the confusion which ensued was dreadful. The cause of the assassinated chief was immediately taken up by the greater proportion of the natives, who, not aware that Mulkaamair was in the secret of the plot, chose him for their leader. The particulars of the contest are detailed at large, and in a very interesting manner, in the narrative. Mulkaamair, it appears, who had soon formed a coalition with Loogolala and openly declared his intentions, was killed in the first onset of the adverse party. Loogolala then took his place. The war was carried on for some time with various success, and with horrid barbarities on both sides; but terminated at last in favour of the usurper. Of several of their bloody encounters our author was an eye witness, and once or twice narrowly escaped from them with his life; for which escapes, however, he was a good deal more indebted to his agility than his valour. No part of the narrative is more interesting than that which relates the fate of the unfortunate missionaries, who were murdered by Tooghahowe's adherents in a moment of occasional success. A division of these, it is said, having surprised and put to death old Mulkaamair, continued to pursue his army till they came to Ardeo.

'When they approached their habitation, the brethren came out to look at them, not expecting that they, who had taken no part in the war, would be molested. But amongst the enemy, arrived one, who had formerly requested some presents of the brethren, and had been refused: this opportunity he barbarously improved, to revenge himself, and directly running to attack them, others readily joined him. They knocked down Harper and Bowel, and an European who was with them, and immediately murdered them. James Gaulton fled; but looking back, and seeing his companions fall, to whom he was strongly attached, he returned, perhaps, in hopes of saving them, or through grief, or despair; and immediately shared their cruel fate.' p. 169.

The rest of the brethren were providentially rescued by an English ship, which had visited the island at the persuasion of Harris, one of the missionaries who had been destined for the Marquesas; but who, refusing to remain there, had returned to Taheite, and was now embarked for England. Veeson only was left behind. Having attached himself to the victorious party and acquired the favour of their leader, his life was tolerably secure: but the devastation of the war had now pro-

duced an extreme scarcity of provisions; and he never again enjoyed much of his former tranquility. After a time, too, the brother of Loogolala rose in rebellion. To this person our author had rendered himself obnoxious; and was just on the point of falling into his hands, when he was informed that an English vessel was lying off the island. Sensible, he says, that death would inevitably await him, unless he could effect his escape, he 'used every argument to induce the natives to go to the ship.'

'At length they consented, but as we approached I had the unhappiness to see her under weigh; and was terribly afraid she would sail without me. As the wind however blew only a light breeze, the ship was some time in getting round, and the canoe could go faster than she was then able to do. I persuaded them to let me steer; and we soon came up with her, when the natives refused to let me be any longer at the helm, for fear I should run the canoe against the ship. When we came near, I called out 'How do you do countrymen.' But the sailors only laughed at me, as they supposed, from my dress, that I was a native who had picked up some European phrases. The ship was now just beginning to sail; and the only opportunity of getting out of the hands of these savages was likely to be lost for ever. What should I do? I attempted to call out who I was, but I had been so long unaccustomed to my native tongue, that I perpetually mixed the language of these islands with it: which rendered all I said so unintelligible, as to increase the ridicule and unbelief of the sailors. I jumped overboard, knowing I could easily swim to the ship; when a chief who was near, said, 'get into my canoe, I will take you to the ship.' But no sooner had I entered it, than he turned with me towards the shore. My situation then was almost desperate. I cried out as loudly as I could, partly in the native and partly in the English tongue: but the ship's company paid no attention. What could I do? I lifted up my eyes to heaven in despair!

'Providence at length pitied my distress. 'The Lord will not cast off for ever, for the spirits would fail before him.' The good captain coming on deck, my anxiety and exclamations caught his attention: he said, that must certainly be an European; and immediately ordered out a boat for me, manned with eight persons. I saw the boat coming; but the natives rowed away from it, tantalizing me, and jeering: 'such a chief,' said they, 'wants to see you. You must visit Loogolala's brother before you leave us' At length a young man at the head of the boat beckoned to me to plunge in. I watched my opportunity, and dived deep into the water, in a direction contrary to that in which the canoe was sailing, and kept myself underneath, that they might not strike me with their paddles. Meanwhile, the boat came up with me, and the sailors pulled me in.' pp. 197, 198.

It is now time to turn to the representations, scattered in the various parts of this work, of the manners and habitudes of the savages of Tongataboo. Compared with some of the American tribes, when first discovered by Europeans, these islanders appear to have attained a considerable degree of

civilization. They are less revengeful and superstitious; and their social economy is much better regulated and more subordinate. The authority of the chiefs, not founded merely on personal courage, is here respected as much in peace as in war. The people, indeed, bear a remote resemblance to the vassals of feudal times. The Dugonagaboola, or king, if he may be so called, is accustomed to require the inferior chiefs to send some of their subjects to 'fadongyer, i. e. to dig, plant, or labour for him;' and sometimes five hundred of these tributary labourers are at work at the same time on his estate. All the chiefs expect to be treated with a great degree of submission, and such of the lower classes as fail in the established modes of etiquette, are rudely handled for their disrespect. Whenever a chief comes in sight, the piece of cloth which hangs over the shoulders is thrown off; and 'a person who should neglect this would be immediately struck to the ground.'

There are few states of society, in short, in which a greater disparity exists between the chiefs and their immediate dependants, and the people, who are condemned to nearly incessant drudgery, while their governors are employed, with almost as little intermission, in exercising their imperial functions of eating yams and drinking kava. They begin upon this at sun rise. The kava is a root planted principally for the use of the chiefs, it being too scarce for the lower orders; and the spirit extracted from it is of an intoxicating nature. The process of making the liquor and the ceremony of drinking it, are described at length. This meal often lasts from day break till eleven or twelve o'clock at noon. When it is finished, 'they go and lie down and sleep for two or three hours:' and then rise to amuse themselves. Some of their most favourite diversions are in the water. They usually bathe two or three times a day; and are, as might be expected, extremely expert in swimming.

'They go down to the flat shore, at high water, when the swell rolls with great force to the land, and plunge in and swim some yards into the sea, then pushing themselves on the top of the swell, they ride in, close to the shore. It is astonishing to see with what dexterity they will steer themselves on the wave, one hand being stretched out, as the prow before, and the other guiding them like a rudder behind: and though they are riding in upon the swelling billow, with a frightful rapidity, that makes you apprehend they will be dashed and killed upon the shore, they will, with surprising agility, turn themselves suddenly, on one side, and darting back through the next wave, swim out to sea, till another swell waft them on towards shore; when, if inclined to land, they will again turn themselves on one side, and, awaiting the wave's return, dart through the refluent surge, and reach the shore in safety. Several hours are often

spent at one time, in this sport, in which the women are as skilful as the men.' p. 102.

Another amusement in which the chiefs often divert themselves is shooting rats.

'To provide for this sport, they take out the kernel of the cocoa-nut, which being burned and chewed, the servants are sent to strew it in places near the road, in fences, and in hollow trees. Meanwile the chiefs, with bows and arrows, take their station near, and making a squeaking noise exactly like the rats, these animals soon come out to feed upon the nuts, when the chiefs, ranged in order each for his turn, shoot at them for a wager; he that kills the most, in the same number of shots, wins the game.' p. 103.

The day generally closes in dancing and singing, 'of which,' says our author, 'they are peculiarly fond.'

'The chief will send round the district, and collect thirty, forty, or fifty young people of both sexes, to dance with his attendants by the light of tomais or torches, formed, as we before shewed, from the unctuous bark of the cocoa tree.'

'Their dances are very much diversified, and performed with admirable grace and uniformity by companies of eighty or a hundred, who all move together with the greatest exactness.' 'Every possible motion and inflexion of the body is made with a uniformity and rapidity, which the torpid limbs of Europeans could not, except after a very long course of exercise from earliest youth, imitate.'

'Their music is not so pleasing. The principal instrument is a kind of drum, formed out of a log of wood, hollowed through with a long small aperture, and laid lengthways upon two pieces of wood. This is beaten whilst eight or ten bamboos, of different lengths, with pieces of wood fastened and bound to the end of them, are struck against the barrel, and produce a sound according to the length of the stick. Of these drums they have two or three; which, with the bamboos and the singing, make a little rough concert. Their songs are beautiful and melodious; partaking more of a lively than a plaintive air, but rather monotonous.' p. 104.

When not disposed for dancing as the day declined, about seven o'clock they would retire to their matting, and commence conversations that amused them till they all fell asleep.

'I have been delighted for hours,' says our author, 'in listening to these nocturnal confabulations, and often very much surprised and improved, by the shrewdness of their observations, and the good sense of their reasonings. When they were all lain down, the chief would say, 'Tou tellanoa.' 'Let us have some conversation.' Another would answer, Tou Tellanoa gee aha, i. e. 'what shall we talk about.' A third would reply, 'Tou Tellanoa gee papa langee.' 'Let us talk of the men of the sky.' They called us 'the men of the sky,' because, observing that the sky appeared to touch the ocean, in the distant horizon, and

knowing that we came from an immense distance, they concluded that we must have come through the sky to arrive at Tongataboo.

'I have heard them for hours talking of us, our articles, dress, and customs, and entertaining each other with conjectures respecting the distance of the country, whence we came, the nature of it, its productions, &c. &c.' p. 95.

In point of morals the natives of Tongataboo, are, as may already be inferred, extremely depraved, though much less so than those of Taheite, and other of the South Sea islands. 'The idea of the abominable practices of the Areoys at Taheite they hold in detestation. They are never guilty of murdering their children, on the contrary they have a numerous offspring to which they are very much attached; nor is adultery on the part of the wife publickly allowed here.' Their wars are carried on with great ferocity; and like all savages in a state of what the philosophists (when proving the uselessness of Christianity) point out to our admiration as pure, simple nature, they devour the bodies of their enemies. The revenge of a savage seems to differ only from that of a beast of prey, in the aggravation of instinct by a faint glimmering of reason; and it seems pretty clear that these horrible repasts were originally resorted to as a gratification of vengeance. Canibalism, however, is not so obtrusive a feature among these islanders as it was among the aborigines of America, who considered human flesh as the greatest of all delicacies, and sought after it with an appetite inconceivably furious.

It does not appear that the natives of Tongataboo have any regular order of priests, although there is one priest general of all the islands whom they greatly reverence, and support 'in splendour and dignity' by contributions. Respecting their notions of a deity and a future state, our author has related several curious particulars.

'One day, I recollect,' says he, 'they were conversing about a person that was lately dead: they said to each other, "he goes to the island through the sky," an expression by which they denoted a place very far off, as beyond the horizon, where the sky appeared to touch the earth. Wishing to know their sentiments upon this subject, I pretended ignorance and disbelief. "How can he be, said I, in that place, when he is dead, and his body is here? Did you not bury him some *moons* ago?" But all they answered was, "But he is still alive." And one endeavouring to make me understand what he meant, took hold of my hand, and squeezing it, said, "Goomaogge hen, mooe kekai maogge." "This will die, but the life that is within you will never die," with his other hand pointing to my heart.

'This sentiment expressed on such an occasion so unexpectedly, with such animation, and by a young man with whom I was particularly intimate, deeply impressed me. No circumstance more affected my mind during the whole of my continuance in the South-Sea Islands. Such a convic-

tion of the immortality of the soul, expressed by a simple untutored heathen, defies, thought I, all the arguments of presumptuous philosophers, and infidel libertines.' p. 150.

'Afterwards in conversation with some of the chiefs I discovered that they had more precise ideas on a subject of which the commonalty had only confused and indistinct notions. They supposed that their souls immediately after the death of the body, were swiftly conveyed away to a far distant island, called Doobludha, where every kind of food was spontaneously produced, and the blessed inhabitants enjoyed perpetual peace and pleasure, under the protection and favour of the god Fliggolayo, who had supreme power over all other Deities, and warded off from his subjects the attempts of all that would molest or injure them. Into this region, however, they believed none were admitted but the chiefs: the tooa, or lower class, therefore, having no hope of sharing such bliss, seldom speculate upon a futurity, which to them appeared a prospect "lost in shadows, clouds, and darkness." ' p. 151.

Many other passages occur worthy of attention, but for these we must refer to the publication itself. The two last chapters contain an account of the author's voyage home. One chapter in the course of the narrative is occupied by some considerations 'on the failure of the mission, and reflections on missions in general;' and the same subject is resumed in an appendix by 'an eminent writer.' These remarks relate, chiefly, to the propriety of directing missionary efforts to countries which afford some degree of security to life and property, and of employing married men more generally as missionaries. 'Voluntary poverty,' it is further added, is essential to the character of a missionary in a foreign country; since to send him rich (for European manufactures, however cheap and coarse, are *riches* among savages) is to expose him to robbery and murder.' There is more truth than novelty in these considerations: although, as they appear to be written with good intentions, and are naturally suggested by the narrative, it was quite right to insert them.

Art. VII. *The Ramayuna of Valmeeki*, translated from the Sungskrit, with explanatory Notes, by William Carey and Joshua Marshman. Vol. I, containing the first Book. Sold for the Benefit of the Baptist Missionary Society, by Black and Parry, Button, and Burditt. 8vo. pp 415. Price 11. 1s. 1810.

SCARCELY so much as a third part of a century has passed away, since a large proportion of the wise men of us here in Europe were found looking, with a devout and almost trembling reverence, towards the awful mysteries of Sanscrit literature. The idea which had taken possession of our imagination, was that of a most solemn temple, placed far within the shades of a grove of unmeasured extent and unknown antiquity, in the solitude and twilight of which now and then

a daring adventurer had descried at a distance, and contemplated with religious emotion, though but obscurely and partially disclosed to his view, some of its stupendous proportions and columns: while it was doubtfully reported that some one or two still more hardy intruders into those shades, had ventured into the immediate precincts, had even presumed within the threshold, and glanced into the awful gloom of the interior. It was not pretended to be known how long this one or more pretended aspirants had dared to continue there, nor what they had been permitted with impunity to behold; and it may for ever remain equally unknown whether it was from what they had the temerity to reveal, or whether it was by any other communication, that it had come to be understood among us, that the presence of something divine was perceptible in that dread mansion; and that oracles, of a deeper philosophy and a sublimer theology than had ever been vouchsafed in explanation of matter and spirit, of creatures and creators, in our part of the world, there disclosed the very last abstraction of truth; that there were heard such strains of celestial poetry as would put our inspired or uninspired bards to silence; and that a tablet of authentic history might there be seen which would unfold to us a retrospect of enormous periods of human existence and agency, anterior to the little modern story about Adam and Eve, and satisfy us that our æras Domini and Mundi measure time on a scale fit enough, perhaps, for the chronicling of wine and strong beer. As to the infinity of idols, not denied to be the occupants of that awful fane, the language of contrast and solemnity but very slightly modified its tone. It was assumed that the measure of our liberality in religion ought to be estimated according to our willingness to admit a variety of claims to divine honours, especially in favour of gods who had splendid religious establishments among an enlightened and happy people (as they were asserted to have been), in an age when we were little better than naked wild beasts, roaming in the woods. The persons making this representation did, besides, very justly guess, that in proportion to our disregard of the one exclusive object of religious homage would be our capacity of admitting and worshipping a million. Our liberality proved not to have been overrated; we were found capable of entertaining the representations which demanded its exercise toward the countless legion of oriental gods: philosophers and scholars conceded to their claims, poets began the direct formalities of worship by writing hymns to them: even ministers of '*our*' religion spoke of them in reverential terms; and our Christian government

has given a most marked attention to the encouragement of their worship in the East.

Some of the earlier of these religious demonstrations were at least premature; as being made previously to the authenticated disclosure of any part of what was enshrined within the holy language, and even while it seemed yet doubtful whether we were not doomed all to die without the benefit of that revelation. We had heard of Vedas and Puranas, and perhaps of Menu, and Vyasa, and Valmic; and there was no form of reverential sentiment within the 'reaches of our souls,' which we had not associated with these terms and names; but it had been preferable not to have heard of them at all, and not to have associated these sentiments with them, than to be continually reminded by them of the impenetrable darkness which veiled from us those treasures of wisdom, the possession of which, could they be imparted to us, would deliver us from that painful sense of limited faculties and scanty knowledge, under which we have hitherto been left to suffer, by the feeble light of the Bible, of all modern science and literature, and of the Grecian and Roman philosophy and poetry, even notwithstanding the advantageous circumstance of their being pagan.

When at length some hope began to arise, that in part the disclosure would soon be made, the eagerness and the seriousness of expectation were not less than would be felt by a man that should have been brought up and confined from his infancy in an apartment which admitted no direct light from the sky, and should at last be assured that to-morrow morning he should be taken out to see the sun rise.

At length the appointed and auspicious hour arrived; and the Geeta appeared on our horizon as the morning-star. In a moment, and in the act of awkwardly imitating Brahminical gestures, we fell prostrate. But retaining some small remainder of the curiosity and courage characteristic of Englishmen, we presumed, even in this devout posture, to gaze. The effect was very rueful and very comical. For, after gazing a short time, many of the worshippers began to suspect that, if we may be permitted to use a very low word in connexion with what should have been a very high subject, they had been *humbugged*; and that what had been announced to them as the celestial precursor of a grand luminary, might perchance prove to be no other than the fire of a sort of sacred brick-kiln, kindled for the purpose of giving an apotheosis to divers lumps and shapes of clay, which would soon demand a still more prostrate obeisance of these devotees.—In plain terms, when those pretenders to superior reason and intellectual freedom,—who had with notable prudence given

out, that there was cause to believe a more refined wisdom and a more enchanting eloquence are inscribed in the ancient volumes of the Brahminical sanctuary, than any thing that ever emanated from the strongest minds of Europe, or has been displayed in the Jewish and Christian revelations; —obtained at last a translation, by a scholar whose ability and accuracy no one could venture to question, of what was confessedly the most revered part of one of the most revered works in that sanctuary, they were grievously confounded. And not small was the mortification of those who had suffered themselves to admit, in any degree, the possible truth of such a representation; while those, who had always despised the fiction, had now an opportunity of kindly soothing the vexation of its propagators and believers, by requesting their assistance for the more devout and profitable contemplation of the new light, the vision of the true theology and philosophy, the thunder and lightnings of ardent and sublime poetry. Perhaps a very few attempted to protect themselves by a manful effort of effrontery, stoutly asserting that there *was* a profound philosophy, and what not, discoverable in the production. But the half dozen (if there were so many, fools or hypocrites for Crishna's sake) could hardly obtain notice enough to be even despised, amidst the general and irresistible conviction, that, however thick the darkness in which we may have been left, by the writings of prophets and apostles, or (still more unaccountably and haplessly) by the greatest efforts of uninspired genius, it is not to the Sanscrit literature we are any longer to look for the intellectual day-spring,—if the poor tenebrious glimmer of the Geeta be a fair specimen of the Indian lights. For, readers of the most ordinary sense, and even had they been so devoutly prepossessed with the sanctity of the book, as to perform ablutions, and chaunt a litany in plain grammatical English to the Hindoo Triad, before presuming to open it, were soon forced to perceive, that it bore no one trace of what we in Europe can acknowledge as a strong philosophic mind; that the writer was incapable of elucidating any one thing in heaven or earth; that moon-light in a November fog is too flattering a comparison; that what purports to be of the nature of philosophy and theology is for the most part an utterly inane mysticism, where the reader, while trying hard to make it palpable to his thinking faculty, finds every moment the dim incipient shapes of thought, which seem attempting to rise in his mind, dissipated in perfect vacancy, except where sometimes this mysticism comes to an intelligible notion, in the form of a bouncing absurdity or despicable puerility; that the whole exhibition seems to be an attempt to amalgamate the

lowest fooleries of superstition, with certain abstract principles of what is called natural theology, most feebly and remittingly apprehended; that the supreme rule of morality is to annihilate the motives to action; and, finally, that what is to be taken for the poetical beauty of the work, consists in exactly those qualities which could not have entered into the composition, but through the writers being destitute of a firm and disciplined intellect.

But lest there should have remained a possibility, after the importation of this sample, that the distressed philosophic inquirers of Europe should still indulge some lingering hope of obtaining, from the sacred literature of India, the theological and moral illumination vainly sought from the Bible,—and so should be losing the precious time in which deputations might be sent to try to acquire it from the sages of Caffraria, New Zealand, or the Copper Mine River,—further translations soon were to be made from the cyclopædia of the gods. It was impossible for Sir William Jones to be long in India, without contriving to get into their library, by means natural or magical, by an entrance terrene, aerial, or subterraneous. He got in accordingly, and through connivance of one of their priests, who 'requested most earnestly that his name might be concealed,' stole nothing less than the *Dherma Sastra*, the Institutes of Menu; which not long after, in an English shape, arrived on our shores. And now or never was the chance of ascending into the sky of wisdom, by means of the Brahminical Jacob's-ladder. For here we might learn about the divine egg, which Brahma came out of, splitting it in halves, the one of which became the heavens, and the other the earth; how the said Brahma alternately works and takes a nap, the one in what is accounted his day, and the other in his night, each of them comprising the space of several thousand millions of our years; how men, of four distinct orders, sprang from four localities of his person; and how he contrived a much more singular mode of origination for a superior and second-rate divine sort of beings, one of the foremost of whom was Menu, who pretends to have taken on himself no little of the business of creation. In this sacred volume might be seen the full evidence of the more than half divine qualities, powers, and prerogatives, innate in one class of human creatures, and of the essential unchangeable vileness of another; together with the thousands of divinely authorized regulations, according to which the former are even bound in duty to trample on the latter. This venerable document might help to purify our standard of excellence, by celebrating, as of the highest religious merit, a multitude of things compatible with the greatest moral depravity.

There the benefit and delight of worshipping an innumerable crew of gods, might be seen, in a ritual inexpressibly silly except where filthy or cruel, and not to be matched for complex multiplicity by all the tracks of noxious and loathsome reptiles at this hour crawling and wriggling in the purlieus of all the pagodas in Hindoostan. It could not but be a very dignified and philosophic thing, to prefer the thousand-fold ceremonial about eating rice, to the Christian morality; and to wish the commutation of rational repentance, for propitiatory exercises in cow-dung. And our inquisitiveness concerning a future state, which could find so little for rational belief or sublime and awful speculation in the Christian views of another life, might satisfy its utmost demands for evidence and magnificence now at last, on obtaining a revelation which promises to the eminently good, (that is, those that have been the most obstinate in useless austerities), a final beatific absorption amounting to an extinction of individual consciousness; and predicting to the rest a long succession of births, in the course of which the souls of the wicked have a chance of finding themselves lodged in the forms of all sorts of reptiles and vermin, and even of sprouting in weeds from the dunghill.

The admirable translator seemed to labour under a considerable and in some degree ludicrous perplexity, whereabouts, on the scale of wisdom and sanctity, to fix the place of the Indian demi-god, prophet, and lawgiver. He had gone to the East with an imagination on fire at the idea of those intellectual wonders, which even he, surpassingly illuminated as he was, had to a certain extent suffered himself to believe the Sanscrit had guarded within its mysterious recesses for so many centuries, to be revealed to a happier age. As soon as he dared to hope those recesses might not be impregnable to his own literary ardour, he felt much of the spirit of the knight-errant, going to rescue the fair princess, Truth, from the durance of an unknown language. In the very reasonable exultation at finding himself at last the master of this language, and thus admitted at once into a world combining perfect novelty with extreme antiquity; thus introduced into a region peopled with sages, to whom so many delusive associations of thought had conspired to give an appearance of almost super-human venerableness; and thus finding a perfectly new track for ascending far towards the primeval periods of the world,—it is not, perhaps, to be accounted strange, that he could not view with altogether undazzled eyes the work which suddenly unfolded to himself, and by which he was suddenly unfolding to the European world, the whole frame of a system which had been the ob-

ject of ineffectual curiosity and vain conjecture and fable ever since the time of Alexander. And therefore, while it was impossible for his dignified understanding not to see that he had got into his hands the very quintessence of all manner of absurdity, and impossible for his ingenuousness not to avow this perception in very pointed terms, he yet appeared somewhat reluctant to acknowledge, even to himself, that the system celebrated for thousands of years, as something almost too awful to be profaned by investigation, was absolutely nothing but a compost of whatever was most despicable, and whatever was most hateful, in paganism. It might well be supposed, therefore, that his honest acknowledgement of the futility of the metaphysical conceits, of the monstrous priestcraft, of the ceremonial silliness, of the partially bad morality, and of several other reprobate qualities manifest in the work, was not made without some reluctance and mortification. And this presumption is verified by his evident anxiety to shew, as a set-off, certain other qualities alledged to be prominently distinguishable in the Institutes, and which nothing but an imagination, not yet effectually cured of the oriental fever, could have allowed to be described in such terms as the following:—'nevertheless, a spirit of sublime devotion,' [devotion to what?] 'of benevolence to mankind,' [when a very large proportion of the work, probably much more than half, is employed, directly or indirectly, in adjusting and fixing, in a complete system, the unparallelled iniquity of the distinction of *Castes*, and the most arrogant and oppressive claims of the Brahmins!] 'and of amiable tenderness to all sentient creatures, pervades the whole work: the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions, even to kings, are truly noble.' Preface, p. xv. Perhaps it had been as well for this incomparable scholar and estimable man, to have imitated, on this occasion, the prudence of the first invader of Sanscrit, Mr. Wilkins, who, in his preface to the Geeta, stated, with demure and exemplary gravity, that in the estimation of the Brahmins it is the sacred repository of the sublimest doctrines and mysteries, and ventured a conjecture at the design of its author; but avoided committing himself in any estimate of its merits, and slily threw on the collective Christian wise-men of Europe the responsibility of deciding for or against the divine Brahminical revelation.

The hopes which the appearance of the Geeta had but too desperately blighted, were utterly death-smitten and shrivelled up by the Institutes; since this latter greater work not

only had its own due proportion of all that is abhorrent to reason and disgusting to taste, but, as constituting or illustrating the grand basis of the religious economy, it necessarily certified us of what must be, substantially, the quality of the whole mass of sacred rubbish in the repository of Benares. —Such then was the end and the reward of the pious faith and hope, with which our benighted spirits had so long been looking toward the expected Brahminical revelations. We were now, for the most part, quite content to forego the privilege of reading any more of their law and their prophets. But our eastern scholars,—whether it is in order to convince us that our despondency has been premature; or to avenge the rejected gods by plaguing us; or whether a latent zeal for Christianity, (how little suspected!), was seeking to drive us into it by an aggravated impetus of recoil; or whether, more probably, it was considered that, as our government has taken the heathen worship under direct and special patronage, it was but a point of consistency to promote the study of the books which give the pattern and celebrate the objects of that worship;—whatever has been the design, those scholars have, in spite of all our chagrin, and our mutters and murmurs of '*Ohe! jam satis est*,' continued, through the Asiatic Researches, and other channels, an unremitted and merciless persecution of our galled and mortified feelings, by their successive abstracts and translations from the 'Holy Scriptures' of the Brahmins; and we that, not very long since, had been so confidently anticipating from those sacred works all the delights of the richest poetry, and all the elevating sentiments of a most sublime religion, are feeling and looking just as any person would do, that, having eagerly fallen to devour some supposed choice dainty which proved on trial to be liberally mixed with sand, cinders, and even still less delectable substances, should be forced to prolong the repast, while some of these ingredients were constantly crashing between his teeth.—It is perfectly right, however, that this persecution should go on to a yet considerably greater length. Let our infidels, who could have the assurance and the stupidity to affect an air of lightly-despatching contempt for the authority of the Bible and the reason of its believers, while they were prompt with a manner and language of reverence and affiance at any mention of the Indian Sastras, let them be glutted and gorged to loathing and strangulation with this Amrita, this their extolled Hindoo elixir of life. Let them enjoy such a regale as Moses gave to the idolatrous Israelites, and be made to drink, in the vehicle of translations from the Sanscrit, the pounded substance of all the Indian gods. The Baptist Missionaries, who have now begun to

lend a hand in the preparation of this luxury, have a peculiar right to administer it, and to witness the repugnant grimaces of the recipients. For they have been traduced, and hooted, and almost cursed, by all sorts of people, civil and military, lay and ecclesiastical, for their bigotry and fanaticism, in protesting in a pagan land against the pagan superstitions. Some refuse substances, put in human shape, have raved and bullied about the flagrant injustice committed against the heathens, in suffering these men to offer to them the Bible as a book worthy to supplant their piles of mythological legends. And persons wishing to carry not only some appearance of decorum, but even somewhat of the dignity of philosophy, have professed to wish that the narrow-minded zealots for *one religion* had understanding enough to learn the proper respect for the religious institutions and scriptures of other nations, especially those of an immense people, who can point back to a splendid state of their hierarchy and sacred literature in the remotest ages. The most ingenious malice, had that been the actuating principle of the Missionaries, could not have fallen on a more effectual expedient of revenge, than that of opening in this manner to the English public those 'religions' and 'scriptures', to which these judicious persons have taken credit to themselves for extending their liberality. And that they may accomplish in the most decisive manner whatever good is to be effected by this expedient, we earnestly hope their plan will be to translate a moderate portion of several of the most celebrated works, rather than the whole of any one of them. It would be a most deplorable waste of their labour and time to translate the whole, for instance, of the present work, which would probably extend to ten such volumes as that before us. We are persuaded they will be convinced it would be a seriously immoral consumption of time also in the readers, surrounded with such a multitude of better things claiming to be read or to be done, to traverse the whole breadth of such a continent of absurdity. But indeed it is probable no mortal would be found capable of so much perseverance,—except, perhaps, Mr. Twining, and the noted Major, and two or three other personages, the remission of whose pamphleteering labours against the propagation of Christianity in India, may have now left them leisure for so congenial an occupation. And in the daily expectation of the fulfilment of their predictions, that the permitted continuance of the missionaries in India would infallibly cause the speedy and total expulsion of the English from that country, we think these gentlemen should be peculiarly thankful for whatever

translated portions of the 'holy scriptures' can be obtained, before the catastrophe that will put an end to the translating.

In a much too brief advertisement, the translators state the occasion and nature of their undertaking. The religion and literature, the manners and customs of the Hindoos, have become the object of a more general curiosity than in any former time, and of these, they observe, 'a clear idea can be obtained only from a connected perusal of their writings.' Under this impression, Sir J. Anstruther, the late president of the Asiatic Society, had

'indicated a wish to the Society of Missionaries at Serampore, that they would undertake the work of translating such of the Sungskrit writings as a Committee, formed from the Asiatic Society and the College of Fort-William, should deem worthy of the public notice; and, in consideration of the great expense necessarily attending an undertaking of this nature, these learned bodies generously came forward with a monthly indemnification of three hundred rupees. In addition to this, the late President of the Asiatic Society, anxious for the advancement of Eastern literature, addressed a letter to the different learned institutions in Europe soliciting their patronage to this undertaking.'

It was proposed to print in the original, accompanied by a translation as nearly literal as the genius of the two languages would admit, the principal works found in the Sanscrit, 'particularly those that are held sacred by the Hindoos, or those which may be most illustrative of their manners, their history, or their religion, including also the principal works of science.' The committee 'made choice of the Ramayuna of Valmeeki to be the first in the series of translations.' 'The reverence in which it is held, the extent of country through which it is circulated, and the interesting view which it exhibits of the religion, the doctrines, the mythology, the current ideas, and the manners and customs of the Hindoos, combine to justify their selection.'

'The translators have only to observe, that a strict conformity to the original has been the object constantly kept in view. To this has been sacrificed, not only elegance of expression, but in some places perspicuity. A free translation would have been an easier task; but esteeming it their duty to lay before the public, not merely the story and machinery, but the imagery, the sentiment, and the very idiom of the poem, they have attempted this as far as the difference of the two languages would permit. And they trust a candid public will excuse every defect of phraseology, when it is understood that the object has been to present the original poem in its native simplicity.'

It may seem a duty of our office to try at something like an abstract of this epic story, or rather farrago; but it is such a formless jumble, that we would gladly be excused from attempting more than a slight notice of some of the principal

matters. There can be no obligation on even the humblest critic, to expend much time on what no intelligent creature in England above the age of ten, (unless the epithet intelligent could be applied to a certain half-dozen of heathen pamphleteers) will read without the utmost contempt. Any little value attributable to it, is purely of that incidental kind which is possessed by all literary relics that, however worthless on the score of wisdom or genius, afford illustrations of the state of understanding, of the notions, and the manners, of an ancient and remote people. This one claim being admitted and disposed of, there scarcely can be found, within the ample scope of our language, any terms capable of adequately expressing the despicableness of this Indian epic, which has been and continues to be regarded as a *divine* performance by so many millions of the people of Asia; and on the value of even the first little section of which its author, at the close of that section, makes this solemn deposition:

'This relation imparts life, and fame, and strength, to those who hear it. Whoever reads the story of Rama will be delivered from all sin. He who constantly peruses this section, in the hearing and repetition of which consists holiness, shall, together with his whole progeny, be for ever delivered from all pain, distress, and sorrow. He who in faith reads this (section) amidst a circle of wise men*, will thereby obtain the fruit which arises from perusing the whole Ramayuna, secure to himself the blessings connected with all the states of men, and dying, be absorbed into the deity. A brahman, reading this, becomes mighty in learning and eloquence. The descendant of a Kshutriya reading it, will become a monarch; a Vishya reading, will obtain a most prosperous degree of trade; and a Shoodra hearing† it, will become great.' p. 18.

This gives a very tolerable antepast of the general quality of the work, in point of what, in our part of the world, is called *sense*. And indeed the grand characteristic distinction of this performance, so far as it proceeds in this volume, and of the other great works, as they are termed, of Hindoo genius, so far as may be judged from short portions of them translated, is the *negation of reason*. Imagine a tribe of human beings in whom the intellectual faculty, strictly so called, should suddenly become extinct, while imagination remained, and, on being thus rid of its master, should instantly spring abroad into all the possibilities of wild and casual excursion; the *geniuses* of such a tribe, that is, the individuals possessed of a

* 'This is one mode in which, with much solemnity, the Ramayuna is constantly read.'

† 'A Shoodra is not permitted to read it.'

more lively imagination than the rest, would write just such poetry as the Ramayuna. It shews, throughout, we do not say a violation, or rejection, but rather a clear absence, a total non-perception, of the principles of proportion and analogy, of the laws of consistency and probability. There is a full abrogation of all the rules, definitive of the relation between cause and effect. Consequently any cause may produce any effect; the mouse may eat the mountain, Jonah may swallow the whale; and the author appears to rate his success in the effort at grandeur, very much in proportion to the aggravated excess of the absurdity, the superlative *degree*, if we might so express it, of the impossibility. Probability is assumed for every proposition or image that may be *put in words*, though by its essential inconsistency it defy the power of conception. And if, for a few moments, the poet happens to keep clear of things impossible in the strict sense, that is, things of which the definition would involve a contradiction, he can hardly fail to be found in what is, doubtless, according to whoever is the Hindoo Longinus, the next lower degree of sublimity, the creating of monstrosities; describing beings and actions which, though not metaphysically impossible, are out of all analogy with what we see or can otherwise know of the order of the creation. Thus a creature with an elephant's body and fifty human heads, singing a grand chorus, is not an impossible being in the strict sense, however desperate an undertaking it might be to go in search of it to any part of the mundane system; and the only objection a Hindoo poet would have to such a fiction, would arise from its being too diminutive and tame an effort of absurdity,—unless he might be allowed to say that the body was of the bulk of a vast mountain, and that each of the heads roared a tempest.

It is but very rarely, that for a moment the absurdity of this poetry is confined to any thing so near the neighbourhood of rationality, as what we may denominate simple enormousness,—that is, the swelling of agents and actions to a magnitude which we know to be far beyond any thing in reality, but still in conformity to a certain scale, by which these extraordinary beings are kept in some assignable proportion to the ordinary ones of their genus, and by which a due proportion is kept between the agents and the things they accomplish; as Homer, a manufacturer of giants in a very small way, contrives to avoid disgusting us when he makes some of his combatants easily toss such

stones as ten men of the common sort could not lift. Even in the description of the people of Brobdignag, (to say nothing of the strong satirical sense which is the substratum of all the Gulliver fictions) a strict law of consistency and proportion is observed throughout all the prodigious giantisms, evincing the constant intervention of intellect. In the Ramayuna, all is pure measureless raving. An imagination which seems to combine the advantages of mania, superstition, and drunkenness, is put a-going, makes a set of what it names worlds, of its own, and fills them with all sorts of agents; gods, sages, demi-god-monkies, and a numberless diversity of fantastic entities, at once magnified and distorted to the last transcendant madness of extravagance,—some additional monster still striding and bellowing into the hurly-burly, whenever the poet thinks it not sufficiently turbulent and chaotic. None of these agents are exhibited with any defined nature, or ascertained measure of power, or regular mode of action. They any of them can do, and are made to do, just whatever happens to dash into the fancy of the poetic raver. A sage is represented as frightening all the gods; and if the idea of his ordering and forcing them all into his snuff-box had happened to come into the poet's head, they had undoubtedly been made to hold their court there some ten thousand years, at the least. And thus the narration, if so slightly connected a course of stories can be so called, is made up of a set of achievements which confound all attempts to form a steady notion of the nature and capacities, positive or relative, of any of the beings that accomplish them; while the stories are so perfectly matchless in silly extravagance, that the very utmost absurdity and foolery of the most desperate European rant and mock-heroic, creep and toil, as if under the weight of comparative rationality, at an infinite distance behind the enormous vapour-composed giant of Hindoo poetry. The more the writer displays of *his* sort of grandeur, the more contempt the reader feels; the measureless vastness of all the personages and operations, which was sublimity in his account, and which almost overpowers all the Brahmins of Hindoostan, with religious awe is to us exactly imbecility seen through an immensely magnifying medium; and the mind labours for a greater ability of despising, than it has ever, in the ordinary course of its exercise, been excited to acquire.

It is as a reputed great work of genius that the Ramayuna will encounter utter contempt in Europe, separately

from, as far as we can separate and make allowances for, its character as a teacher of a monstrous and puerile mythology. When this kind of allowance has been made for Homer, Virgil, and Ovid, what remains is, that they are very great poets. Even the advantage usually and reasonably proposed to be communicated by making better known the ancient writings of a people, that of our obtaining a knowledge of their manners from pictures drawn by themselves, will be sought in vain from a performance like this, in which all things are ambitiously, though childishly preternatural. It was, for instance, probably no part of the ancient manners and customs of India, for an individual to perform sacred austerities, as they are called, in a particular place for a thousand, or ten thousand years together.

As to what form the beautiful spangles of our western poetry and eloquence, the original and apposite metaphors and comparisons, we should think there is nothing of the kind to be found in this grand oriental performance. There are indeed metaphors and comparisons; but, as far as we can judge, they are a mere common-place of the country where the poet lived. The moon and stars, a number of animals and vegetables, some particular gods and heroes, &c. &c., were become a common stock for the use of all that wanted tropes in speech or writing; so that there was no more novelty or ingenuity in introducing them, than there is among us in repeating those rare similes, as rotten as a pear, as sound as a bell, as obstinate as a swine, as valiant as Alexander, and so forth. It is not to be pointedly objected to this, or any other eastern performance in particular, that the analogy in the simile or metaphor is usually very slight and general, as this is a characteristic of almost all oriental composition.

The quantity of general remark we have been betrayed into, leaves no room for any attempt at displaying in detail the qualities or parts of this first book of the Ramayuna. And we repeat we cannot acknowledge any duty of wasting so much labour, on what forms a more egregious mass of folly, than would be produced by any one of our readers that should keep a month's diary, (or rather *nocturary*, since they undoubtedly all rise early in a morning) of his dreams. In the descriptive remarks we have made, we have been able to give but an extremely feeble idea of the surpassing excess of absurdity which prevails throughout the production, which is really worth any one's reading that

cares to see the *maximum* of that quality. The basis of the story is the birth, life, and adventures, of Rama, who is an incarnation of the god Vishnu, a god evidently of the foremost rank, but of *what* power or excellence, as contradistinguished from his brother *magnates*, we may safely defy all the Brahmins in India, and their disciples in England to shew, from this or their other sacred books; for all these deities seem jumbled, as by purely accidental evolutions, into bigness and littleness by turns. The king, whose son Vishnu consented to become at the persuasion of all the gods, who were terrified by Ravuna, a demon whose pernicious designs could be frustrated by no celestial being but one in human shape, had been long childless, and had been performing a course of religious austerities to obtain from Brahma, (or whether in spite of him, is not clear) the happiness of an heir. The favour was granted, and Rama was the prince. He of course gave, in early years, amazing signs of the power that was in due time to perform achievements which were to astonish and shake the universe. Many adventures, however, are related before his career of action commences; and after he does come into play, the narration is loaded with many bulky episodes about the adventures of other heroes. Of one of these personages it is stated, that, like Rama's father, he was childless, and that he had been engaged, if we mistake not, several thousand years in religious austerities, to induce the gods, or the king of them, to confer a similar favour. It was granted, to some purpose; for he had two consorts, and it was was promised that the one should bring him one son, of transcendant merit and prowess, and the other—sixty thousand, inferior to that one, but yet all of great talents and expectations; and it was offered to the choice of the two ladies which would be the mother of the one, and which of the sixty thousand. The latter undertaking may seem to involve very considerable difficulties;—but nothing is difficult in the hands of a Hindoo poet. This daring matron was in due time happily delivered of a tree, a shrub, or whatever it may be called,—a gourd we think it is in the book,—on which the sixty thousand grew, as it might have been nuts or currants, and fell off into the form of so many mighty heroes; who at their father's command, and in pursuit of a god or demon who had stolen a horse which he had appointed for a sacrifice, dug through the earth from side to side, in various directions, reducing it to the condition of a worm-eaten cork; and that in a very short time, and in spite of its being of thousands of times greater bulk, than our mathematicians have, in the true spirit of Eu-

ropean littleness, mistakenly computed. Another history is to this effect. A royal sage had a cow, named Shubula. When another monarch sage, in marching through the country, stopped on the former sage's farm a little while with a vast army, this cow gave all sorts of liquors, and all sorts of meat, baked, boiled, fried, and in short cooked to the taste of every individual in the army, insomuch that every man was delighted and surprisingly fattened. On going away, it is not wonderful that his majesty at the head of the army, should, if it had only been to rid himself of his peculating commissariat, request to have this cow, offering, however, a handsome equivalent, as he might very well afford. The request not being complied with, force was had recourse to, to take her away. She however made her escape, and came weeping and expostulating to the feet of her owner. He was afraid to interfere, but she was advised to do the best she could for herself. On which she forthwith rained out an almost innumerable army of terrific warriors, who drove, cut, and slashed, at such a rate, that the host of the royal cow-stealer was quickly annihilated. These are tolerably moderate specimens of the general substance of this epic performance. The lingo in which these feats are narrated, defies all imitation.

We cannot fail to be somewhat the wiser, for having a few such things brought into our language; but we think the moral rule relative to the use of time and paper should withstand any very large importations. But indeed taste will do what morality probably would not; for it will be impossible to find in England any considerable number of readers, who will not soon sicken at such entertainment.—If there are any ingenuous men, who, not content to rest religion on plain reason and revelation, must needs seek its primitive elements in an analysis of this branch of ancient mythology, they had much the best go and learn Sanscrit at once.

An insurmountable obstacle to the popularity of this sort of reading in Europe, if the works were attended by no other deterring circumstance, would be the vast number of names by which each of the gods or heroes is designated, this being, as it should seem, hardly fewer than the whole catalogue of descriptive epithets deemed most appropriate to them.—We should observe that the learned translators would not have done amiss, to assign their reason for an orthography so widely different from that commonly adopted by our oriental scholars.

Art. VIII. *The West Indies, and other Poems.* By James Montgomery. Second Edition. fcp. 8vo. pp. 160. Price 6s. bds. Longman and Co. 1810.

IF the patronage Mr. Montgomery has received, had not stimulated him to exertion and inspired him with hope, we should have thought he had but little of the susceptibility of a poet. Another volume from his pen, is the fairest fruit of his success, and the best expression of his gratitude; nor can there be any doubt, that the friendship he has already contracted with the public will be confirmed and invigorated, by such an interchange of mutual services and rewards. The peculiar characteristics of his former productions are so strongly impressed upon this work, and yet he has so carefully studied a variety of style and subject, that he need not fear its effect upon his popularity. The same striking originality of thought and manner which distinguished him before, is still conspicuous; the same splendor of imagery, the same generous warmth of feeling, the same plaintive sorrow and endearing tenderness. He is still the friend of human nature and human happiness; the promoter of its best interests, and the advocate of its dearest rights. The readers of these poems, as they are insensibly filled with his inspirations, will glow with his own ardour, and become votaries, ere they are aware, of benevolence and peace and freedom. Besides the *benefit* of reading the works of a good man, it has this peculiar pleasure; that we can resign ourselves without scruple to his influence,—that our feelings are not checked, but encouraged by our judgements,—that the gratification he affords is neither tainted with evil nor embittered by self-reproach,—that when we surrender to him the controul of our hearts, instead of repining at his power, we may exult in our own weakness.

The longest of these poems, which first appeared in Mr. Bowyer's splendid publication on the Abolition of the Slave Trade, has already been criticized, at some length, in one of our recent numbers. It has lost nothing of its value, though shrunk into an humbler size, and divested of its graphical decorations; while, on the other hand, it has been much improved by a careful revision.

The smaller pieces, some of which have already appeared in print, are extremely various in character and merit. The *Harp of Sorrow* appears to be placed in front of these lyrics, as a sort of poetical portrait. It is a description of personal and peculiar feelings, with which few readers can entirely sympathize; but the subject is so solemn, and the tone so plaintive, that it cannot be read with indifference; and the

emotions it describes, will at least explain, if not excuse, the melancholy which predominates in the work. The interest we take, however, in sorrows that we have not experienced, is comparatively feeble; the appeal is not made to memory, but to belief; we feel *for* the sufferer, but not *with* him; we pity, but we do not mourn. The writer, who would *prefer* his own peculiarities of mind and feeling as eminently fitted for poetry, might justly recollect that the most faithful delineations of unique and anomalous subjects may appear false or exaggerated, and that the merit of being uncommon is more than balanced by the disadvantage of seeming unnatural. It is not likely, however, that Mr. M., or Cowper, (whom in this and some other respects he most resembles,) would have written upon such topics, but from an impulse little short of necessity; and to suppress what must inevitably be to them the most interesting of all their compositions, would be an act of heroic self-denial and voluntary martyrdom, which he only should presume to exact who would be willing to perform. Our readers might take it as an ill compliment, if we did not quote a few of these affecting stanzas.

> 'I gave my Harp to Sorrow's hand,
> And she has ruled the chords so long,
> They will not speak at my command;
> They warble only to *her* song.
>
> Of dear, departed hours,
> Too fondly loved to last,
> The dew, the breath, the bloom of flowers,
> Snapt in their freshness by the blast:—
>
> Of long, long years of future care,
> Till lingering Nature yields her breath,
> And endless ages of despair,
> Beyond the judgment-day of death:—
>
> The weeping Minstrel sings,
> And while her numbers flow,
> My spirit trembles with the strings,
> Responsive to the notes of woe.
>
> Would gladness move a sprightlier strain,
> And wake this wild Harp's clearest tones,
> The chords impatient to complain,
> Are dumb, or only utter moans.' pp. 83, 84.

It is remarkable that the leading idea of this poem, should be precisely similar to that of an ode so very different as the first of Anacreon's, Θέλω λέγειν Ἀτρεΐδας. We can hardly doubt that this is an unconscious imitation. The imaginary music of the poetical harp, is happily compared to that of a real one.

'Thus o'er the light Æolian lyre
The winds of dark November stray,
Touch the quick nerve of every wire,
And on its magic pulses play;—

'Till all the air around,
Mysterious murmurs fill,
A strange bewildering dream of sound,
Most heavenly sweet,—yet mournful still.' p. 85.

This introductory ode is followed by an elegant and classical poem, on the recent destruction of *Pope's Willow* at Twickenham. Some idea of it may be collected from the three following stanzas.

'One morn, while Time thus mark'd the tree,
In beauty green and glorious,
'The hand,' he cried, 'that planted thee
'O'er mine was oft victorious;
'Be vengeance now my calm employ,—
'One work of POPE'S I *will* destroy.'

'He spake, and struck a silent blow
With that dread arm whose motion
Lays cedars, thrones, and temples low,
And wields o'er land and ocean
The unremitting axe of doom,
That fells the forest of the tomb.

'Deep to the Willow's root it went,
And cleft the core asunder,
Like sudden secret lightning, sent
Without recording thunder:
—From that sad moment, slow away
Began the Willow to decay.' pp. 89, 90.

The next piece, intitled a *Walk in Spring*, discovers a taste for rural scenery, and a talent for description, which the author may not have been suspected to possess. His observation of the successive characteristics of spring, and of the feelings they excite, is acute and correct; his representations natural and striking; and the tone of the descriptive part of the poem, as serene and cheerful as the season. The whole sky, however, is soon overcast: the poet speaks of himself with his accustomed sadness, and in his concluding stanza betrays a heart only half resigned to its disappointments.

'Till youth's delirious dream is o'er,
Sanguine with hope we look before,
The future good to find;
In age, when error charms no more,
For bliss we look behind.' p. 103.

The imitations of Metastasio's arietta *La Quercia*, and of the *Ranz des Vaches*, the stanzas *to Agnes*, the *Epitaph*, the

Old-Man's song, and the *Glow-worm*, we must only enumerate. In the *Dial*, there is a happy idea—that the shadow is the 'scythe of time'—which ought to have been better elaborated, and thrown into a more regular and pleasing metre. It would be unpardonable to pass so hastily over the elegant poem intitled the *Roses*, in which a 'first child' is compared to a bud springing up between two flowers. We shall only quote two of the verses.

'But soon, their summer splendour pass'd,
They faded in the wind;
Yet were these Roses, to the last,
The loveliest of their kind,
Whose crimson leaves, in falling round,
Adorn'd and sanctified the ground.

'When thus were all their honours shorn,
The bud unfolding rose,
And blush'd, and brighten'd, as the morn
From dawn to sunrise glows,
Till o'er each parent's drooping head,
The daughter's crowning glory spread.' p. 114.

The poem called *Bole-Hill Trees*, combines some rich painting of nature, with that splendor of poetical embellishment, those melancholy personal references, and that excellent moral, which distinguish the author's style.

The *Mole-Hill*, however, is of a far higher quality. The conception of it is singularly grand and poetical; and the execution is for the most part so admirable, as amply to atone for some occasional slips and failures. The man who can read these lines without emotion, may speculate upon the principles of composition and the laws of intellect, but should abstain from the criticism of poetry till he allows the criticism of painting to the blind.

'Tell me, thou dust beneath my feet,
Thou dust that once hadst breath!
Tell me how many mortals meet
In this small hill of death?

'The Mole, that scoops with curious toil
Her subterranean bed,
Thinks not she ploughs a human soil,
And mines among the dead.

'But, O! where'er she turns the ground
My kindred earth I see;
Once every atom of this mound
Lived, breathed, and felt like me.' p. 129.

'Through all this hillock's crumbling mould
Once the warm life-blood ran;

—Here thine original behold,
And here thy ruins, Man!

' Methinks this dust yet heaves with breath;
Ten thousand pulses beat:
Tell me,—in this small hill of death,
How many mortals meet?

' By wasting winds and flooding rains,
From ocean, earth, and sky,
Collected here, the frail remains
Of slumbering millions lie.' pp. 131, 132.

This sublime supposition,—which, as it is possible, is sufficiently probable for poetry,—is then suddenly changed into a most awful and magnificent vision. The poet fancies that the spirits of these ' slumbering millions' appear immediately before his eyes.

' What scene of terror and amaze
Breaks through the twilight gloom?
What hand invisible displays
The secrets of the tomb?

' All ages and all nations rise,
And every grain of earth
Beneath my feet, before mine eyes
Is startled into birth.

' Like rising mists the shadowy forms
Through the deep valley spread,
And like descending clouds in storms
Lower round the mountain's head.

' O'er the wide champaign while they pass,
Their footsteps yield no sound,
Nor shake from the light trembling grass
A dew-drop to the ground.' pp. 132, 133.

Several illustrious shades then pass in review, and are finely characterized:—but we must proceed.

The next two poems, on one subject,—the loss of the Blenheim with the excellent Sir T. Trowbridge,—contain some beautiful description, mingled with several fine touches of pathos and moral sublimity. We doubt if the *sea at sunrise* was ever so finely painted by language, as in the following verse.

' The deep, that, like a cradled child,
In breathing slumber lay,
More warmly blush'd, more sweetly smiled,
As rose the kindling day;
Through ocean's mirror, dark and clear,
Reflected skies and clouds appear
In morning's rich array;
The land is lost, the waters glow,
'Tis heaven above, around, below.' pp. 143, 144.

There is not one poet of the age, we think, who will not envy Mr. M. the concluding stanzas.

'On India's long-expecting strand
Their sails were never furl'd;
Never on known or friendly land,
By storms their keel was hurl'd;
Their native soil no more they trod;
They rest beneath no hallow'd sod;
Throughout the living world,
This sole memorial of their lot
Remains,—they *were*, and they are *not*.

'Like shooting stars, athwart the gloom
The merchant-sails were sped;
Yet oft, before its midnight doom,
They mark'd the high mast head
Of that devoted vessel, tost
By winds and floods, now seen, now lost;
While every gun-fire spread
A dimmer flash, a fainter roar;
—At length they saw, they heard no more.

'There are to whom that ship was dear,
For love and kindred's sake;
When these the voice of Rumour hear,
Their inmost heart shall quake,
Shall doubt, and fear, and wish, and grieve,
Believe, and long to unbelieve,
But never cease to ache;
Still doom'd, in sad suspense, to bear
The Hope that keeps alive Despair.' pp. 146—148.

The last poem is 'to the memory of "*a Female whom sickness had reconciled to the notes of sorrow*," who corresponded with the author under this signature on the first publication of his poems', but whose name and merits he never knew till after her death. In this, there are some passages of uncommon beauty and tenderness; and we cannot be satisfied to conclude our account of the volume, already extended too far, without copying a few lines.

'—But she was waning to the tomb;
The worm of death was in her bloom:
Yet as the mortal frame declined,
Strong through the ruins rose the mind:
As the dim moon, when night ascends,
Slow in the east the darkness rends,
Through melting clouds, by gradual gleams,
Pours the mild splendour of her beams,

Then bursts in triumph o'er the pole,
Free as a disembodied soul!
Thus while the veil of flesh decay'd,
Her beauties brighten'd through the shade;
Charms which her lowly heart conceal'd
In nature's weakness were reveal'd;
And still the unrobing spirit cast
Diviner glories to the last,
Dissolved its bonds, and clear'd its flight,
Emerging into perfect light.' pp. 156, 157.

Our concluding extract will not easily be surpassed, in any one of the excellences it combines; in beauty of sentiment, of imagery, or of versification.

'O Thou, who wert on earth unknown,
Companion of my thought alone,
Unchang'd in heaven to me thou art,
Still hold communion with my heart;
—And if to thine approving ear
My plaintive numbers once were dear;
If, falling round thy dying hours,
Like evening dews on closing flowers,
They soothed thy pains, and through thy soul
With melancholy sweetness stole,
HEAR ME:——When slumber from mine eyes,
That roll in irksome darkness, flies;
When the lorn spectre of unrest
At conscious midnight haunts my breast;
When former joys, and present woes,
And future fears are all my foes;
Spirit of my departed friend!
Calm through the troubled gloom descend,
With strains of triumph on thy tongue,
Such as to dying saints are sung;
Such as in Paradise the ear
Of GOD himself delights to hear:
—Come all unseen; be only known
By Zion's harp, of higher tone,
Warbling to thy mysterious voice;
Bid my desponding powers rejoice;
And I will listen to thy lay,
Till night and sorrow flee away,
Till gladness o'er my bosom rise,
And morning kindle round the skies.' pp. 158, 159.

We intended to add some remarks both on the faults and the merits of these poems, which must now be omitted. In most of them, there are one or two passages which to us it would appear desirable to improve. The extracts however will speak for themselves. Mr. M. has but little to hope from the favour, or to dread from the frowns, of periodical criticism.

We congratulate him on a triumph, which flatters our vanity while it gratifies our benevolence. Having hailed the dawn of his genius, we rejoice the more in its effulgent course; and look forward with exultation to that period, when the calumnies which attempted to obscure its rising, shall be dissipated by its ascending strength, or compelled to attend and augment its glory.

Art. IX. *The Exposition of the Creed,* by John Pearson, D. D. Bishop of Chester, Abridged for the Age of Young Persons. By the Rev. C. Burney, L. L. D. F. R. S. 12mo. pp. xv. 556. Price 8s. Cadell and Davies. 1810.

BISHOP Pearson ranks among the most eminent of English theologians. His acquirements, both in scholastic learning, and ecclesiastical history, were extensive and profound; and to these he added great perspicacity of mind, together with an eloquent and plausible mode of reasoning. At present, however, he is little known, but by his exposition of the Creed; his other works being, for the most part, composed in the language of the learned, and devoted to subjects of a partial or temporary interest.

The design of that profound and learned work, as of expositions in general, is, to use his own language, 'to interpret the words, and so deliver the sense; to demonstrate the truth of the sense delivered; and to manifest the proper necessity of each truth, how far, and in what degree, and to what purposes it is necessary.' The plan he aimed to accomplish in the execution of this design, cannot be better expressed, than by an extract from the address to the reader, prefixed to the original work

'This is the method which I proposed to myself, and have prosecuted in every article: first, to settle the words of each article according to their antiquity and generality of reception in the creed: secondly, to explicate and unfold the terms, and to endeavour a right notion and conception of them, as they are to be understood in the same: thirdly, to shew what are those truths, which are naturally contained in those terms so explicated, and to make it appear that they are truths indeed, by such arguments and reasons, as are respectively proper, to evidence the verity of them: fourthly, to declare what is the necessity of believing those truths, what efficacy and influence they have in the soul, and upon the life of a believer: lastly, by a recollection of all, briefly to deliver the sum of every particular truth, so that every one, when he pronounceth the creed, may know what he ought to intend, or what he is understood to profess, when he so pronounceth it.'

This comprehensive plan, he has executed with uncommon fidelity and success. His explanations are just and correct; his illustrations copious and appropriate; his reasonings lucid and cogent: and his practical conclusions, accordant with the spirit of the creed, and with the gospel of Jesus Christ. In fact, this exposition is a treasure of theological science and learning, consisting of the richest materials, and arranged by the hand of a master. It is constructed so as to subserve the

edification of two distinct classes of readers; the body of the work being adapted to intelligent persons of all descriptions: and the notes, which crowd the margin, and are extended sometimes to the length of dissertations, being particularly designed for the use of the learned.

To render the work less cumbersome, although not less profitable, to the general reader, is the object of Dr. Burney in this edition. The notes, which are composed chiefly of critical remarks, and large quotations from Greek and Latin philosophers and fathers, he has entirely omitted: some of the elucidations are also compressed and some of the arguments curtailed, without however obscuring the clearness of the former, or impairing the force of the latter: and, as so long a time has elapsed since the original work was first made public, he has advantageously exchanged many obsolete words and phrases, for expressions in common use.

Dr. Burney very modestly professes to have made this abridgement for the benefit of the rising generation; the intention does him honour. He has, indeed, produced a book which may not only be useful in the religious education of youth, but from which there are few who may not derive additions to their knowledge and stability to their faith.

Art. X. *Guy's School Geography;* on a new and easy plan; comprising, not only a complete general Description, but much topographical Information, in a well digested Order; exhibiting three distinct parts, and yet forming one connected whole. Expressly adapted to every Age and Capacity, and to every Class of Learners, both in Ladies' and Gentlemen's Schools. By Joseph Guy, Author of the Pocket Encyclopædia, New British Spelling Book, Chart of Universal History, &c. and Professor of Geography, &c. in the Royal Military College. 18mo. pp. viii. 172. 7 maps. price 3s. bound. Cradock and Joy. 1810.

WE believe the major part of our readers would very readily excuse us, if we were to form a resolution, (and it is a thing we have more than once contemplated) to notice no more books of geography for schools. But the vanity of *Professor* Guy is so overweening, and his pretensions are so great, that we really feel it a duty to restrain them by a little discipline. Mr. Guy styles himself 'Professor of Geography, &c. in the Royal Military College.' A short time since * we noticed a 'Synopsis of Geography' printed for the use of the Royal Military College, under the authority of the governors, and of course prepared by the Professor of Geography in that college, although, from the extreme timidity of his disposition, it was published anonymously. Was Mr. Guy the author of that incomparable work; or does he wish to recommend himself to the public by adjuncts which are not his due? Strange things sometimes happen; and we have actually been informed upon very good authority, that although Mr. Guy positively *does attend* at the Royal Military College, it is not as 'Professor of Geography,' but in the humble capacity of a *writing-master*. We shall proceed, however, to examine his work with just as much coolness and complacency, as if no such disclosure had taken place.

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* Eclectic Review. Vol. VI. p. 340.

'The compiler of this extract conceives that on comparing it with other school geographies, it will be found in no instance inferior to them, while in *many instances it will possess a real superiority.*' He assigns his reasons for adopting this high opinion of his own work, in four pages of eulogium on the plan and execution; and concludes thus: 'of an abstract it is not necessary to say more, and *truth does not require me to say less.*'

Mr. Guy probably knows more of the contents of his book than any other person ever will, and he *certainly* entertains a much more favourable opinion of its merits. Out of respect to a Marlow *Professor*, we will endeavour to ascertain by a few specimens, the elegance and correctness with which it is composed, and the satisfactory manner in which its high pretensions are fulfilled.

Speaking of the *climate* of Lapland, the author says, 'the *winters* are intensely cold. 'Tis no unusual thing for *their lips* to be frozen to the cup in attempting to drink!' Again, '*Mountains.* Lapland is a vast mass of mountains irregularly crowded together, separated however, in some interstices, with *rivers* and *lakes* forming *delightful habitations!* — We hope he means, *for fishes.*

In Denmark, we are told, 'the *air is so pure* in some of the inland parts, that it has been said the inhabitants live so long as to be *tired of life!!*'

From Mr. Guy's 'general description of Sweden,' we extract the following: '*Population, Customs,* &c. The Swedes are in general healthy, cheerful, complaisant, and courageous; they can endure hunger, cold, and poverty. The women here go to plough, thresh out the corn, row upon the water, serve the bricklayers, and carry burdens.' So much for the *population* of Sweden!

At page 23, our author alarms us with the information, that 'wild people are said to be sometimes seen in woods of Poland, going on all fours, and possessing nothing of human nature but the form.'

The religion established in England, Mr. Guy tells his readers, is 'Lutheranism!' The government is thus succinctly and exactly described. 'The British government is monarchical, mixed with aristo-democratical; that is, the king is the head, and in his name all deeds are published, but his authority is restrained by the parliament. The nobility in the House of Lords gave the government *partly* an aristocratical cast; and the gentlemen in the House of Commons, who are all chosen by the people, add *somewhat* to the democratical form.'

Flanders, it should seem, is an integral part of the French *Republic.* And our author to shew his acquaintance with the astronomical part of geography, when speaking of Abyssinia, the greater part of which lies 10 degrees north of the equator, affirms that it has a *vertical* sun at the time of the year when the declination of that luminary is *south!*

We willingly leave to more accommodating consciences the task of recommending a work so defective in point of useful information, so incorrect in statement, so slovenly in language, and so frequently at war, as to its propositions, with the principles of *scientific* geography.

Art. XI. *The Speculum*, or Art of Drawing in Water Colours: and Instructions for Sketching from Nature; comprising the whole Process of a Water coloured Drawing, familiarly exemplified in drawing, shadowing, and tinting a complete Landscape in all its progressive Stages; with Directions for compounding and using Colours, Indian Ink, Bistre, &c. By J. Hassell. 2nd Edition. 12mo. pp. 56. Price 5s Tegg. 1810.

MR. Hassell has, in this little manual, been guilty of the silly affectation of citing names and authorities, which he evidently knows nothing about, and which, if he did, have nothing to do with the subject. He quotes Zeuxis, Philostratus, Ovid, Martial, and Scipio Africanus! We would recommend him to erase all this from the next edition, as well as the very unnecessary and ridiculous addresses to his pupil. Mr. H. would also do well to select a more simple *subject*, and to elucidate its treatment more fully and distinctly. The list of colours has been drawn up for the benefit of the drawing master instead of that of the pupil; Mr. H. has enumerated about a score, when half a dozen were quite as many as can be used with effect in a common way. We are persuaded that the mode in which the colour boxes of the shops are made up, has been materially injurious to learners in their first attempts to colour; they are filled with different shades of red, blue, green, brown, and with a number of useless compounds, while the original of each would have been amply, and far more effectually, sufficient for the purchasers use.

Mr. H. has given two or three receipts for the neutral colour, but he has omitted that which we have always found to produce the richest effect and to stand the best, indigo and Indian red.

Art. XII. *The Christian's Consolation*, or the Preciousness of Christ to all who believe. pp. 179. 2s. bds. Baynes. 1809.

THIS excellent little volume, reflects much credit on the anonymous author. He appears to have written it from the best motives; and so well, in general, does the execution comport with the design, and so consonant is the spirit which it breathes, to the genius of pure Christianity, that we confidently hope he will not have published it in vain. In the event of a second edition, which we consider highly probable, there are some places in which the author will do well to revise his language.

Art. XIII. *A New Defence of the Holy Roman Church against Heretics and Schismatics.* By the Author of Horæ Solitariæ. 2nd Edition. 12mo. pp. 87. Price 3s 6d Mathews and Leigh. 1810.

MOST of our readers, we presume, have heard of this ingenious performance, the design of which is to ridicule the superstitious legends and erroneous tenets of 'the Holy Roman Church,' by grave and continued irony. The manner in which attempts of this kind are usually conducted, is by bringing forward the positions to be 'defended' in their most naked and defenceless condition, stating them with all possible solemnity of manner, and maintaining them by the most absurd arguments that can be drawn together, yet with all the tenacity and angry earnestness of a serious disputant. A good deal of care, however, is necessary to

preserve a constant composure of muscle; and with regard to the performance before us, the author, though in general exemplary in this respect, is sometimes, it must be confessed, betrayed into an unwary titter. To such of our readers as are unacquainted with the first edition of this work, (which we have reason to believe was a good deal disliked by the 'holy' communion, for whose use and benefit it was intended) the following specimen will not be unacceptable.

'I ought not to pass over a small, though useful miracle, performed by Gregory the Great, who was once distressed for a horse to pursue his journey from Corinth to Constantinople, but was supplied by a gentleman with a fine gentle creature, which had been appropriated to the use of his wife, and which Gregory was to send back upon reaching a certain place. The pope sent him back accordingly; but he might as well have kept him, for the horse (*quodam instinctu vel intuitu*) knowing his rider, and proud of the honour of supporting him, who had all power both in heaven and earth, could never afterwards be brought to debase himself, so as to carry the mean burden of a woman; upon which account, the husband, struck with the miracle, made a present of him outright to the Holy Father, in whose service he continued afterwards all the days of his life. The horse might really have become religious through bearing such a weight of holiness, and ought therefore to be canonized for a saint. And who knows, but, by his example and pious neighing, he might have produced a wonderful conversion among the horses? and, indeed, some of them betray a strong disposition to the act of kneeling, which circumstance ought to be inquired into. I would not say, there was no miracle at the bottom. For, as all religion begins in humility, this prostration may arise from some inward motions of lowliness, and this (to us awkward) inclination of horses to be on their knees, may proceed from some serious reflections of the poor creatures; especially as those, who are most inclined to this apparent devotion, are commonly very dull and sober.' pp 23, 24.

Of the present edition, it is only necessary to say that it is printed with neatness and accuracy.

Art XIV. *Discourses delivered at the Ordination of the Rev. Thomas Raffles*, over the congregational Church at Hammersmith, late under the pastoral care of the Rev. William Humphrys, on Thursday June 22, 1809. The Introductory Discourse by the Rev. John Humphreys of Union Street, Borough. The Charge, by the Rev. W. B. Collyer, D. D. of Peckham, and the Sermon to the People, by the Rev. R. Winter, D. D of New Court; together with a Confession of Faith, by Thomas Raffles, &c. 8vo. pp. 96. Price 2s. 6d. Maxwell, Conder, Williams, &c. 1809.

THOSE who are curious to know the mode of ordination to the ministry among dissenters, may from this pamphlet receive at once information and improvement. If they can tolerate the idea of a lay-deacon, and endure to hear him address an assembly of ecclesiastics, they will be pleased with the account which one of the interlocutors, in this multifarious service, gives of the election of Mr. Raffles; and unless they are too much shocked with a bold avowal of the principles of dissent, they

will admire the indications of united piety and talents which the young pastor has given in his part of the service. His confession of faith, though not copious, is decisive; and impresses, rather by the judicious statement of his sentiments, than by a laboured accumulation of proofs. The longest discourse in the collection is the charge to the minister by Dr Collyer; in which we were pleased to find language and sentiment so well suited to the solemnity, instead of rhetorical tinsel and puerile affectation. As to the justness of Dr. Collyer's opinions on the respective rights and privileges of dissenting ministers and deacons, or the consistency of his profession as a dissenter with those opinions or with the assumption of the term 'clergyman' (which he defends with some very humble learning), or the wisdom and meekness of his declaration, 'that he would not continue an hour with any people who should act contrary to his arrangements or independently of him, or who should even discover a disposition to do so,'—we cannot presume to offer any remark. There need be no hesitation, however, in commending the sensible and affectionate sermon, which concludes the pamphlet.

Art. XV. *Sacred Allegories*; or allegorical Poems, illustrative of Subjects moral and divine; to which is added, an Anacreontic on the Discovery of Vaccination; with an Epilogue to the same; by the Rev. John Williams, M. A. Curate of Stroud. 12mo. pp. 150. Price 4s. 6d. Longman and Co., Williams. 1810.

'TO adorn the holy mysteries of our religion, with the attractive charms of poetry,' is the object of Mr. W. in this publication. There may be some doubt, perhaps, whether it was altogether wise to adopt, for this purpose, the conceits of the metaphysical poets, or the mythological fictions of the ancients;—to say of roses that 'this wears the justifying white, and that the atoning red;' or to represent the 'lawless Loves' as converting their quivers into 'celestial censers.' The serious and devotional spirit, however, which pervades this little volume, is intitled to our commendation; and with many readers, we doubt not, its general rectitude of intention will be a sufficient apology, for occasional lapses of judgement and taste.

Art. XVI. *The Principle of the System of Education*, in the Public Schools of England, as it respects Morality and Religion, favourably but impartially considered. 8vo. pp. 80. price 2s. Hatchard. 1809.

'IT is the aim of this writer to establish two propositions, '1st. that as much is done in the study of Christianity as can be with safety in a public school; and that what is done, is sufficient. 2nd. that the study of the Pagan writers is not injurious to the interests of Christianity.' In defence of these positions,—the first of which appears to us utterly untenable, and the latter to admit of great dispute,—he employs much fallacious reasoning, intermingled with several just observations on life. A proper answer to the work, including a full exposure of its erroneous principles and conclusions, would involve a discussion of the subject in general, and be obviously inconsistent with the limits of a review.

Art. XVII. *Heroical Epistle from Death to Benjamin Moseley.* M. D. on Vaccination, with a postscript on some collateral subjects. 4to. pp. 39. price 2s. 6d. Stockdale. 1810.

A CONSIDERABLE share of satirical smartness is discoverable in this production, although it may be questioned whether the author has preserved much dramatic propriety of character in making the 'king of terrors' set up for a wit, and laugh, however justly, at the reviewers. The best lines of the poem, perhaps, are those which describe the burial of contagious corpses in a village churchyard.'

'How fear'd the rustics then! how quickly fled!
Save one, who, pious, linger'd with the dead,
Shut the swoll'n lips, the rigid eyelids clos'd,
In decent state the stiffened limbs compos'd;
Paid ev'ry rite, which human relics crave,
And found, himself, for his reward—a grave.
'What cautious speed! what trembling dread were shown,
When, in that grave, each fest'ring corpse was thrown;
Midst the dark stillness of the midnight hour,
Slow toll'd the knell, and shook the startled tow'r;
Barr'd was the church, the sexton urg'd his spade,
And delv'd more deep, by a pale lanthorn's aid,
That safe such pestful body might be laid.
The anxious pastor listen'd from afar
The jolts and gratings of the burial car,
And mark'd its progress, by the glimmering light,
Guiding its driver through the stormy night.
At length it came—a few attendant hinds,
With feet all-trembling, and all-troubled minds,
Bore their fear'd burthen from the church-yard's mound,
And instant sank it in the yawning ground.
Then rose the pray'r, in accent fast and low,
Yet every hearer thought it rose too slow.
And now, the solemn benediction said,
Quick was the earth pil'd high above the dead.'

There is also a spirited passage on the slave trade, concluding with a compliment to Mr. Wilberforce; and the catalogue of diseases towards the conclusion is not without merit.

Art. XVIII. *The Important Journey from this World to the Next;* considered in a Sermon, delivered at an Association at Bradford in Yorkshire, June 13, 1810. And published in Compliance with the Request of the Hearers. By John Fawcett, A. M. 12mo. pp. 32. price 6d. Button. 1810.

A PUBLIC address from this worthy and venerable minister, possesses much of the advantage attributed to the *character* of an orator by the ancient writers on eloquence. The text of this discourse is Joshua xxiii. 14; which suggests many serious and appropriate remarks on the subject of death, considered as a journey. It appears from an advertisement at the end, that the author is preparing a 'Devotional Family Bible,' in 3 vols. 4to.

Art. XIX. *The Preceptor and his Pupils*, Part the Third; or the most familiar Synonymes in the English Language critically and etymologically illustrated. By George Crabb. 8vo. price 5s. 6d. Boosey. 1810.

WITHOUT stopping to canvass individual parts of this work which appear exceptionable, we readily acknowledge that it evinces considerable diligence, information, and acuteness, and recommend it as an instructive school-book.

Art. XX. *Loyalty enforced by Religious Motives*; being the Substance of a Sermon preached at Uny-Lelant, in the County of Cornwall, on Sunday June 4th 1809, being the 71st Anniversary of the King's Birthday. To which are added some Remarks on two Discourses recently delivered in that Neighbourhood. By William Colenso, of Penzance. 8vo. pp. 70. price 2s. Vigurs, Penzance. 1810.

THIS provincial discourse which was delivered in 1809 in the western extremity of the kingdom, but, for some unspecified reason, not printed till another anniversary had elapsed, fully answers the title which it bears. It enforces loyalty by the motives of religion, and practical religion by those of loyalty. The text is 1 Peter ii. 17. The necessity of experimental piety, as well as of practical godliness, is very properly kept in view. The language, though not elegant, is impressive, and well calculated to arrest the attention of a plain country congregation.

On the remarks which are subjoined, and which fill 36 pages, we can say but little. The author appears to be a warm disputant, and zealously maintains the cause of the Wesleyan Connexion, to which he belongs.

The profits of this publication are to be appropriated to the use of the Penzance Dispensary, which was laudably instituted by the inhabitants of that town at the celebration of our national jubilee.

Art. XXI. *Advice on the Study of the Law;* with Directions for the Choice of Books. Addressed to Attornies' Clerks. 8vo. pp. 160. price 5s. boards. Taylor and Hessey. 1810.

IT is not very probable that many 'attornies' clerks' will prosecute the enlarged and unnecessary course of study here advised. The volume, however, contains so many useful suggestions, that, considering the manner in which the time and money of these gentlemen are usually expended, we do not hesitate to recommend it to their perusal.

Art. XXII. *Sacred Hours:* chiefly designed to illustrate the offices and doctrines of the Church of England. By J. Grant, M. A. 12mo. pp. 200. with 3 maps. price 7s. boards. Hatchard. 1809.

THOUGH we cannot subscribe universally to the statements of doctrine and fact in this volume, we can recommend it as 'an useful compendium of instruction for the members of the established church', particularly for those who are too young, too busy, or who occupy too low a station in life, to obtain access to more copious sources of information. It is extracted, with some alterations, from the Manual of Religious Knowledge, by the same author.

Art. XXIII. *Marriage and Adultery considered.* A sermon preached at the New Chapel, Stockwell, June 3, 1810. By Thomas Jackson. Published by request. 8vo. pp. 42. Price 1s. 6d. Maxwell. 1810.

A DISCOURSE not very prominently marked by animated eloquence or close reasoning; but which contains many useful remarks, (though sometimes rather whimsically expressed) and which in point of tendency is unexceptionable.

Art. XXIV. *A Compendious History of the Israelites.* By Robert Atkins. 8vo. pp. 62. price 2s. Button. 1810.

THIS is altogether the most contemptible performance we have for a long time seen; and its perpetual insults upon sound principle and common sense would deserve a much heavier chastisement than its insignificance requires.

Art. XXV. *The Conciliatory Address of Abraham to Lot;* a Sermon preached at the Baptist Monthly Association, at Hackney, March 22, 1810. By Thomas Hutchings. 8vo. pp. 26. price 1s. Gale and Curtis. 1810.

THERE is so much good sense and such an excellent spirit manifested in this discourse, that we cannot help regretting it was not prepared for the public with a little more care. It strongly enforces the exercise of a peaceable disposition in our intercourse with the world in general, towards persons of different religious views, and in our habits of Christian fellowship. A few sentences we shall extract.

'The conduct of Abraham in this affair, was not the result of stoical apathy, nor of unprincipled tameness. Some men are not affected even by a real insult: Why? for the same reason as a rock does not complain when it is lashed by the foaming billows of the ocean. They do not feel. Some men hardly ever resent a real injury. Why? for the same reason that a lamb does not turn upon its butcher with the fury of a lion. It is not in their disposition. But it may be presumed that Abraham was a man of keen sensibilty. And we are furnished with the most brilliant evidence, that he who dared, for the rescue of Lot, to attack, with a few armed rustics, a numerous host, headed by princes, and flushed with victory, was not wanting in spirit. What we admire and recommend is not stoicism, but sensibility, conjoined with virtue; is not tameness, but energy, under the controul of religious principles.' pp. 14, 15.

Art. XXVI. *A Companion and Guide to the Laws of England,* comprising Information collected from various Acts of Parliament, and judicial Decisions, down to the present Period, on the following important Subjects, viz. Actions, &c. &c. By a Member of the Honourable Society of the Inner Temple. 12mo. pp. 200. Price 5s. Tompson and Co. Birmingham. Reed. 1810.

THE only thing respectable about this catchpenny, is the modesty of printing it as ill as it deserves.

Art. XXVII. SELECT LITERARY INFORMATION.

**** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The death of the Rev. Richard Cecil having taken place during the progress of his Works through the press, it is intended to add a fourth volume to the three already announced. This fourth volume—consisting of remarks made by Mr. Cecil, in conversation, on a great variety of topics in life and religion—could not, from the nature of its contents, be published with propriety before his death; but, that event having now occurred, it is become desirable to publish together all that will ever appear of his works. A memoir of Mr. Cecil will be prefixed to the first volume; and it is hoped the whole will be ready by Christmas.

In the press in two octavo volumes, Memoirs of the Life, Writings, and Correspondence of the late Mr. William Smellie, Printer in Edinburgh, Secretary to the Scottish Antiquaries, F.R.S. &c. &c. Together with a selection from his hitherto unpublished essays; with an engraved portrait. By Robert Kerr, F.R.S. and F.A.S. Edinburgh. In 2 vols. 8vo. This work will comprise a view of the literary history of Scotland from 1758 to 1795, with numerous anecdotes of eminent learned Scotsmen, and accounts of many important publications, in which Mr. Smellie was either directly concerned as sole or joint author, or which derived material aid from his acute critical skill and correct taste, in their progress through the press, during that interesting period of thirty-eight years.

It is earnestly requested from the surviving Friends and Correspondents of the late Mr. Smellie, and from the Families and Connections of such as are now deceased that they would have the goodness to transmit to Mr. Alexander Smellie, printer in Edinburgh, his son and successor, any letters and other writings, or memorials of his father, which they may still possess, that these may be employed to enrich the present work.

The Familiar Introduction to the Arts and Sciences, some time ago announced by the Rev. Thomas Rees, will at his request, and on account of his other avocations, be speedily completed by the Rev. J. Joyce, in a duodecimo volume, illustrated by wood cuts and copper-plates.

A Missionary's account of Tonkin and Cochinchina will shortly be published here in French, under the superintendence of a French gentleman of known abilities.

A Biographical Dictionary of Painters, Sculptors, Architects, and Engravers, in a duodecimo volume, is nearly ready for publication. It contains sketches of the lives of the most celebrated artists, ancient and modern; with an Appendix, from Vertue, forming a complete English School.

A new edition of Dr. Patrick's Terence is nearly ready for publication.

The British Novelists, with an Essay and Prefaces by Mrs. Barbauld, in fifty volumes, to correspond with the British Essayists, is nearly ready for publication.

Mr. Hewetson will shortly publish a translation of Eliezer and Napthali, a posthumous work of Chevalier Florian.

Speedily will be published "Hints on Toleration in five Essays, submitted to the Right Honorable Lord Viscount Sidmouth and the Dissenters", in one 8vo volume.

The Baron de Geramb, now a Brigadier General in the service of Spain, has nearly completed a letter addressed to the earl of Moira on the subject of the Spanish cause, to be printed at his own expence and distributed among his friends. It is written in French.

Mess. Smith and Son of Glasgow will shortly publish a Catalogue of Books, including many articles highly interesting for their extreme rarity and fine condition.

Mr. Beloe's fifth volume of Anecdotes of Literature is now printing, and a great part finished.

Mr. Kidd's edition of Dawes's Mi-

cellanea Critica is in considerable forwardness at press.

Speedily will be published in demy 8vo. and royal 4to. Ancient Poems, from MSS of the times of Elizabeth, now first published with an introduction, notes, and an appendix. By John Fry.

Speedily will appear in two quarto volumes, observations on Popular Antiquities, illustrating the origin, chiefly of our vulgar customs, ceremonies and superstitions. By John Brand, M. A. late Fellow and Secretary of the Society of Antiquaries of London. The following extract from the Preface, written by Mr. Brand so long ago as 1795, explains the intentions of the proposed work. "In the year 1777, I published Bourne's Antiquitates Vulgares, a little work on this subject, which then had become exceedingly scarce and sold very high, making observations on each of his chapters, and throwing the new discoveries into an appendix at the end. That volume too, by those who have mistaken accident for merit, is now marked in catalogues at more than double its original price. In the following work, I have been advised to dissolve amicably the literary partnership under the firm of Bourne and Brand, and to adopt a very different plan, presenting to the public a collection, which, not only from the immense variety of fresh matter, but also from the totally different arrangement of the subjects, I flatter myself I may with equal truth and propriety venture to denominate an entirely new one."

Dr. Cogan intends to publish in the course of next month, the third volume of his treatise on the Passions and Affections of the mind.

M. Bertrand de Molleville is printing, in English, an Abridgement of the History of England, in the manner of Henault, in three octavo volumes; and he will afterward publish a volume of Chronological Tables, for the use of schools.

The New Edition of Dr. Johnson's English Dictionary, in two volumes quarto, which has been so long delayed, is expected to be ready by the end of this month.

In the Press, Notices on the present Internal State of France. Translated from the French of Mr. Faber, late a Public Officer in that country. 1 vol. 8vo.

In the press, Joseph a Religious Poem in blank verse, historical, patriarchal, and typical, with notes by the Rev. Charles Lucas. A. M. Curate of Avebury, Wilts.

A Monthly Publication is announced, to be called the Village Preacher. The first Number, containing two Sermons written on purpose for the work, will be published on the first of October, price sixpence.

Mr. C. P. Marks, teacher of the Hebrew language will speedily publish by subscription, a concise though comprehensive Hebrew and English Grammar with Points, intitled a Key to the sacred language.

In the press and speedily will be published in one volume royal 8vo. inscribed by permission to Lord Viscount Melville. The value of annuities from 1l to 1000l Per Annum, on single lives, from the age of one to ninety years, with the number of years purchase each annuity is worth and the rate of interest the purchaser receives for his money. And also for the information and convenience of the profession, and of Executors and Administrators, the amount of the several rates of Legacy Duty payable on the value of each annuity; by Wm. Campbell Esq. Comptroller of the Legacy Duty.

Mr. William Waller, Jun. a gentleman who has resided many years in Old Spain, has sent to the press, a work in which he gives an account of the present state of the Spanish colonies, and a particular report on Hispañola, the Spanish division of the Island of Santo Domingo, with a general survey of the settlements on the Southern Continent of America, their history, trade, navigation, productions, population, customs, &c. It is expected to appear in the course of the present month.

Art. XXVIII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE AND RURAL ECONOMY.

Agricultural Mechanism; or a Display of the several Properties and Powers of the Vehicles, Implements, and Machinery, connected with husbandry: the whole familiarly arranged,

and illustrated by Twenty Copper-Plates. Dedicated to the Bath and West of England Society. By Capt. Thomas Williamson (Honorary Member) Author of the Wild Sports of the East; Mathematics simplified; and the East India Vade-mecum. 8vo. 10s. 6d.

EDUCATION.

A defence of Mr. Joseph Lancaster and the Royal British system of Education; or, half an hour's conversation between Lady Letitia Liberal and her old waiting woman Mrs Prudence Paradise, on the subject of "A dialogue between a Master and his Apprentice" occasioned by lectures on education delivered by Mr Lancaster in Bath in the month of February 1810, to which is prefixed Mr. Whitchurch's poetical epistle to Mr. Joseph Lancaster on his Royal British System of Education. price 1s.

FINE ARTS.

The Fine Arts of the English School: comprising a Series of highly finished Engravings, from Painting, Sculpture, and Architecture, by the most eminent English Artists; each Subject accompanied by appropriate historical, descriptive, critical, or biographical Letter-press. Edited by John Britton, F. A. S. Number II. (to be continued quarterly) large 4to, 1l. 1s.—atlas 4to. 1l. 16s.

GEOGRAPHY.

Cary's quarto general Atlas, No 16, containing Maps of the Cape of Good Hope, Upper Saxony and Lower Saxony. 3s. 6d.

HISTORY.

Annals of the Honourable East-India Company, from their Establishment by the Charter of Queen Elizabeth, 1600, to the Union of the London and English East-India Companies, 1707-8. By John Bruce, Esq. M. P. F. R. S. Keeper of his Majesty's State Papers, and Historiographer to the Honourable East-India Company. 3 Vol. 4to 4l. 10s. Printed by Authority of the Hon. Court of Directors.

The Border History of England and Scotland, deduced from the earliest Times to the Union of the two Crowns, comprehending a particular Detail of the Transactions of the two Nations with one another; accounts of remarkable Antiquities; and a Variety of interesting Anecdotes of the most considerable families and distinguished characters in both kingdoms. By the late George Ridpath, Minister of Stitchel. Revised, &c. by the late Philip Ridpath, Minister of Hutton. 4to 1l. 11s. 6d. boards.

JURISPRUDENCE.

Advice on the Study of the Law: with Directions for the Choice of Books; addressed to Attornies' Clerks. 8vo. 5s.

MEDICINE AND CHIRURGERY.

Practical Observations in Surgery, illustrated by cases. By William Hey, F. R. S. Member of the Royal College of Surgeons in London, and Senior Surgeon of the General Infirmary at Leeds, a new edition, corrected and enlarged, with additional plates. 8vo. 13s.

Synopsis Pharmacopœiæ Londinensis. 1s. 6d.

The Encheiridion Medicum, or Young Practitioner's Pocket Companion, being a Conspectus of the London, Dublin, and Edinburgh Pharmacopœias, with a Collection of Formulæ, and the necessary Tables of Synonimes. By William Hamilton, M. B. foolscap 8vo. 6s.

MILITARY SCIENCE.

A Military Dictionary, in French and English: in which are explained the principal Terms, with appropriate illustrations, of all the Sciences that are, more or less, necessary for an Officer and Engineer. By Charles James, Major in the Royal Artillery Drivers, and Author of the Regimental Companion, &c. The Third Edition, enlarged, 2 Vol. 8vo. 1l. 10s.

MISCELLANEOUS.

The Anonymous: a Periodical Paper, published in Dublin, now first collected. 2 Vol. 12mo. 12s.

The Conquest of the Miao-tse. By Kien-Lung. With the double translation of the Chinese into English, and Notes. By Stephen Weston, F.R.S.F.S.A. royal 8vo. 6s.

The Female Economist, or a plain system of Cookery for the use of Private Families by Mrs. Smith, 2nd edition 4s. boards.

A Letter to the Rt. Hon. Lord Teignmouth, President of the British and Foreign Bible Society, in Vindication of Reasons for declining to become a Subscriber to that Institution. By Chris-

topher Wordsworth, D. D. Dean and Rector of Bocking, and Domestic Chaplain to his Grace the Archbishop of Canterbury. 3s.

Philosophical Essays. By Dugald Stewart, Esq. F.R. S. Ed. Emeritus Professor of Moral Philosophy in the University of Edinburgh; Honorary Member of the Imperial Academy of Sciences at Petersburg; and Member of the American Philosophical Society held at Philadelphia. 4to 2l. 2s.

A Vindication of the Character of the late Rt. Hon. William Pitt, from the Calumnies against him, contained in the 5th Article of the Edinburgh Review for April, 1810. 1s. 6d.

Three Letters addressed to the Rt. Hon. Lord Eldon, Lord High Chancellor, on the Subject of his having excluded Gentlemen who have written for the Public Journals from the English Bar. 2s. 6d.

A History of the Colleges, Halls, and Public Buildings attached to the University of Oxford, including the Lives of the Founders. By Alex. Chalmers, F. S. A. Illustrated by a Series of Engravings. 2 Vol. 8vo 1l. 11s. 6d.

A few Copies are worked in quarto, with proof Impressions of the Plates on India Paper, Price 6l. 6s. boards.

NATURAL HISTORY.

Moral Truths, and Studies from Natural History; intended as a Sequel to the Juvenile Journal, or Tales of Truth. By Mrs. Cockle. 12mo. 7s.

A Familiar Analysis of the Fluid capable of producing the Phenomena of Electricity and Galvanism, or Combustion; with some Remarks on simple Galvanic Circles, and their Influence upon the Vital Principles of Animals; illustrated by the Theories and Experiments of Galvani, Garnet, Davy, Thomson, &c. &c. By Matthew Yatman, Esq. 8vo 2s, 6d.

PERIODICAL LITERATURE.

The Edinburgh Annual Register for 1808. Containing the History of Europe for that Period. To which is added, a copious Appendix of State Papers, Chronicle of remarkable events during the year, History of the Physical Sciences, of the Fine Arts, the Drama, view of the changes of the administration of Justice in Scotland, general view of Literature, of the living Poets of Great Britain, Poetry, a correct List of New Publications, State of the Public Funds. Births, Deaths, Marriages, Promotions, &c. &c. 2 Vol. 8vo. 1l. 4s.

The Edinburgh Monthly Register of Foreign and Domestic Occurrences in History, Science, and Literature, for June, 1810. No. I. 2s.

PHILOLOGY.

A Critical Pronouncing Dictionary, and Expositor of the English Language. By John Walker, Author of Element, of Elocution, Rhyming Dictionary, &c. Stereotyped, complete in one large Volume, without the smallest Abridgments a new edition, 8vo. 14s.

POETRY.

The works of the English Poets, from Chaucer to Cowper: including the series edited, with Prefaces Biographical and Critical, by Dr. Samuel Johnson; and the most approved translations. The additional lives by Alex. Chalmers, F.S.A. 21 vols royal 8vo. 25l.

The Poetical works of Anna Seward, with a biographical preface, and extracts from her literary correspondence. By Walter Scott, Esq. 3 Vol. post 8vo. 1l. 11s. 6d.

Poemata præmiis cancellarii academicis donata, et in theatro Sheldoniano recitata. 2 Vol. 12mo, 14s.

Fables in verse by the Rev. Henry Rowe, L. L. B. Rector of Ringshall, Suffolk, and a descendant of Rowe the Poet. Dedicated to the Right Hon. Lord Rolle. 1 Vol. 8vo. with 30 engavings on wood by Willis, 15s. Proofs on royal paper. 1l. 5s.

Original Sonnets and other Poems, by Mary F. Johnson, of Wroxall Farm, Isle of Wight. foolscap 8vo. 6s.

POLITICS.

A Letter to S. Whitbread, Esq. M. P. upon the military conduct of Lord Wellington: with some remarks upon Marquis Wellesley's Government in India, and the fatal effects of party spirit; by Britannicus. 4s.

The character and conduct of British ministers, in War and Negociation, illustrated by facts with observations. 1s. 6d.

The British Expose; or, Comparative Views of the Political State of Great Britain, and the European Continent, A. D. 1810. By Menaceous. 2s.

A Letter to the Rt. Hon. Spencer

Perceval, first Lord of the Treasury, &c. &c. upon the reported Correspondence with Lord Melville in reference to the return of that noble Lord to power. By a country gentleman. 2s. 6d.

The question considered; has the House of Commons a right of Committal to Prison: together with outlines of a plan to restore harmony between that illustrious assembly and every true Patriot. By C. A. Burnaby Esq. 2s.

An answer to the argument of Sir Francis Burdett, Bart. relative to the power of the House of Commons to commit persons not members. By Andrew Fleckie, Esq. 2s.

THEOLOGY.

A funeral Sermon for Mrs. Elizabeth Hill of Homerton; by Robert Winter D. D. to which is added a memoir of the deceased.

Divine Justice, a Sermon preached before the Associated Ministers and churches of Hampshire, at West Cowes, Isle of Wight, by S. Sleigh. 1s.

Peculiar privileges of the Christian Ministry: considered in a charge, delivered to the clergy of the diocese of St David's; at the primary Visitation of that diocese, in the year 1804, second edition: to which is added, an appendix, on Mr. Sharpe's rule for the interpretation of certain passages of the New Testament, relative to the divinity of Christ; and on right principles of Interpretation. 2s. 6d.

The Pulpit Assistant; containing 25 Outlines or Skeletons of Sermons, chiefly extracted from various authors; with an Essay on the composition of a Sermon. By T. Hannam. A new edition, revised and corrected, with a new volume of original Matter by the Editor. 4 Vol. 18mo, 16s.

An analysis of Hooker's eight books of ecclesiastical polity. By the Rev. J. Collinson, M. A. Rector of Gateshead, Durham. 8vo. 10s. 6d.

Meditations for the Aged. By John Brewster, M. A. Rector of Bolden, and Vicar of Greatham, in the County of Durham. 8vo. 9s. 6d.

The Tactical Regulator. By John Russell, Esq. Lieutenant and Adjutant, Nottingham Staff. Author of the "Rule and Movements of a Battalion" "Military Experiments," &c. and dedicated by permission to the Commander in chief. one large volume 8vo. with 35 plates. 1l. 1s.

Sermons by the late Rev. Richard de Courcy of Shrewsbury 2nd edition, to which is added, an essay on pure and undefiled religion. Fine portrait, 9s. boards.

Christ Crucified, the distinguishing topic of the Gospel &c, By the late Rev. Richard de Courcy. 2nd edition 9s. boards.

Fifty two Sermons on the Baptismal Covenant, Ten Commandments, the Creed, &c. being Sermons for every Sunday in the year. By the late Rev. J. Walker, of Truro. 2 vols. 8vo. (new edition,) 16s. boards.

Dr. Gill's exposition of the Old and New Testament, part 10. price 16s. the work will be completed in 18 parts.

*** The conclusion of the review of *Dr. Clarke's Travels in Russia*, is unavoidably postponed to the next Number.

THE

ECLECTIC REVIEW,

For OCTOBER, 1810.

Art. I. *Elements of Algebra.* By Leonard Euler, translated from the French; with the Additions of Lagrange, and the Notes of the French Translator: To which is added an Appendix, containing the Demonstration of several curious and important numerical Propositions, alluded to, but not investigated, in the Body of the Work, &c. &c. Second Edit. 2 vols. 8vo. pp. xxxviii. 909. Price 24s. Boards. Johnson and Co. 1810.

WHENEVER we reflect upon the sterling excellence of Euler's Elements of Algebra, it is not without feeling considerable surprize, that an interval of thirteen years, since their first translation into the English language, should have elapsed before the appearance of a new edition. This profound mathematician was not, like many of the continental geometers, seduced from the love of simplicity, by a vain desire to puzzle, to startle, or to astonish. In all his investigations he pursued truth in the simplest and most direct path; and never wandered from his road to chase butterflies or gather wild-flowers, losing sight of objects of importance in the pursuit of trifles. If, in the course of his researches, he has ever employed abstruse formulæ or intricate processes, it is because the real difficulty of the subject rendered it absolutely necessary; and even in such cases, he more frequently conducts his readers to the result by striking out some happy expedient, than by guiding them through a labyrinth of deep analytical calculation. Euler was a philosopher of indefatigable industry and profound research; and so excursive was the range of his enquiries, that there are very few regions in the mathematical, physical or metaphysical sciences, upon which he has not thrown additional light, and which he has not enriched with new discoveries: insomuch that the catalogue alone of the works of this extraordinary man, extends to the amount of *fifty* pages. Of these performances several were printed separately, and others inserted in the memoirs of different Academies: viz. in 28 volumes of the Petersburg Acts (from

6 to 10 papers in each volume);—in several volumes of the Paris Acts;—in 26 volumes of the Berlin Acts (about 5 papers in each volume);—in the Acta Eruditorum, in 2 vols;—in the Miscellanea Taurinensia;—in vol. 9 of the Society of Ulyssingue;—in the Ephemerides of Berlin;—and in the Memoires de la Societé Œconomique, for 1766.

By far the greater proportion of Euler's writings are addressed to the "primores populi." He has aimed rather to heighten the superstructure of science than to strengthen its foundations; and hence it happens that but few of his numerous productions can be strictly called elementary. The work now on our table, however, is perfectly such; and it is marked, in a most eminent degree, with the first quality of an elementary performance, *perspicuity*. We do not hesitate to call it the most perspicuous treatise on algebra extant. A proof of the remarkable fitness of this book for novices, is furnished in the circumstances resulting from the manner in which it was prepared for the press, as related by the German editors of the later editions.

'The object of the celebrated author was to compose an elementary treatise, by which a beginner, without any other assistance might make himself complete master of Algebra. The loss of sight had suggested this idea to him, and his activity of mind did not suffer him to defer the execution of it. For this purpose M. Euler pitched on a young man, whom he had engaged as a servant on his departure from Berlin, sufficiently master of arithmetic, but in other respects without the least knowledge of mathematics. He had learned the trade of a tailor, and with regard to his capacity was not above mediocrity. This young man, however, has not only retained what his illustrious master taught and dictated to him, but in a short time was able to perform the most difficult algebraic calculations, and to resolve with readiness whatever analytic questions were proposed to him. p. xxv.'

In this work almost every part is excellent,—but none more so than that which relates to indeterminate and diophantine problems. The whole of this branch of analysis is most ably methodised, and cast into the best possible form for those persons to read, who wish to study it without the assistance of a master. The substance of the investigations of Kersey, Fermat, Ozanam and others, is thrown into an orderly system; and many highly useful theorems are exhibited in the course of this masterly discussion.

The French translation of this work received the addition of several notes by the translator; and was more especially enriched by some valuable papers from the hand of the celebrated Lagrange, on the subjects of continued fractions, quadratic equations of two unknown quantities in rational numbers, double and triple equalities, the division of alge-

braic functions into fractions, &c. These additions are all inserted in the English translation: and in the edition of 1797 some notes were added by the translator,—who seems, however, to have been but moderately skilled in mathematics, since his translation contained most of the errors of the French edition, and full two hundred new ones. This, of course, rendered the book extremely faulty, and made it in a manner unsafe to put into the hands of any one who was extending his knowledge of algebra without the advantage of a tutor. The present editor, (who dates his preface from the Royal Military Academy, but has not given his name,) we are happy to say, has carefully purged it from these inaccuracies; and has, besides, made some important additions and alterations.

'Such of the former notes as are retained (among which are all those of the French translator) have been placed at the bottom of the pages to which they refer, and several others have been added where they were thought necessary, beside those subjoined in the second volume; in the latter of which are demonstrated all the numerical propositions that the author has referred to, but not investigated in the body of the work. These notes, as far as could be done, are so arranged as to form a concise abstract of the theory of numbers; which, being a subject that has not much engaged the attention of English mathematicians, it is presumed, that those who have not an opportunity of consulting foreign writers on this branch of analysis, may there find some useful information. A few of these notes are new; the others have been chiefly derived from the works of Waring, Gauss and Legendre.'

It is principally on account of these notes, that we speak at all of the present edition; and we may safely recommend them to students of algebra, especially at colleges and public institutions where young men wish to penetrate a little below the surface. They exhibit neat and satisfactory demonstrations of several curious propositions, not often met with in English books, though they have been discussed at great length by several foreign authors: such, for example, as that, if n be a prime number, and r prime to n, then $r^{n1}-1$, is divisible by n: that the square root of any number not a square, cannot be expressed by a rational fraction: that a fractional root of an equation cannot produce integral coefficients and an integral absolute terms: that the equation $1\times x^3=y^2$, is impossible, in integers, except in the case when $x=2$: that every prime number of the form $4n+1$, is the sum of two squares: that all prime numbers of the forms $8n+1$, and $8n+5$, are exclusively of all others, contained in the formula y^2+z^2: that all prime numbers of the forms $8n+1$, and $8n+3$, are exclusively of all others, contained in the formula y^2+2z^2: that all prime numbers of the forms $8n+1$, and

$8n+7$, are exclusively of all others, contained in the formula y^2-2z^2, &c. Attempts are also made to prove the truth of Fermat's theorem, that the equation $x^n+y^n=z^n$ is always impossible for every integral value of n greater than 2 : but they are not satisfactory; and we are much inclined to agree with the editor, in the observations he makes on the subject of this and other theorems published by Fermat.

'This, like most of the other numerical theorems of this celebrated mathematician, was left by him without demonstration, and is one of those that have at present eluded the researches and investigations of several ingenious and able geometers; and the truth of it still rests on no other foundation than the bare assertion of Fermat, who probably had never demonstrated it himself, but having shown the impossibility of the two forms $x^3+y^3=z^3$ and $x^4+y^4=z^4$, he concluded generally that the equation $x^n+y^n=z^n$ was always impossible, and this I conceive to have been the method by which he fell upon many of his theorems, which have since been demonstrated by Euler and La Grange: and I am the more inclined to this opinion from the circumstance of Euler's having shown (in the Act. Petro.), that one of Fermat's theorems, though true in a great many cases, is not generally so. I am aware that Fermat mentions at page 180, of his edition of Diophantus, his being engaged on a work that would contain, "*multa varia et abstrusissima numerorum mysteria*," the non-appearance of which has been much regretted by mathematicians, a circumstance which they attribute to its falling into the hands of persons at his death who were unacquainted with its value. I am however rather inclined to suppose that his having failed in some of his principal demonstrations, which at the time of his writing the note abovementioned, he might have no doubt of being able to accomplish, determined him to suppress the work entirely. This is at least probable, since his Diophantus and many of his other works were in manuscript at the time of his death, which happened in 1663.' pp. 471, 472.

Our limits will not allow of our taking more than another quotation: it shall not, however, be a very short one; and we are sure it will be interesting and instructive to many of our mathematical readers.

'Every given number (N) may be reduced to the form

$$N=a^n\ b^m\ c^p\ d^q\ \&c.;$$

by dividing it by each of its prime factors as often as it can be done without leaving a remainder; in which form the exponents n, m, p, q, &c. represent the number of times that the given number N may be divided by the corresponding prime factors a, b, c, d, &c. And hence follow several important properties relative to the factors of composite numbers.

'1. First we shall evidently obtain from the continued multiplication of the formulæ

$$(1+a+a^2\ \&c.\ldots.a^n)\times(1+b+b^2\ldots.b^m)\times$$
$$(1+c+c^2\ldots\ldots.c^p)\times(1+d+d^2\ldots.d^q)\times\ \&c.$$

every factor that will divide the given number N; because we thus obtain every possible combination of those letters.

Suppose, for example, all the divisors of 36 were required.

Here $36=2^2.3^2$, that is, $a=2$, $b=3$; $n=2$, and $m=2$; therefore $(1+a+a^2)\times(1+b+b^2)=1+a+a^2+b+ab+a^2b+b^2+ab^2+a^2b^2$, hence the divisors sought are

1, 2, 4, 3, 6, 12, 9, 18, 36,

and in the same manner all the possible divisors of any given number may be readily discovered.

' 2. We may also, by means of the above formulæ, easily obtain the number of divisors of a given number, without absolutely finding the divisors themselves; for it is evident from inspection that this number will always be expressed by

$$(n+1)\times(m+1)\times(p+1)\times(q+1)\ \&c.$$

' Suppose, for example, it were required to find how many divisors belong to the number 3600.

First, we have $3600=5^2.3^2.2^4$, that is, $m=2$, $n=2$, $p=4$: therefore,

$$(n+1)\times(m+1)\times(p+1)=3\times2\times5=45,$$

so that 3600 has 45 divisors.

3. If it were required to find how many ways a number may be resolved into two factors, it would be found from the formula

$$\tfrac{1}{2}\times(n+1)\times(m+1)\times(p+1)\times(q+1)\ \&c.$$

being equal to half the number of its divisors. But if these last be odd, that is, if the given number be a square, we must add 1 to the number of the divisors, and then take half that sum, for the number of ways into which the given number may be resolved into two factors, because, in this case, two of the factors are equal to each other, being the roots of the given square.

4. To find a number that shall contain any given number of divisors.

For example, to find a number having 36 divisors.

Divide 36 into any number of factors, as $36=2\times2\times3\times3$: hence we derive $m=1$, $n=1$, $p=2$, $q=2$: therefore a, b, c^2, d^2, is the number sought, where we may give to a, b, c, and d, any values at pleasure, providing they are prime to each other.

If $a=7$, $b=5$, $c=3$, and $d=2$, then $7\times5\times3^2\times2^2=1260$ which is the least number having 36 divisors.

5. Suppose it were required to find how many ways a given number may be resolved into two factors prime to each other.

In this case, the combinations no longer depend upon the exponents m, n, p, &c. for it would be just the same as if the number was expressed by a, b, c, d, &c. therefore calling the number of these factors k, we shall have 2^{k-1} for the number of ways which a given number may be resolved into two factors prime to each other.

Thus, for example, we have seen that 3600 contain 45 divisors, and therefore may be resolved 23 ways into two factors; but since it has but 3 prime factors, we have $2^{3-1}=4$, for the number of ways into which it may be resolved into factors prime to each other.

6. At present we have only been speaking of the number of the divisors of a given number, but it is evident that our first formula,

$$(1+a+a^2\ldots.a^n)\times(1+b+b^2\ldots.b^m)\times$$
$$(1+c+c^2\ldots.c^p)\times(1+d+d^2\ldots.d^q)\times\ \&c.$$

expresses the sum of those divisors, the same as

$$(n+1)\times(m+1)\times(p+1) \text{ \&c.}$$

expresses the number of them. And on these two formulæ depends the whole theory of *Amicable Numbers**, which being rather a curious subject, we shall enter a little upon the investigation of the problem, the first solution of which is due to *Des Cartes*. See Vol. 3 of his Letters, and Genty's Discourse, entitled *Influence de Fermat sur son siecle*, page 123.

7. To find a pair of amicable numbers N and M.

Make $N=a^m\ b^n\ c^p$ and $M=\alpha^\mu\ \beta^\nu\ \gamma^\pi$ &c. then by the properties of those numbers and the foregoing formulæ,

$(1+a+a^2\ldots a^m)\ldots(1+b+b^2\ldots b^n)\times(1+c+c^2\ldots c^p)$ &c. $=M+N$

$(1+\alpha+\alpha^2\ldots\alpha^\mu)\times(1+\beta+\beta^2\ldots\beta^\nu)\times(1+\gamma+\gamma^2\ldots\gamma^\pi)$ &c. $=N+M$.

Because these formulæ include the whole number as one of its divisors, whereas in amicable numbers, the number itself is not considered as a divisor.

'We see, therefore, in order that the numbers may be amicable, that these formulæ must be equal to each other, and each equal to $N+M$.

Now this is accomplished by finding such a power of 2, as $2^\theta=a$, that $3a-1=b$ $6a-1=c$, and $18a^2-1=d$ the numbers b, c, and d may be primes: then will

$$N=2^\theta.+^1d, \text{ and } M=2^\theta.+^1bc,$$

be the pair of amicable numbers sought.

'For if we represent by f_N the sum of the divisors of N, and by f_M the sum of the divisors of M, we shall have by means of the foregoing formulæ

$$f_N=2^{\theta+2}-1).(1+d)-2^{\theta+1}d=$$
$$(4a-1)\,18a^2-2a\,(18a-1,=M$$
$$f_M=(2^{\theta+2}-1).(1+b)\ldots(1+c)-2^{\theta+1}bc=$$
$$(4a-1)18a^2-2a\,3a-1).(6a-1=N$$

because, $1+2+2^2$ &c $2^{\theta+1}=2^{\theta+2}-1$, and $(b+1)\times(c+1)=18a^2$, where it is evident, that the latter side of each of those equations are equal, and consequently the numbers N and M satisfy the conditions of the problem.

8. The difficulty therefore of finding amicable numbers is connected with that of finding the above specified conditions of a. And the reason that a is made to depend upon some power of 2, rather than upon any other number, will be readily observed to be, because 2 is the only even prime number.

For if a was equal to the power of any odd number, then $(3a-1)$ could not be a prime; and if a was an even number, then $(1+a+a^2\ldots a^{\theta+1})d$ would not be the true expression for the sum of its divisors.

By making $\theta=1$, or $a=2$, we shall have $N=284$, and $M=220$, which are the least pair of amicable numbers. pp. 447—450.

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* Amicable numbers are those pairs of numbers in which the sum of the divisors of each are equal to the other numbers.

From these specimens it will be seen that the present editor is at least sufficiently conversant with the subjects he attempts to elucidate. His notes certainly give additional value to a work otherwise highly valuable;—a work eminently calculated to direct the enquiries, and augment the knowledge, of all who wish to study the elements of this fascinating and useful department of science.

Art. II. *Essai sur l'Eloquence de la Chaire.* An Essay on the Eloquence of the Pulpit; together with Panegyrics, Eulogiums, and Dissertations. By Cardinal Maury, Archbishop of Montefiascone and Corneto, Member of the Imperial Institute, &c. A New Edition, considerably enlarged. Paris. 1810. 2 vols. 8vo. pp. 1271. Dulau and Co. Deboffe and Co.

THE first edition of the present work was published many years since; and soon after its appearance was very indifferently translated into English. This republication of the original is enlarged, we cannot say improved, by the addition of considerably more than an equal quantity of new matter.

The first idea that occurs to a reviewer on looking into these volumes, is the difficulty of reviewing them. Their contents are so miscellaneous, and arranged with so little regard to just method, that they bid defiance to analysis; and call for so much comment, as to make it almost impossible to give a satisfactory view of them in the restricted limits of a single article. We shall, therefore, be under the necessity of passing hastily along, slightly marking the general outline of the work, and occasionally dwelling upon the more interesting and important parts.

M. Maury sets out with an illustration of the eloquence of the pulpit, against which, we conceive many serious objections might be raised: he then discusses the means of impressing conviction on the audience—the advantages of self study—the mode of preparing oratorical compositions—the plan of a sermon, its connexion with the text, and its progressive management. The following cautions against the abuse of talent are spirited and judicious.

'Is it only for yourselves that you engage in the public ministry of the Gospel? Is it for you, and for the gratification of your vanity, that Religion assembles her children in her churches? You dare not think it; you would at least blush to say it;—but it matters not, I will, for an instant, consider you as the mere orator. Tell me, then, what is eloquence? Is it the miserable imitation of the criminal, who is forcibly described by an ancient satirist as "balancing in nice antitheses the charges urged against him?" *Crimina rasis librat in antithetis.* Pers. Sat. 1. Is it the childish talent of playing upon words, rounding periods, despising the simplicity of a

natural style full of strength and unction, symmetrising obscure and mannered phrases, and laboriously striving to pervert this holy and solemn exercise, into a vain and sacrilegious pastime? Is this then the notion you have adopted of this divine Art, which rejects frivolous decoration, which controuls the largest assemblies, goes direct to the conscience, instead of stooping to trifle with the imagination, and gives to an individual the most personal and august of all species of sovereignty, the absolute empire of the heart?

From this M. Maury passes on to the exordium—the exposition of the subject—the succession of ideas—the eloquence of the bar—Cicero—Demosthenes. The character of the eloquent Grecian is ably drawn.

'Irresistible strength of reasoning, overwhelming rapidity of eloquence, are the characteristics of the Athenian orator. He writes only that he may give vigour, glow, and vehemence to his thoughts. He speaks, not like an elegant writer, solicitous for admiration; but like an inspired and impassioned man, oppressed and agitated by the force of truth, and whose powers are concentrated and irritated by his hatred of tyranny; like a citizen, dreading the greatest of misfortunes, and unable longer to restrain the fire of his indignation against the enemies of his country. The daring character of his style is the result of the hardy and picturesque simplicity of his expressions; when he descends to familiarity he becomes sublime His ascendancy is irresistible: every thing yields to the despotism of his eloquence, enriched with all the inexhaustible treasures of his intense imagination. He is the champion *(l'athlete)* of reason: he defends her, with all the energy of his soul; and the tribunal whence he speaks is transformed into an arena. He overwhelms his fellow citizens with reproaches; but he is only the herald and interpreter of their repentance. Does he refute an argument? A simple question is his only answer, and the objection is at rest for ever. Does he wish to rouse the Athenians against Philip? He ceases to be the orator: he becomes the general—the king—the prophet,—the guardian genius of his native land; and when he seeks to inspire his hearers with the dread of bondage, we seem to hear, at dreary and approaching intervals, the clank of the fetters which the tyrant brings.'

To Demosthenes succeeds Bossuet, "the God of" his Eminence's "idolatry." The extravagance with which he eulogizes this extraordinary man, is unbounded. He styles him, 'in all the modes of composition which he invented or adopted, the greatest and most exquisite genius that ever adorned literature; *and who may be placed, with just confidence, at the head of all writers ancient or modern, who have displayed in their greatest perfection the powers of the human mind.*' Not satisfied with this absurd assumption, he repeats and expands it in a note; where he claims for his idol a proud superiority over Homer, Plato, Aristotle, Demosthenes, Cicero, Tacitus, Leibnitz, Newton, and Pascal. Jortin, no mean authority, was of a different opinion, when

he said of Bossuet, that he "attacked Grotius as a dangerous author and a Socinian; and made remarks upon him which are mere declamation and verbiage. *It is one thing to be Bishop of Meaux, and another thing to be Hugo Grotius!*"

That Bossuet was a great man, is unquestionable; that he was a bad man is we fear equally true. The lofty character of his conceptions, the energy and intrepidity of his eloquence, the vigour and raciness of his style, have not, perhaps,—for we do not say this without hesitation—met, with equal richness of combination, in any other Frenchman:—in more than one author of our own country, we are certain, they have been equalled and surpassed. But in that bland and insinuating eloquence, which seizes and subdues the heart,—in that fascinating sweetness on which we repose, when fatigued with pomp and glare,—the proud, ambitious *orator* of Meaux, must yield to the mild, yet majestic *saint* of Cambrai. The powers of Fenelon, are not justly estimated either in this country, or in is own. Some of his sermons, are written with a rapid energy scarcely inferior to that of Bossuet; and, if in the celebrated contest between these illustrious rivals, the latter triumphed, his victory was not atchieved by superiority of talent, but by clamour, intrigue, and above all by the rooted hatred which the licentious and tyrannical Louis XIV. bore to the author of Telemachus,—that severe and immortal satire, on the vices of his life, and of his reign. Grace and feeling were unknown to Bossuet. His vigour often degenerates into harshness, his loftiness not unfrequently swells into bombast; his most brilliant passages are debased by coarseness and weakened by dilation; and his reasoning is almost uniformly marked by scholastic subtlety, and by the most disingenuous sophistry. The first of these degrading qualities is characteristic of all his polemical writings; and was especially exemplified in his conference with the protestant minister Claude: of the last, a most contemptible instance is to be found in his "Exposition of the catholic faith."

Maury, and even Laharpe, (with all his faults a much better critic than the cardinal) affirms that Bossuet's "Universal History," and his "History of the Variations," are unequalled works; and that they ensure to France the superiority over all other nations in historical composition. The Universal History is so generally accessible, that we do not feel ourselves called upon to praise its few but splendid beauties, nor to censure its numerous and glaring defects. But as the History of the Variations is little known

in this country, except to theologians, we shall indulge ourselves in a very brief examination of its merits.

Considered as a work of *controversy*, there is something inexpressibly absurd in its very object. From the variations, and differences of opinion among the protestant churches and reformers, Bossuet would infer the necessity of an infallible head of the church; and from this, by a species of argumentation which can only be valid among those whose minds are trained to receive it, the infallibility of the church of Rome. It cannot be denied that he produces ample proof of the premises, but he fails most miserably, when he attempts to connect them with his conclusions. His skill in the construction and management of his charges, is as undeniable, as his perversion of fact, his subtlety and sophistry of reasoning, and his malignity of censure. But even admitting that the characters and quarrels of the reformers were as weak and odious as he represents them to be, how can they be made to affect the real question in agitation between the Catholics and Protestants,—the right of every man freely to frame, and to enjoy without molestation, his own religious opinions? As a work of *history* it is equally vicious; for the first duty of an historian is impartiality; and what portion of this indispensable quality is to be expected from a man, who evidently sets out with the determination, not to weigh and decide but to vilify and to condemn? And what freedom of inquiry, and fairness of estimate, can be anticipated from the partizan, who concludes his preface with this most curious admission,—"*It is the characteristic of the heretic, that is, of him who thinks for himself, to be guided by his own convictions; and the distinction of the catholic, that is, the universal, to prefer the common sentiment of the whole church!*" The style of the work, partakes of the usual excellences and defects of its author.

Mr. Maury next proceeds to remark on the influence of poetry on eloquence—the revolution effected by Bossuet in sacred oratory—the use of interrogation—the eloquence of Bridaine. This extraordinary man is described in glowing language; and his style of preaching appears to have borne a strong resemblance to that of our excellent Whitfield. Both these interesting missionaries were characterized by the same inexhaustible energy, the same fervid piety, and the same felicity of popular illustration. The following extract from Bridaine, although not remarkable for correct taste, must have produced a very powerful effect on those who heard it.

'Whence, my brethren, do you derive your confidence, that your dy-

ing day is so remote? From your youth? Yes, you reply, I am as yet only 20—30 years old. Ah! you completely deceive yourselves. No, it is not that you have advanced 20 or 30 years, but that death has gained 20 or 30 years upon you; God has given you 30 years of grace, by suffering you to live: you are his debtor for these years; and they have brought you so much the nearer to that term, where death awaits you. Take heed then; eternity already marks upon your brow the fatal instant in which it will begin for you. Eternity! ah! know you what it is? It is a time piece, whose pendulum speaks, and incessantly repeats two words only, in the silence of the tomb—ever, never—never, ever—and for ever. During these fearful vibrations, a reprobate cries out—what is the hour? And the voice of a fellow-wretch replies, *Eternity!*'

This impressive citation reminds us of Whitfield's vehement and truly sublime apostrophe to the Archangel Gabriel, so highly commended by David Hume.

With that unaccountable disregard of order and arrangement, which gives this work the appearance of a common-place-book, rather than of a regular dissertation, the Cardinal passes from Bridaine to the choice of subjects, and thence to the causes of the degradation of pulpit-eloquence in France, which he attributes, and we think with considerable justness and acuteness, to a servile imitation of the *Petit Carême* of Massillon. He then speaks of the celebrated preachers who have succeeded Massillon—of the Jesuit de Neuville—panegyrics and panegyrists—Flechier's oration at the funeral ceremony of Turenne—St. Vincent de Paul—portraits—compliments.

The mean and criminal practice of introducing the praises of the monarch into all sermons delivered in his presence, had become so uniformly the custom of the French pulpit, that any preacher who had neglected it, would have found his hardihood an insuperable bar, in his way to promotion—'I love,' says M. Maury, 'in Bossuet, the noble frankness with which he expresses his hesitation, in bestowing praise, lest he should displease; and above all, his fear of degrading himself by the appearance of flattery. There is an undefinable character of venerable apostolic austerity in his compliments, and an unconquerable antipathy to adulation.'—Now that this man of 'noble frankness', was one of the most servile sycophants that ever digraced a pulpit, the following extract from his funeral eulogy, on the weak and sanguinary Le Tellier, will sufficiently prove.

'Warmed by these miracles, let our hearts overflow with admiration of the piety of Louis; let our acclamations rise to heaven; and let us address this *new Constantine, this new Theodosius, this new Marcian, this new Charlemagne,* in the language of the 630 fathers of the Council of Chalcedon. You have confirmed the faith; *you have exterminated the heretics; this is the illustrious work,* the great feature of your

reign. *Through you heresy is destroyed.* God alone can have wrought this miracle. *King of Heaven*, preserve *the King of the Earth*; this is the prayer of the Church and its Bishops.'

It was the faithless and impolitic revocation of the edict of Nantes, which thus warmed the persecuting spirit of Bossuet; which stimulated him to praise the 'piety' of a hypocrite, a persecutor, and an habitual adulterer, and to compare with Theodosius and Charlemagne, a wretch who had nothing in common with them but their vices and their crimes.

His Eminence now enters on the consideration of style in its various modifications, which it is not here necessary to enumerate.

M. Maury, like nearly every other French writer on these subjects, excessively over-rates Bourdaloue. He has, it is true, the good sense to 'desire more strength of pathos, more ardour of genius, more of that sacred fire which glowed in the soul of Bossuet; and especially more splendour and versatility of imagination.' It is, however, rather unfortunate that of all those qualities which his eulogist wishes Bourdaloue to possess in a higher degree, he has not the smallest portion. The eloquence of the celebrated Jesuit is calm, equable, rational, and too frequently dull. Specimens of good reasoning, and admirable arrangement, may readily be found in his discourses; but whoever may read them, expecting to find either 'pathos,' 'fire,' 'genius,' 'imagination,' or, indeed, in the just sense of the term, eloquence, will inevitably be disappointed.

But the great rival of Bossuet is yet behind; and it is amusing to see with what tiny industry our cardinal labours to keep the splendid powers of Massillon in the shade, lest they should eclipse the glory of his idol. He ekes out his shreds of praise with the most cautious parsimony; and seems to be constantly upon the watch that no expression fall from him, that may in the least diminish the supremacy of 'the eagle of Meaux.' Massillon is 'a *writer* of the first order;' he possesses the '*talent of writing*' in an incomparable degree; his sermons are 'justly ranked among the *best written* works of French *literature*.' What wretched avarice of praise is this! We agree with M. Maury, that the genius of Bossuet was of a loftier range, that it was more original, that it dwelt in depths which the mind of Massillon could never fathom: but the eloquence of the latter is of a purer kind; and has a power and pathos that the former never knew. Bossuet commands the intellect and rules the imagination; but Massillon sways the affections, and reigns over the heart in all the despotism of fascination. The style of Bossuet is dense, vigorous, and elevated; it demands a strenuous and protracted

effort of the mind to comprehend its abrupt transitions, its lofty level, and its high abstractions. It is the happy property of the eloquence of Massillon, that it is adapted to all; its purity, its elegance, its full and sustained tone, endearing it to the man of taste and imagination, while its flow, its feeling, and its glowing rapidity enchant the multitude. That Massillon, indeed, has his faults, is sufficiently obvious to those who know how closely his peculiar excellencies are allied to particular defects;—his richness too often palls; his ornaments are occasionally meretricious; his eloquence is at times weak from excess; and his glow and rapidity forced and artificial. But it is equally certain, that the faults of Bossuet are of a much less pardonable cast. He is frequently subtle, scholastic, and, consequently, obscure; his comparisons are far-fetched; his transitions *missed* and unimpressive; and it is too much the general character of his composition, that it is hard, cold, and ungraceful.

After some observations on Saurin, in which ample justice is done to that celebrated writer, M. Maury enters upon the consideration of the eloquence of the English pulpit; and if supreme self-conceit, unbounded nationality of prejudice, and despicable ignorance of his subject, are the proper qualifications for such a disquisition, his Eminence is certainly, in these respects, the best furnished of any author we have ever met with. He evidently does not understand the English language; does not even know the names of many of our best divines; and yet is well contented to involve in one bold and sweeping anathema the large and invaluable mass of our sacred eloquence! The brilliant imagination, the strong reasoning, the powerful feeling of Jeremy Taylor, the expansive vigour of Barrow, the grappling energy of South, the graceful ease of Atterbury,—with the various excellences of a whole host of others—are all to be passed over in silent contempt, because it suits the ignorant prejudice of Cardinal Maury to take his estimate of English oratory from a wretched translation of Tillotson, and another, probably not much better, of Blair.

> 'My advantage would be too apparent, if I were to cite before the tribunal of public taste, the talent of Barrow, another sermonizer whom the English hold in high esteem, although he be, by their own confession, very inferior to Tillotson.'

The sheer impudence, the genuine French effrontery of this passage is exquisite. It is plain that M. Maury has never read Barrow,—that he knows nothing at all about him;—but he has met with the name, he has found it rated high in the scale of excellence, and rather than encounter any thing that might happen to disturb his gratifying dream of vanity, he

invents his inferiority to Tillotson, and passes him by with a sneer. Few Frenchmen have understood our language sufficiently to discriminate justly the beauties and the defects of our writers. If the most literal and inadequate rendering of an English word or phrase happen to shock the taste, the ear, or the prejudices of a French critic, he takes it for granted that the original must share the fate of the translation. This has always been a favorite system of attack with our fastidious and envious neighbours. Voltaire adopted it to conceal his plagiarisms; Laharpe in humble imitation of Voltaire; and Maury for the gratification of his personal and national vanity and prejudice.

We recollect, with a feeling of despondency, that there now exists in this country a man who, with the lofty tone of Bossuet and the rich fluency of Massillon, unites the graceful tenderness of Fenelon, and the brilliancy of Poulle. Yet this great and excellent man obstinately sacrifices to a mistaken and injurious humility, the ardent wishes of his friends, the honour of his country, and the improvement of mankind.

The remaining part of the essay contains some sound criticism and useful instruction, mixed, however, with irrelevant matter, and with directions tending to the exclusion of nature and simplicity, and to the adoption of a studied and artificial manner.

We have devoted so much space to the more important part of these volumes, that we can but slightly notice the remainder, containing a panegyric of St. Louis, and another of St. Augustin, a dissertation on the sermons of Bossuet, the *eloge* of Fenelon, the *eloge* of the Abbé de Radonvilliers, M. Maury's speech on his reception into the Imperial Institute, and the reply by the Abbé Sicard.

All these *opuscula* exhibit splendid powers of declamation, and a profound study of the art of oratorical composition, but beyond this we can say nothing in their favour. They teem with errors both of reasoning and of fact; and too often exhibit those fantastic turns of expression, those quaint antitheses, and those *coups de théatre* which a Frenchman is eternally mistaking for genuine eloquence. For instance, describing the conversion of Augustin, he indulges himself in the following elaborate piece of bad writing:

'Alone, in the midst of his (Augustin's) uncertainties, he addresses his inquiries to every sect, and receives only the answer of death; he resists, he yields, he departs, he returns, he struggles, he gives way, he murmurs, he groans, he trembles Insensibly his system fails, his supports escape from his grasp. Then Monica prays, Ambrose thunders; the decree of grace is pronounced from the pulpit of Milan or rather from the throne of the eternal; Augustin is laid prostrate; Augustin is raised

up; and faith humbles him at the feet of his conqueror Ambrose, who after immortalizing himself by this noble conquest of his zeal and genius, crowns, by anticipation, the Hero of Religion, by pouring on his brow the sacred stream of baptism.'

The panegyric on Augustin is, however, notwithstanding its full share of faults, an able and an intrepid, perhaps an impudent production. It was delivered at Paris, before the assembled clergy of France; and was generally understood, and most keenly felt, as a bold and just censure of the lives and characters of the French prelacy. It has, however, been the constant misfortune of the Cardinal Maury never to be able to gain credit for purity of intention; and it was generally suspected that he had in view, not so much the reformation of his audience, as to procure some high promotion as the purchase of silence. A bishopric was certainly his object; and he even desisted from soliciting a seat in the French academy, from the suggestion, that many bishops had been made academicians, but that no academician had ever been made a bishop.

We are persuaded that the contents of the present volumes will by no means tend to remove the suspicion which has always attached to the character and principles of M. Maury. His morals have been severely arraigned, and feebly defended; and he has shewn, through the whole of his career, that ambition has ever been the prevailing impulse of his mind. To this, indeed, he has now irretrievably sacrificed his reputation; for after having signalized himself as the fervid champion of the ancient monarchy, and devoted himself as the martyr of loyalty, he has recently sworn allegiance to a new and illegitimate dynasty, and become the servile flatterer of a ferocious usurper, stained with the blood of a Bourbon, and pursuing with unrelenting barbarity the last remnant of that ill-fated family. With a meanness and inconsistency not easily parallelled, M. Maury has, in the very same discourse, eulogized the memory of the unfortunate Pius VI. and fawned upon his persecutor in a strain of sycophancy the most abject and degrading!

Art. III. *Tales of Fashionable Life*, by Miss Edgeworth, Author of Practical Education, Belinda, Castle Rackrent, Essay on Irish Bulls, &c. 12mo. 3 vols. pp. 1100. Price 18s. Johnson. 1809.

ON the supposition, or the chance, that any small number of our readers may not have taken the trouble to acquaint themselves with the distinguishing qualities of the productions of a writer, who has already contributed the amount of more than twenty volumes to the otherwise scanty stock of our literature,—and, if we may

judge from the short interval between the works in the latter part of the series, is likely at the very least, to double the number,—it may not be amiss to set down a very few observations, suggested chiefly by the perusal of one portion of her performances, though it belongs by its form to a department over which we do not pretend any right of habitual censorship.

It is evident this writer has a much higher object than merely to amuse. Being very seriously of opinion that mankind want mending, and that she is in possession of one of the most efficacious arts for such a purpose, she has set about the operation in good earnest. But when any machine, material or moral, is wrong, there are a few very obvious prerequisites to the attempt to set it right. The person that undertakes it should know what the machine was designed for; should perceive exactly what part of its present action is defective or mischievous; should discern the cause of this disordered effect; and, for the choice of the implements and method of correction, should have the certainty of the adept, instead of the guesses of the tampering experimenter, or the downright hardihood of ignorant presumption. When the disordered subject to be operated on is a thing of no less importance than human nature, it should seem that these prerequisites are peculiarly indispensable; and the existence ought to be inferable from the operator's boldness, if we see him putting to the work so confident a hand as that of our author. A hand more confident, apparently, has very seldom been applied to the business of moral correction; and that business is prosecuted in a manner so little implying, on the part of our author, any acknowledgement that she is working on a subordinate ground, and according to the lowest class of the principles of moral discipline,—and therefore so little hinting even the existence of any more elevated and authoritative principles,—that she is placed within the cognisance of a much graver sort of criticism than would at first view appear applicable to a writer of tales. She virtually takes her rank among the teachers who profess to exhibit the comprehensive theory of duty and happiness. She would be considered as undertaking the treatment of what is the most serious and lamentable, as well as what is most light and ridiculous, in human perversity; and according to a method which at all events cannot be exceeded in *soundness*, however it may prove in point of efficacy.

Now when we advert to the prerequisites for such an undertaking, we cannot repress the suspicion that our author is unqualified for it. It is a grand point of incompetency

if she is totally ignorant what the human race exists for. And there appears nothing in the present, or such other of her works as we have happened to look into, to prevent the surmise, that this question would completely baffle her. Reduce her to say what human creatures were made for, and there would be an end of her volubility. Whether our species were intended as an exhibition for the amusement of some superior, invisible and malignant intelligences; or were sent here to expiate the crimes of some pre-existent state; or were made for the purpose, as some philosophers will have it and phrase it, of *developing the faculties of the earth*, that is to say, managing its vegetable produce, extracting the wealth of its mines, and the like; or were merely a contrivance for giving to a certain number of atoms the privilege of being, for a few years, the constituent particles of warm upright living figures;—whether they are appointed to any future state of sentiment or rational existence;—whether, if so, it is to be one fixed state, or a series of transmigrations; a higher or lower state than the present; a state of retribution, or bearing no relation to moral qualities;—whether there be any Supreme Power, that presides over the succession and condition of the race, and will see to their ultimate destination,—or, in short, whether there be any design, contrivance, or intelligent destination in the whole affair, or the fact be not rather, that the species, with all its present circumstances, and whatever is to become of it hereafter, is the production and sport of chance,—all these questions are probably undecided in the mind of our ingenious moralist. And how can she be qualified to conduct the discipline of a kind of beings of the nature and relations of which she is so profoundly ignorant? If it were not a serious thing on account of its presumption, would it not be an incomparably ludicrous one on account of its absurdity, that a popular instructor should be most busily enforcing a set of principles of action—not as confessedly superficial and occasional, and merely subservient to a specific purpose, but as fundamental and comprehensive—while that instructor does not know whether the creatures, whose characters are attempted to be formed on those principles, are bound or not by the laws of a Supreme Governor, nor whether they are to be affected by the right or wrong of moral principles for only a few times twelve months, or to all eternity?—Here an admirer of Miss E.'s moral philosophy might be expected to say, "But why may not our professor be allowed to set these considerations out of the question; since many things in the theory of morals are very clear and very important independently

of them? Integrity, prudence, industry, generosity, and good manners, can be shewn to be vitally connected with our immediate interests, and powerfully enforced on that ground, whether there be or be not a Supreme Governor and Judge, and a future life; and why may not our instructor hold this ground, exempt from the interference of theology? What we see we know: we can actually survey the whole scope of what you call the *present* life of human creatures, and can discern how its happiness is affected by the virtues and vices which our professor so forcibly illustrates; and why may it not be a very useful employment to teach the art of happines *thus far*, whatever may ultimately be found to be the truth or error of the speculations on invisible beings and future existences?"

To this the obvious reply would be, first—in terms of identical import with those we have already used—that the ingenious preceptress does not give her pupils the slightest word of warning, that it is *possible* their moral interests may be of an extent infinitely beyond any thing she takes into account: that if the case is so, her philosophy however useful to a certain length, in a particular way, cannot but be infinitely inadequate as a disciplinary provision for their *entire* interests; and that, therefore, in consideration of such a possibility, it is their serious duty to inquire how much more it may be indispensable to learn, than she ever professes to teach them. She does not tell them, and would deem it excessively officious and fanatical in any one that should do it for her, that if there be any truth—nay, if there be the bare *possibility* of truth—in what religionists believe and teach—a philosopher like her cannot be admitted as competent to contribute to the happiness of mankind, in a much higher capacity than the persons that make clothes and furnish houses. She may not, in so many words, assert it would be idle or delusive to think of proposing any superior and more remotely prospective system of moral principles: but all appearances are carefully kept up to the point of implying as much; and we apprehend she would be diverted, or would be fretted, just as the mood of her mind happened at the moment to be, to hear a sensible person, after reading her volumes, say,—'very just, very instructive, on a narrow and vulgar ground of moral calculation; it is well fitted to make me a reputable sort of a man, and not altogether useless, during a few changes of the moon: if I were sure of ending after a few of those changes, in nothing but a clod, I do not know that I should want any thing beyond the lessons of this philosopher's school: but while I believe there is even a chance of a higher destiny, it is an obvious dictate of common sense,

that it cannot be safe, and that it would be degrading, to attempt to satisfy myself with a little low scheme of morality, adapted to nothing in existence beyond the mere *convenience* of some score or two of years, more or less.' Our *first* censure is, then, that setting up for a moral guide, our author does not pointedly state to her followers, that as it is but a very short stage she can pretend to conduct them, they had need—*if* they suspect they shall be obliged to go further—to be looking out, even in the very beginning of this short stage in which she accompanies them, for other guides to undertake for their safety in the remoter region. She presents herself with the air and tone of a person, who would sneer or spurn at the apprehensive insinuated inquiry, whether any change or addition of guides might eventually become necessary.

But, secondly, our author's moral system—on the hypothesis of the truth, or possible truth, of revelation—is not only infinitely deficient, as being calculated to subserve the interests of the human creatures only to so very short a distance, while yet it carefully keeps out of sight all that may be beyond; it is also,—still on the same hypothesis—perniciously erroneous as far as it goes. For it teaches virtue on principles on which virtue itself will not be approved by the Supreme Governor; and it avowedly encourages some dispositions, and directly or by implication tolerates others, which in the judgement of that Governor are absolutely vicious. As to the unsound quality of the virtue here taught, it would be quite enough to observe, that it bears no reference whatever to the will and laws of a superior Being. It is careless, whether there is such a Being,—whether, if there be, men are accountable to him, or not,—whether he has appointed laws,—whether he can enforce them,—whether he can punish the refusal to obey them. In short it is a virtue that would *not be practised for his sake;* which is to be practised solely under the influence of other considerations; and which would be, at the dictate of those considerations, varied to any extent from any standard alleged to bear his authority. It is really superfluous to say that, on the religious hypothesis, such a virtue is utterly spurious, and partakes radically of the worst principles of vice. It is, besides, unstable in all its laws, as being founded on a combination of principles undefined, arbitrary, capricious, and sometimes incompatible. Pride, honour, generous impulse, calculation of temporal advantage and custom of the country, are convened along with we know not how many other grave authorities, as the components of Miss Edgeworth's moral government—the

Amphictyons of her legislative assembly. These authorities, being themselves subject, singly or collectively, to no one paramount authority, may vary without end in their compromise with one another, and in their enactment of laws; so that by the time Miss E. comes to write her last volume in the concluding year of her life, she may chance to find it necessary—in maintaining a faithful adherence to them through all their caprices—to give the name of virtues to sundry things she now calls vices, and *vice versâ*. There can be no decisive casuistry on the ground of such a system; and it would be easy to imagine situations in which the question of duty would, even under the present state of that moral legislation which she enjoins us to revere, put her to as complete a nonplus as the question, 'What was man made for?'—She is, however, dexterous enough, in general, to avoid such situations. It must be acknowledged, too, that perhaps the greater part of the moral practice which she sanctions, is, taken *merely* as practice, disconnected from all consideration of motives and opinions, substantially the same that the soundest moralist must inculcate,—unless his lectures could be allowed to be silent on the topics of justice in the transactions of business, the advantages of cultivating a habit of general kindness and liberality, exertions for amending the condition of the poor, patient firmness in the prosecution of good designs, with various other things of a character equally unequivocal. But there are some parts of her practical exhibitions unmarked with any note of disapprobation, where a Christian moralist would apply the most decided censure. She shews, for instance, a very great degree of tolerance for the dissipation of the wealthy classes, if it only stop short of utter frivolity or profligacy, and of ruinous expence. All the virtue she demands of them may easily comport with a prodigious quantity of fashion, and folly, and splendour, and profuseness. They may be allowed to whirl in amusements till they are dead sick, and then have recourse to a little sober useful goodness to recover themselves. They are indeed advised to cultivate their minds; but, as it should seem, for the purpose, mainly, of giving dignity to their rank, and zest and sparkle to the conversations of their idle and elegant parties. They are recommended to become the promoters of useful schemes in their neighbourhoods, and the patrons of the poor; but it does not appear that this philanthropy is required to be carried the length of costing any serious per centage on their incomes. The grand and ultimate object of all the intellectual and moral exertions to which our author is trying to coax and prompt them, is, confessedly,—self-

complacency; and it is evident that, while surrounded incessantly with frivolous and selfish society to compare themselves with, they may assume this self complacency on the strength of very middling attainments in wisdom and beneficence.

Another gross fault, (on the supposition, still, that religion *may* chance to be more than an idle fancy) is our author's tolerance of profaneness. As to some of the instances of what every pious man would regard as profane expressions, either absolutely or by the connexion in which they are put, she will say, perhaps, that they are introduced merely as a language appropriate to the characters; and that those characters were never meant for patterns of excellence. This plea is of little validity for any narrator but the historian of real facts, who has but a partial option as to what he shall relate. In a merely literary court indeed it might go some length in defence of a fictitious writer; but let religion be introduced among the judges in such a court, and the decision would be, that minute truth of fictitious representation involves no moral benefit adequate to compensate the mischief of familiarising the reader's mind to language, which associates the most solemn ideas with the most trifling or detestable. But this happens, in the present instance, to be a needless argument; for the broadest and vilest piece of profaneness comes out in one of what are intended as the *finest* moments, of one of what are intended as the finest characters, in all these volumes. The character,—a spirited, generous, clever fellow, evidently a high favourite of our author,—is young Beaumont, in the tale entitled '*Manœuvring*', in the third volume; the moment is when he is exulting (p. 78.) at the news of a great naval victory, in which his most esteemed friend is supposed to have had a share.

We will only add, in order to get to the end of this homily of criticism, that our author's estimate of the evil of vice in general, excepting such vices as are glaringly marked with meanness or cruelty, appears to be exceedingly light in comparison with that which is taught in the school of revelation. And, consistently with this, the sentiments of penitential grief which she attributes to one of her principal characters, Lord Glenthorn, whom she reforms from a very great degree of profligacy, are wonderfully superficial and transient: nay he is even made, in the commencement of his reformation, to reckon up the virtues of his past worthless and vicious life, with a self-complacency which far over-balanced his self-reproaches. And indeed those self-reproaches, when they were felt, had but extremely little of the quality of what, in Christian lan-

guage is meant by repentance: they are made to have expressed themselves much more in the manner of mortified pride. And this, again, is in perfect consistency with the motives to virtue on which the chief reliance appears to be placed throughout these volumes: for the most powerful of those motives is pride. To manœuvre this passion in every mode which ingenuity can suggest; to ply it with every variety of stimulus, and contrive that at each step of vice something shall happen to mortify it,—if possible, according to the regular and natural course of cause and effect, if not, by some extraordinary occurrence, taking place at the will of the writer,—and that each step of virtue shall be attended by some circumstance signally gratifying to it,—this is the grand moral machinery of our moralist and reformer. And indeed what else could she do, or what better, after she had resolved that no part of her apparatus should be put in action by 'the powers of the world to come?' For as to that intrinsic beauty of virtue which philosophers have pretended to descry and adore, *this* philosopher knew right well how likely it was that such a vision should disclose itself, with all its mystical fascinations, to the frequenters of ball-rooms and card-tables, of galas and operas, of gambling houses and brothels.

Thus denied, by the quality of the subjects she has to work upon, the assistance of all that has been boasted by sages as the most refined and elevated in philosophy,—and by the limits of her creed, probably, as well as the disposition of her taste, the assistance of those principles professing to come from heaven, and which, whencesoever they have come, have formed the best and sublimest human characters that ever appeared on earth,—our moralist would be an object of much commiseration, if she did not manifest the most entire self-complacency. Yet it is but justice to say that she does not attribute any miraculous power to those sordid moral principles, on the sole operation of which she is content to rest her hopes of human improvement. For on Lord Glenthorn, the hero of the longest and most interesting of these tales, she represents this operation as totally inefficacious till aided by the discovery that he is no Lord; having been substituted in his infancy for the true infant peer by Ellinor O'Donoghoe, the inhabitant of a dirty mud cabin, his mother, and that peer's nurse. And the subject which is thus made to illustrate the inefficacy is, notwithstanding, represented as naturally endowed with very favourable dispositions and very good talents. In the stories of '*Almeria*' and '*Manœuvring*,' the utmost powers of the reforming discipline are honestly

represented as fairly baffled, from beginning to end, the culprits adhering to their faults and follies with inviolable fidelity,—leaving our moral legislator no means of vindicating the merits of her system, but to shew that the pride, and other inglorious principles, by the operation of which a reform of conduct was to have been effected, if they cannot amend the subjects of her discipline, can at least make them wretched. And so she leaves them, with as much indifference apparently as that with which a veteran sexton comes away from filling up the grave of one of his neighbours. She does not even, as far as appears, wish to turn them over to Methodism, notwithstanding that this has the repute of sometimes working very strange transformations, and might as well have been mentioned as a last expedient worth the trying, in some of those obstinate desperate cases in which all the preparations from the great laboratory at Edgeworthstown, have been employed in vain. Perhaps, however, our author would think such a remedy, even in its utmost success, worse than the disease. Yet it would be a little curious to observe what she really *would* think and say at witnessing an instance in which a person, who had long pursued a foolish or profligate course in easy defiance of all such correctives as constitute her boasted discipline, being, at length, powerfully arrested by the thought of a judgment to come,—should forswear at once all his inveterate trifling or deeper immoralities, and adopt, and prosecute to his last hour, and with the highest delight, a far more arduous plan of virtue than any that she has dared to recommend or delineate. There have been very many such instances; and it would be extremely amusing—if some ideas too serious for amusement were not involved,—on citing to her some indubitable example of this kind, to compel her to answer the plain question,—'Is this a good thing—yea or no?'

It was almost solely for the purpose of making a few remarks on the moral tendency of our author's voluminous productions, that we have noticed the work of which we have transcribed the title; and we need say very few words respecting the other qualities of her books. For predominant good sense, knowledge of the world, discrimination of character, truth in the delineation of manners, and spirited dialogue, it is hardly possible to praise them too much. Most of her characters are formed from the most genuine and ordinary materials of human nature,—with very little admixture or any thing derived from heaven, or the garden of Eden, or the magnificent part of the regions of poetry. There is rarely any thing to awaken for one

moment the enthusiasm of an aspiring spirit, delighted to contemplate, and ardent to resemble, a model of ideal excellence. Indeed, a higher order of characters would in a a great measure have precluded an exercise of her talents in which she evidently delights, and in which she very highly excels,—that is, the analysing of the mixed motives by which persons are often governed, while they are giving themselves credit for being actuated by one simple and perfectly laudable motive; the detecting of all the artifices of dissimulation; and the illustration of all the modes in which selfishness peravdes human society. Scarcely has Swift himself evinced a keener scent in pursuit of this sort of game; a sort of game which, we readily acknowledge it is, with certain benevolent limitations, very fair and useful to hunt. And we must acknowledge too, that our author, while passing shrewd, is by no means cynical.—She is very expert at contriving situations for bringing out all the qualities of her personages, for contrasting those personages with one another, for creating excellent amusement by their mutual reaction, and for rewarding or punishing their merits or faults. She appears intimately acquainted with the prevailing notions, prejudices, and habits, of the different ranks and classes of society. She can imitate, very satirically, the peculiar diction and slang of each; and has contrived (but indeed it needed very little contrivance) to make the fashionable dialect of the upper ranks sound exceedingly silly. As far as she has had opportunities for observation, she has caught a very discriminative idea of national characters: that of the Irish is delineated with incomparable accuracy and spirit.—It may be added, that our author possessing a great deal of general knowledge, finds many lucky opportunities for producing it, in short arguments and happy allusions.—Unless we had some room for a distinct notice of each of the tales in these volumes it will be no use to mention that their titles are the following; Ennui—Almeria—Madame de Fleury—The Dun—and Manœuvring: the first and the last each filling an entire volume.

Art IV. *Sermons preached before the University of Oxford*, in the Year MDCCCVI. at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By John Browne, M. A. late Fellow of C.C.C. 8vo. pp. 320. Price 9*s*. Parker, Oxford; Rivingtons, 1809.

IN choosing the theme of these lectures, Mr. Browne, it appears to us, has been rather unfortunate. The uniformity of the divine government is apparently a subject of great ex-

tent and splendour: and yet, so far as it can be treated in a popular manner, it is a subject which admits of no great variety of argument or copiousness of illustration; and affords but few reflections that tend either to confirm our faith or to animate our devotion. A being of infinite wisdom, it may be assumed, will always adopt the plan most worthy of his attributes; and subordinate all the parts of the most extensive and complicated system of things, and series of events, to the accomplishment of his principal purpose. When we examine a single but complete production of divine wisdom, a human body, for example, we find the individual parts to be contrived with such exquisite skill, and, by their figure and position, so evidently conducing to the convenience and perfection of the whole,—as fully to bear out the inference, that, if we could take in, at one view, the entire extent of the moral government of the universe, we should discover a similar subserviency of parts to the whole, and an equal degree of order and harmony arising from what now appears jarring and confused. Having ascertained from reason as well as revelation, the chief design of God in the creation and government of the world, we may observe, in many instances, a wonderful adaptedness to his purpose, in the instruments he has at different times employed.—But here the subject is almost exhausted; and for the popular teacher it remains only—to repress the short-sighted arrogance which, without comprehending, would arraign the divine government of injustice, or folly, or unkindness—to awaken our gratitude to the Supreme Being who, in all his arrangements, has preserved so obvious a regard to the welfare and happiness of man—and to hold up the perfection of the mind, as that central point to which all our purposes and actions should verge.

Thus limited, however, is the subject of Mr. Browne's Bampton Lecture. The author seems, indeed, to have been in some measure aware of the scantiness of his materials, and has accordingly displayed considerable art in producing them to the requisite length. His style is flowing and declamatory: whatever essentially belonged to his subject he has dilated to its utmost limits; and has laboriously digressed into the numerous and fruitful common places that lay within tolerable distance of his path. On this account, perhaps, he merits praise. Keeping in mind the audience he was addressing, he seems to have preferred usefulness to originality; and has probably reflected that the reward would indeed be great, should his discourses in any degree contribute to render such an audience wise to salvation.

We are not sure, however, that Mr. B. has taken the most effectual way to accomplish so desirable a purpose. The

well known remark of Louis XIV. to Massillon,—"My father, I have heard several great orators in my chapel, and have been well pleased with them, but, whenever I have heard you, I have been very much displeased with myself—" affords a most useful lesson to all Christian teachers. If they do not study to make those who hear them dissatisfied with themselves, they have little reason to expect that their labours will issue in the salvation of men. The great defect of the lectures before us is, that they have no tendency to remove that complacency in itself, which is so natural to the human mind. Had no opportunities been afforded to the preacher of turning the attention of his audience inward, and leading them to institute a comparison between what they were, and what they should be, to entitle them to the character of Christians, and qualify them for future blessedness, some apology might have been found in the subject. But, unfortunately, we have to complain, that the author, on several occasions, has neglected to improve those opportunities which did in course present themselves; and that he has employed others in too cold and heartless a manner to effect the reformation of his hearers, or even to excite in their minds an alarm however transient, or a compunction however slight and unavailing.

The first of these sermons is introductory; in which, however, all that is indispensable to the subject might have been despatched in the compass of two pages: the second is an epitome of scripture history, with a few remarks tending to solve difficulties, which are treated of in other parts of the work; and the last is a recapitulation of the preceding discourses. Of the eight lectures, therefore, five only are directly appropriated to the main design. In the course of his discussion, our author, as he acknowledges, has found the sermons of Saurin particularly serviceable. Besides the first hint of the subject, he has taken the liberty to borrow from the refugee, the divisions, the general illustrations, and many of his most valuable remarks. In fact, Mr. B.'s book is little more than an enlargement of Saurin's sermons on the same subject. We shall not attempt, therefore, to give any detailed analysis of its contents; but proceed at once to lay before our readers the leading idea of the work; an idea which appears in almost every other page, and which, if we may credit the learned author, is sufficient to solve all the difficulties that have hitherto perplexed divines, in treating of the different dispensations of religion.

In pursuance of a hint thrown out by the writer to whom he is so largely indebted, Mr. Browne maintains that the successive ages of the world bear the same analogy to each other as

the infancy, youth, and manhood of an individual. Assuming this as unquestionable, he proceeds to shew, that the knowledge God has gradually imparted, the worship he has prescribed, as well as the duties he has at different times enjoined,—together with the evidence that has, in various ages, been made use of to gain assent to the revelations of his will,—were exactly proportioned to the supposed infancy, youth, and manhood of the species. This conceit, to which such immense importance is attached, and which is so perpetually referred to in these sermons, is so pretty, that it is distressing to think it should be liable to any objections. Most unfortunately, however, it happens to be at variance with several of our author's own assertions. He maintains, for example, p. 22, that it is revelation alone which assures us that all things are under the superintendence of God. Yet, if the Almighty has conducted man through the different stages of moral and intellectual improvement, as his faculties have been developed in successive ages,—the means made use of for this purpose no more authorize us to infer that he has abandoned the government of the world, than a system of education, varied according to the progress of the pupil, would lead us to suspect the wisdom or goodness of the preceptor. Miracles, says our author, 'are a kind of evidence adapted to the condition of a gross and sensual people. They are evidences which come immediately home to their senses, and bring with them instant and decisive conviction. To appreciate them no previous knowledge is required, except what every man will readily acquire from his own observation, and that of his ancestors, with respect to the usual course of nature. No extensive acquaintance with the history of mankind is necessary towards making a due estimate of their force; they require rather the exercise of the senses than that of the intellectual faculties,' &c. p. 227. It might seem superfluous to say, that the evidence of miracles is the kind of evidence made use of to evince the truth of Christianity, did it not suggest a view of man precisely opposite to that of our ingenious author. On Mr. B.'s theory, it is natural to expect a more intellectual kind of evidence would have been adduced on behalf of Christianity, than on behalf of Judaism. But, as this is not the case, we are confirmed in supposing, that the revelations afforded at different periods of the world, were designed rather to counteract the growing corruption of man, than as an accommodation to his expanding intellect and purified moral faculties. Such an opinion, it must be confessed, is much less honourable to man, than the conceit that runs through the volume before us. But it seems to be the view of things given in scripture; and it is even countenanced by

several parts of these lectures. 'When men had become vain in their imaginations, and their foolish hearts were darkened; when the world, by wisdom, knew not God; it pleased God, by the foolishness of preaching, to save them that believe.' In the age of our Saviour, according to Mr. B.'s mode of thinking, mankind had nearly arrived at maturity: but, was it a maturity of wisdom and virtue, or of folly, of superstition, of impiety, and every kind of vice? The age of Moses, again, might be regarded as the 'youth' of the species, were not the cumbrous ritual of that legislator adduced by our author to prove that mankind was still in its 'infancy,' guided by the senses rather than by reason. It would be too tedious to quote passages from these lectures, which are irreconcileable with the notion Mr. B. is elsewhere so solicitous to inculcate;—and we shall conclude with observing, that if this notion were pushed to its legitimate consequences, we should be constrained to infer, that, while the reason of Socrates, or Plato, or Aristotle, was not sufficiently exercised, nor their faculties sufficiently matured, to qualify them to receive the pure and sublime articles of Christian truth—the savages of New Zealand, or the semi-barbarians of China, would find no difficulty at all, without even the intervention of miracles to overawe and confound them, in embracing the most spiritual revelation of heaven; since they live in an age in which all the faculties of the human mind are so much more fully developed, and have approached so much nearer to perfection.

Art. V. *Philosophical Transactions, of the Royal Society of London.* For the year 1810. Part 1st.

(*Concluded from p.* 804.)

PROCEEDING in our analysis, the next paper we meet with is,

III. *The Case of a Man, who died in consequence of the Bite of a Rattlesnake: with an account of the Effects produced by the Poison.* By Everard Home, Esq. F. R. S. Read December 21, 1809.

The unfortunate subject of this communication was a young man, a carpenter, who, after having endeavoured to irritate a rattlesnake, of four or five feet in length, with a common foot-rule, imprudently introduced his hand into the cage, to regain the instrument which had accidentally slipped out of his reach. The animal bit him twice; making two wounds on the back part of the thumb, and two on the second joint of the fore finger. This happened at half

past 2 o'clock of the day (October 17, 1809.)—He went immediately to the shop of a neighbouring chemist, who, from his language and behaviour, conceiving the man to be intoxicated, gave him a dose of jalap, and made some common application to the wounds: the man, indeed, had been drinking, although before the accident there was nothing unusual in his manner. The hand began to swell almost immediately; and he went to St. George's Hospital, where he arrived about 3 o'clock, at which time the swelling had extended half way up the fore arm, and the skin was tense and very painful. When he was first seen, his skin was found to be cold, and his answers were incoherent; his pulse was 100, and he complained of sickness. Forty drops of Aq. Ammonia. pur. and 30 of Sulphuric Æther were given but rejected: the wounds were bathed with the solution of caustic ammonia; and the arm covered with linen moistened with camphorated spirit. The medicine was repeated frequently from that hour to half past 11 o'clock, when he was visited by Mr. Home. At that time,

'The hand, wrist, fore-arm, and arm, were much swelled up to the top of the shoulder, and into the axilla. The arm was quite cold, and no pulse could be felt in any part, not even in the axilla, the swelling preventing me from feeling the axillary artery with any degree of accuracy. The wounds made on the thumb were just perceptible, those on the finger were very distinct. His skin generally was unusually cold. I took some pains to diminish his alarm, and found his mind perfectly collected; he said he hoped he should recover. At one o'clock in the morning of the 18th he talked indistinctly: his pulse beat 100 in a minute; the attacks of faintness came on occasionally.' p. 77.

At eight the next morning, the swelling had not extended beyond the shoulder, although blood was extravasated under the skin as low as the loins,—giving the back and side a mottled appearance. The hand and arm were cold, but sensible of pain when pressed; and vesications had formed, under each of which there was a red spot in the cutis of the size of a crown piece. About 12, a starting of the limb came on: the whole arm had a livid appearance; and there was an obscure sense of fluctuation on the outside of the wrist and fore arm. A puncture was made; but the discharge of serous fluid was inconsiderable. The ammonia and æther, which had been given with great assiduity, being constantly rejected, as well as brandy which had been also prescribed, they were discontinued; and two grains of opium were given every four hours. This was at 11 o'clock: the pulse was then hardly perceptible, the fainting fits were

frequent, and the vesications and the spots beneath had increased in size. Little change took place until the 28th, when a slough began to separate in the axilla; and on the following day an abscess, which had formed on the outside of the elbow was opened, from which about half a pint of a reddish brown coloured pus discharged. The poor man languished to the 4th of November when he died about four o'clock in the afternoon. The body was examined sixteen hours after death, when the arm was found to be in a state of extensive mortification; and where this had not taken place, there was a dark coloured offensive fluid, with shreds of cellular membrane floating in it betwixt the skin and the muscles. The muscles had the natural appearance, except on the surface next the abcess. Blood was extravasated in the cellular membrane as far back as the loins, and on the right side of the chest. The morbid appearances in the cavities were such as might be produced by acute disease. Mr. H. has added to this narration two cases which were sent from India, and an experiment on the effect of the poison of a snake upon two rats, made by himself in the West Indies. The rat first bit died in a minute: the cellular membrane was found to be entirely destroyed, and the surrounding parts highly inflamed. The second was bit after sixteen hours by the same snake, and died in six hours with similar appearances. Mr. H. hence infers that the effects of the bite vary with the intensity of the poison; and he rejects the opinion, prevalent in India, that eau de luce is a specific for the bite of the Cobra de Capello.

'When the poison is so intense, as to give a sufficient shock to the constitution, death immediately takes place; and when the poison produces a local injury of sufficient extent the patient also dies, while all the slighter cases recover. The effect of the poison on the constitution is so immediate, and the irritability of the stomach is so great, that there is no opportunity of administering medicines, till it has fairly taken place, and then there is little chance of beneficial effects being produced. The only rational local treatment to prevent the secondary mischief, is making ligatures above the tumified part, to compress the cellular membrane, and set bounds to the swelling, which only spreads in the loose part under the skin; and scarifying the parts already swollen that the effused serum may escape, and the matter be discharged as soon as formed.' pp. 87—88.

IV. *An Analysis of several Varieties of British and Foreign Salt, (Muriate of Soda) with a View to explain their Fitness for different Œconomical Purposes.* By William Henry, M. D. F. R. S. &c. Read January 25, 1810.

The subject of this paper is important even in a national point of view; and it is executed with the ability and skill which Dr. H. has evinced in his former researches. His object is to ascertain if there be any real ground for the preference which is given to foreign over British salt, in the preservation of animal food. He describes the different processes employed in manufacturing the various kinds of salt in Cheshire, as well as Lymington and Scotland, where it is obtained from sea water; and presents us, in a tabular form, with a comparative analysis of the different varieties with the principal foreign bay salts.

The foreign salt, it is well known, is prepared by spontaneous evaporation of sea water in shallow pits exposed to the sun and air; and it appears from an examination of the table, that though the foreign salt is purer than that obtained from sea water by rapid evaporation, it is considerably less pure than the different varieties of Cheshire salt. The insoluble matter in foreign salt is chiefly alumine, coloured by oxide of iron: in sea salt obtained by rapid evaporation, it is a mixture of the carbonates of lime and magnesia, and silicious sand: in that prepared from Cheshire brine it is nearly pure carbonet of lime; while in the rock salt it is chiefly marle, with sulphat of lime, and varies from 10 to 45 parts in 1000. The earthy muriates Dr. H. considers as owing to a portion of the mother liquor adhering to the chrystals; of which he thinks the large ones hold proportionally less than the small ones. From these impurities Cheshire salt is remarkably free; 1000 parts obtained by evaporation to dryness containing only 5 parts, while an equal quantity from sea water contained 213. Though salt owes its deliquescence chiefly to these earthy muriates, Dr. H. found that a piece of perfectly transparent rock salt, which was pure muriat of soda, absorbed moisture considerably, in a humid atmosphere.—The sulphates of lime and magnesia are found in all the varieties obtained from sea water; while Cheshire salt contains the former only. The sulphat of magnesia is in the largest proportion in the salt obtained by rapid evaporation; in the foreign salt, the quantity is very insignificant. The proportion of sulphat of lime is large in the foreign salt, which Dr. H. attributes to its early deposition when the evaporation is carried on by artificial heat; and in fact he found, that different portions of the same salt taken from the boiler at 2, 4, and 6 hours contained 6, 11, and 3 ¼ parts of sulphat of lime in 1000. The proportion of water in several of the varieties after having been dried at 212°. varied from 3. to ½ per cent; and

Dr. H. is hence disposed to consider it as an accidental ingredient. The quantities of fused lima cornea, obtained from two parts of three very pure varieties of salt, were 242, 239, 237.

It appears, therefore, that chemical analysis detects very little difference in the composition of the varieties of common salt, and that the properties attributed to them on the ground of experience must be assigned to some other cause. This, in the opinion of Dr. H. can only be the magnitude of the chrystals and their degree of compactness and hardness. Quickness of solution is known to be as the surface exposed ; and a salt whose chrystals are of a given magnitude ought therefore to dissolve four times more slowly than one whose chrystals have only half the size. That kind of salt therefore which has the hardest, largest, and most perfect chrystals will be best adapted to the purpose of packing fish and other provisions, because it will remain permanently, or dissolve very slowly ; while the small grained will answer equally well or better for striking the meat to be preserved, which is done by immersing it in a saturated brine.

It is evident, therefore that neither in purity of composition, nor in mechanical properties does the foreign bay salt possess any real superiority over the large grained varieties of British manufacture ; and it is to be hoped that this able communication will contribute to remove the prejudices which at present exist on this subject. An account of the methods of analysis adopted in this investigation form the concluding section of the paper.

V. *Description of an extraordinary Human Fœtus.* In a Letter from Mr. Benjamin Gibson, Surgeon, to H. Leigh Thomas. Esq. F. R. S. Read February 8, 1810.

This communication is illustrated by two engravings.

VI. *Observations on the Effects of Magnesia, in preventing an increased Formation of Uric Acid ; with some Remarks on the Composition of Urine.* Communicated by Mr. William T. Brande, F. R. S. to the Society for the Improvement of Animal Chemistry, and by them to the Royal Society. Read February 22, 1810.

We are here presented with the result of some experiments made with a view to ascertain the comparative efficacy of the fixed alkalies and magnesia, in preventing the excessive secretion of uric acid. The suggestion originated with Mr. Home ; and the cases detailed establish the important fact,—that the morbid or excessive secretion of uric acid, is much

more effectually remedied by a moderate use of magnesia, than by the liberal employment of the fixed alkalies. These cases are four in number. In one, the daily use of nine drams of sub-carbonat of soda, for some time, and afterwards of three drams of sub carbonat of potash, had been kept up more than a year, with little or no advantage, and small calculi composed of uric acid were occasionally expelled; but the use of fifteen grains of magnesia three times a day produced an evident effect during the first week, and at the end of the third uric acid was only observed occasionally. The use of the magnesia was continued eight months; and during that period no calculi were expelled, nor was any material deposition of uric acid observed. The superior usefulness of magnesia appears to depend upon its insolubility, in consequence of which it remains a much longer time in the stomach; and its effects are much more slowly produced, than those of potash or soda, which from their solubility soon pass into the circulation. From experiments made on a healthy subject it appeared, that the effect of the subcarbonat of potash or soda upon the urine, is at its maximum in about a quarter of an hour after it is taken into the stomach, and ceases entirely in less than two hours. The effect of magnesia, taken under similar circumstances, was at its maximum in about six hours, when a distinct separation of the phosphates took place,—less copious however than that which was produced by the alkalies.

Art. VI. *Biblia Hebraica*, or the Scriptures of the Old Testament, without points, after the Text of Kennicott; with the chief Various Readings, selected from his collation of Hebrew MSS. from that of De Rossi, and the Ancient Versions; accompanied with English Notes, Critical, Philological, and Explanatory, selected from the most approved Ancient and Modern, English and Foreign, Biblical Critics. Part I. comprizing the Book of Genesis. 4to. pp. 54, Price 5s. Pontefract, printed by and for the Editor B. Boothroyd; London, Burditt. 1810.

WE view this commencement of an arduous work with pleasure, but not without anxiety, lest the worthy editor should make sacrifices to the interests of sacred learning, too great to be repaid. Some distinguished orientalists in past times have become working printers, from the generous motive of communicating to others the means of rivalling themselves. Such was the conduct of Raphelengius, Erpenius, and Gutbirius, in order to diffuse a taste for Hebrew, Arabic, and Syriac studies. But to them, with much greater propriety than to their author (if indeed Virgil ever wrote them,) might the verses have been ap-

plied, *Sic vos non vobis*, &c. The great Henry Stephens expended vast sums in promoting Greek literature,—and every scholar, to this day, enjoys the fruits of his labours; but died in a hospital, worn with vexations, and sunk in deep poverty. Mr. Boothroyd, we hope, will reap a happier harvest from the hard soil of biblical learning. The commencement of his work does him honour; and, if he can thus carry it *a capite ad calcem*, and especially if he make a few improvements, he will erect a lasting monument of his learning and public spirit.

The Hebrew Text is printed in a fair and handsome manner; and, as we judge from a partial reading and from the information of others, with an accuracy which is truly exemplary. Many readers, undoubtedly, would give the preference to a pointed text: but the space between the lines is sufficient to admit of the punctuation being inserted with a pen; and this, perhaps, would be an useful exercise. The received text is printed; but the editor conveys the means of judging on disputed readings, and frequently expresses his own opinion, by chasms, brackets, and a simple notation; by an *inner margin* for the different readings; and by his *notes*.

The Inner Margin, after the manner of J. J. Westein's Greek Testament, contains the editor's *selection* of various readings. In making this selection he informs us, in his advertisement, that he has proceeded on the principle of inserting (1.) all the various readings which are found in any of the ancient versions, whether supported by the authority of MSS. or not, and (2.) those readings from MSS. or editions which 'supply an acknowledged deficiency in the text:' but 'when a various reading has no connection with the context, and is not supported by the authority of any of the versions,' he deems it 'wholly inadmissible.'

To make a selection of VV. RR. is, in any case, a difficult and extremely delicate task: but it becomes still more so in regard to a language whose idioms are so concise, abrupt, and imperfectly understood by modern Europeans, as the Hebrew. A critic should be exquisitely skilled in all the cognate Asiatic dialects (viz. Hebrew, Samaritan, Chaldee, Syriac, Arabic, and Ethiopic,) and particularly accustomed to employ his attainments in elucidating the Hebrew Scriptures, before he is competent to pronounce that an assigned variation is absolutely of no importance. We concur with Mr. Boothroyd in the high value which he sets on the ancient versions; but we cannot so under-rate the manuscripts as to approve the omission of any mention of such readings as are derived only from this source. Some

of those from which M. de Rossi made his collections, are said to be of the seventh or eighth century, and which, therefore, may be transcripts of MSS. of the third or fourth. Possibly peculiar readings may exist in some of them, and which agree with none of the versions. A reading of this description might be thought, perhaps, to have 'no connection with the context,' but yet might suggest a useful result to future critics, more patient or more fortunate.—We also feel an objection to the disregarding of omissions of any part of the received text, if they occur in MSS. only. We are aware that the principle of presumption in favour of the shorter readings will not hold in Hebrew, as it does in Greek and Latin, criticism; but we cannot go into the opposite extreme.

In the instances of additional words or clauses from the Septuagint, we observe that the editor has adopted a singular plan. Instead of inserting them in Greek, he presents them *converted into Hebrew.* Creditable as this method may be to his acquisitions in the latter language, we cannot approve of it as either necessary or useful. Few, we apprehend, would be so satisfied with reading these retranslations, as to omit referring to the Greek. It would have been better, as well as more easy, to have exhibited the mere text of the LXX.

It is a more serious fault, that Manuscripts are reckoned by their *number* only: e. g. "—2 mss.—4 mss.—31 mss.—"&c. In the present advanced state of criticism, this method cannot give satisfaction. If the work proceed, and we most sincerely wish it may proceed, we recommend to the indefatigable editor to adopt, in this respect, the plan of Doederlein and Meisner's edition, which, though only a duodecimo, preserves the numeral designations of MSS. by Kennicott and de Rossi. A *catalogus codicum* will, of course, be necessary.

The reference from the text to the inner margin is by letters, upon a very simple and easy plan. We wish that, in this part, the septuagint had been noted by *ó*, instead of *a*. The former notation is not arbitrary, it is in current use, and it is adopted in the notes of the present work.

The *Notes* form about the half of each page, and are both critical and interpretative. The editor has interspersed his own remarks with liberal extracts and abridgments from the ancient Jewish Targumists and commentators, and from a numerous body of modern Christian critics and divines, particularly Buxtorf, Bochart, Dathe, Rosenmuller, Houbigant, Dimock, Pilkington, Shuckford, Kennicott, and Geddes. In this part we have observed many typographical er-

rors, though of an inconsiderable kind. It seems as if the attention of the editor had been exhausted in procuring the close accuracy of the text and the inner margin. The Greek citations are not only without the *accents* and the *spiritus lenis*, but are even destitute of the *spiritus asper*, and frequently of the *iota subscript*. We point out these particulars, not invidiously, but with the best wishes for the perfection and success of this laudable undertaking. Compared with the heavier toils of the edition, the care of preventing errors in the English parts must be easy. We cordially recommend the work to the friends of sacred learning; and wish the respectable editor life, health, and encouragement to conduct it to an honourable close.

Art. VII. *The Artist;* a collection of Essays, relative to Painting, Poetry, Sculpture, Architecture, the Drama, Discoveries of Science, and various other Subjects. Edited by Prince Hoare, 2 vols. Price 2l. 2s. Murray. 1810.

THE neglect of genius, and the consequent state of decay into which the arts have fallen, are constant themes of complaint with artists and those who write on subjects connected with Art. The justice of these accusations we can admit only to a certain extent. In every age, and in none more than in the present, there has been a numerous body of artists, who with a very limited quantity of talent, unite a most extravagant proportion of pride and conceit. It is by these men, the οἱ πολλοὶ of Art, that the cry of neglect has been generally raised; and it has, of late, been so often and so effectually repeated, that the good-natured patrons of the arts in this country, have been unusually assiduous in devising means for stilling the clamours of these importunate beggars. Institutions have been formed, and richly endowed, for the purposes of academical instruction, and of awakening genius from its slumbers by the prospect of patronage and fame. We would not, even were it in our power, discourage these charitable establishments; but we confess our scepticism as to their beneficial effects. We have, it is true, been told of rivals to Dow and Astade; but we have heard of no Raffaelles nor Angelos, of no Carraccis nor Poussins. We expect to be wearied out with the unmeaning and laborious productions of patient dullness, and surfeited with the insipid crudities of unscientific rapidity. For glow and richness, we shall have glare and tawdriness; for simplicity and chastity of form and hue, rigidity and rawness; for energy and fire, distortion and bombast; and for the commanding soul of genius, the frigid ravings of extravagance.

Our schools of art will pour forth a deluge of meek and modest mediocrity: the study of the antique and of the Italian masters will produce a race of artists without excellencies to redeem their intolerable faultlessness: but we shall look in vain for the appearance of such men as rendered illustrious the schools of Florence, Rome, Bologna, and Venice. A long and melancholy train will pass before us, like the nameless race of Banquo, shining with a dim and shadowy lustre, and gliding into darkness. These institutions, with their "rules and regulations"—their honorary medals and their more mercenary and mercantile premiums—will be the hotbeds of dullness, but the graves of talent. True genius is independent of these feeble aids. Opies and Romneys, Barrys and Wilkies, will come from the opposite extremities of the empire; and undiscouraged by difficulties, undismayed by opposition, will put to shame the puny nurselings of diletanti-patronage, and sooner or later *command* admiration and reward. We shall, perhaps, be sneeringly questioned, how genius is to secure a subsistence while struggling with accumulated obstacles? We ask in reply, whether the silver palettes of the Adelphi, and the premiums of Pall Mall be likely to afford that subsistence? Let the experiment, however, be fairly tried. It cannot be productive of permanent injury; and we shall rejoice if the failure of our auguries of ill, prove us to be utterly destitute of the prophetic spirit.

The poets, though an equally meritorious, are a much more modest and unassuming race. We do not hear them prognosticating the ruin of the Empire, from the neglect of poetry,—nor clamouring for the honorary rewards of silver pens, and golden inkhorns, nor for the still more gratifying remuneration of well filled purses. Their appeal is to the present and the future age: their patrons are the public; and notwithstanding the want of poetical exhibitions, societies, and institutions, the muse has still her votaries, and posterity will confirm the meed that the universal voice has awarded to Campbell, Scott, Southey, Montgomery, Gifford and Crabbe.—But the artist will sneer at the mention of the Bard; for it is very much the fashion of the present day—among artists we mean—to claim a proud superiority for the painter and the sculptor. As we do not happen to be poets, we may safely pronounce this a most ridiculous assumption. Where are the proofs of this triumphant mastery of Art, and in what does it consist? We have not room, nor indeed inclination, to discuss this absurd question; but there is one point on which we will take the present opportunity of making a few remarks.

Painting and sculpture, say the assertors of this strange doctrine, far exceed poetry in the power of *telling a story with effect*. Now, even if this were the case, they could only tell a story in part: they must confine themselves to one special moment of the transaction, and leave the connecting and explanatory details to the inquiry or the memory of the spectator. But they are so far from being able to tell a story, even in part, that they cannot tell it at all. The story of Laocoon and his sons, for instance, in Virgil, is a tale of exquisite beauty and effect. We sympathise with the Father, we venerate the priest, and we admire the intrepid patriot: we enter into the mystery of the scene: we mourn the inevitable fate of "Troy divine," or we hail the future triumph of the Greeks: we see the interposing hand of the deity; and shudder at the terrible vengeance of Minerva. But if we lose sight of Virgil, and look only at the sculpture, the interest of the scene is gone;—we see only three naked figures, probably father and sons, struggling in the tightening folds of serpents. Again, if we refer to the subject of the celebrated picture of Timanthes, nothing can be more impressive. The calm, stern steadiness of the sacrificer, the resignation of the innocent Iphigenia, the sympathizing soldiery, the grief of Menelaus, and the veiled agony of Agamemnon,—all combine to form a most interesting and expressive groupe. But suppress your previous knowledge of the subject, and the charm is destroyed: and you see nothing but a female, innocent or guilty, probably the latter, either about to be offered as an expiatory victim, or to be punished as the immediate object of divine vengeance. The grief of Menelaus is distinctly marked; but what is the situation, and what the feelings of the chieftain who has folded his robe round his head? Is it remorse, horror, rage, or sorrow that he is so anxious to conceal? It is plain that the picture affords no solution of these difficulties; and we must, therefore, of necessity apply to other sources of information. It is to no purpose to say, that we are to include the previous knowledge of the subject: for the question in debate, is whether painting can or cannot *tell a story*; and if we must suppose the tale already told before the picture can be understood, it is evident that the picture alone cannot tell it.

To return to the subject with which we set out. It is very easy to account for the dismal wailings of those who are themselves neglected, and who, because they have with becoming modesty identified their own interest with the interest of the arts, complain of the neglect and decay of art. The fact is simply this—*the market is overstocked*. The son of the

artisan spoils his father's whitewashed walls with charcoal scratches; and the enraptured parents, instead of whipping the mischievous urchin, hail the unmeaning scrawls as the first efforts of a future Apelles. Useful education is discarded: he is put under the tuition of the first dauber to whom chance or ignorance may direct them: at a certain period he is permitted to study the antique and the figure, under the casual inspection of a sneering R.A.; and then, all-accomplished, and palpitating with anticipated triumph, presents himself to the world. The lottery—*for it is a lottery*—decides against him, and he must gain his livelihood as he may. He is too lazy "to dig;" but he is *not* "ashamed to beg;" and he rails against the neglect of art, and the want of public taste, while he levies contributions on the patience and the pockets of that very public, whose liberality and taste he so vehemently arraigns.

With respect to the work before us,—the perusal of which has suggested the preceding observations—although we have found it easy enough to form our opinion, we find considerable difficulty in expressing it. It will not be expected that we should analyse the substance, or arrange the scattered materials of these heterogeneous volumes. Still less would it be practicable for us to give such ample extracts as might be necessary to illustrate and justify a detailed criticism. Our estimate, then, must be brief and general; and if any are inclined to question its justice, let them by all means refer to the work;—it would be a piece of unjustifiable cruelty to insist upon their reading it.

When, however, we pronounce these volumes extremely uninteresting and uninstructive, we do not mean to say this without any exception; and if the editor had selected some few papers, not his own,—abridged others,—given extracts from the remainder,—and included them within the modest limits of a foolscap 8vo. instead of republishing the whole in two dear and hypothetical quartos,—he would have deserved much better of his readers and reviewers. So exceedingly unimpressive have we found the perusal of these essays, that after having gone through the whole of the papers, trusting to our memory for the retention, as well of a few leading ideas, as of the general character, we were under the necessity of sitting down to a reperusal, before we could collect any thing in a *tangible shape*, by which to form a precise notion of the nature and worth, either of the whole, or of the various parts: and after all our labour, we have not been able to retain one valuable fact, one important idea, that has not long been familiar to us, and to every studious lover of art. If we were under an absolute necessity of characterizing this

collection, we should be under the necessity of doing it by negatives. It is not silly, neither is it wise. It is not vulgar, but it is by no means elevated. Happy arrangement, and luminous display, it has none; nor has it any tendency to throw light upon difficult and obscure subjects. It is not witty,—but here our negatives fail us—for it certainly *is* dull. The best articles, as it seems to us, are those contributed by Mr Northcote; from whose essay "on the independency of painting on poetry," we extract the following just and discriminative character of Poussin.

'He was (if I may be allowed the expression) the *pedant* of painters. His subjects are often from the poets, his figures from the antique statues, and his expressions of the passions chiefly from the stage, or some other substitute for nature: he had a predilection for any helps, so he might avoid approaching that source. He had so little the habit of applying to nature for assistance, that it produced in him a painful awkwardness, whenever necessity obliged him to it; and, therefore, he is entitled the *learned* painter, in distinction from the *natural* painter. His expressions of the passions seem to have been made from description, or by receipts for expression; in consequence of which they have the appearance of being overcharged; it is this appearance which gives to his figures the air of hypocrites or pretenders to feeling, and is therefore apt to disgust, and to prevent our sympathy.

'These are his greatest defects; yet it must be also remembered, that, mixed with that which ought not to be imitated, there is much in Poussin to be justly admired. It is most true also, that his expressions cannot be mistaken by the most vulgar observer, any more than you can mistake those of a mask; but then they are without that beautiful variety with which nature teems, without those nice differences which create the exquisite sympathy, the interest, which we find inspired by the works of Raffaelle. In Poussin it is the head and the hand we admire: in Raffaelle, the head, the hand, the heart, command our equal astonishment and delight'

Art. V I. *Constance de Castile;* a poem, in ten Cantos. By William Sotheby, Esq. 4to. pp. 101. Price 11 5s. Cadell and Davies. 1810.

MR. Sotheby is an author of whom we have already had occasion to speak so favourably, that we are happy to encounter him again. Though not ranking among the most popular poets of the day, he has undoubtedly attained a celebrity sufficient to fix a considerable share of public attention on any thing which may proceed from his pen. His compositions are less distinguished by original images and forcible conceptions, than by a studious polish and correctness; and the author seems more capable of imitating beauties which have been produced by others, than of striking out any new and peculiar graces of his own. As might naturally be expected his success has been

greatest in translation. Preserving a due regard to the peculiarities of his original, he is nevertheless wholly exempt from servile constraint; and combines the two most essential qualities of a translator—fidelity and spirit—in a degree, that few if any of his contemporaries have exceeded. It does not always happen however that the same person is equally fitted to 'shine in courts and walk the plain'; and to us we confess, Mr. Sotheby appears to move far more gracefully in a path from which he cannot deviate, than when he wanders at will over the '*avia Pieridum loca.*' Not indeed that occasions are wanting, particularly in descriptions of the sublime and terrific, in which his genius shines forth with singular splendour: but in general there is too much artificial management discoverable in his productions; and we more frequently find ourselves at leisure to contemplate the writer, than are borne along by the vigorous enthusiasm of the poet.

The present poem, like that of Saul is chiefly founded on History. It relates to the contest which took place, in the fourteenth century, for the crown of Castile, between Pedro surnamed the cruel, and his natural brother Henry Count of Trastamere; a contest, the principal events of which are sufficiently known from their intimate connection with English history. The time chosen for the opening of the poem is that, when Pedro, after having murdered his wife Blanche of Bourbon, sister to the queen of France, and perpetrated the most atrocious acts of violence both against his family and his subjects—is dispossessed of the whole of his dominions, except the fortress of Corunna, which is closely besieged by his brother Henry, and reduced by famine to the utmost distress. The king himself had fled to Portugal, where, however, instead of meeting with protection he had been detained a prisoner; and the first Canto is occupied in recounting the state of the besieged fortress; in describing the return of the king ('rescued from lone Viana's tower') in a tempestuous evening; and in representing the affectionate meeting between him and the heroine of the tale, his daughter Constance.

The second canto is of a higher order. After the death of Blanche, the king had espoused Maria de Padilla, to whom, as historians tell us, he had been privately married before his accession to the crown. Maria did not, however, long survive her regal honours; and Pedro is supposed to have buried her in a deep and lonely cave within the fortress, and to cherish for her memory a fond and ceaseless regret. To this place, on his arrival he immediately repairs; but while hanging over the alabaster image of Maria is

suddenly assailed by a tremendous vision. The spectre of the murdered Blanche rises to upbraid him; and in frenzied agony he is about to 'raise the self murderer's desperate hand',—when Constance most opportunely makes her appearance in the cave—averts his rash purpose,—and composes his spirits with a stanza addressed to the shade of her mother Maria; an invocation, however, which in our opinion is upon the whole managed rather unhappily.

The next Canto is dedicated more immediately to the service of the heroine. Constance, at an early hour of the morning, ascends the 'eastern tower,'

> '———— as wonted, to inhale
> The spirit of the vernal gale,
> And to the Lord of life and day
> Hymn on her lyre the matin lay,
> Ere from the murmuring world below
> Rose on the breeze the voice of woe.'

While she is listening to the flowing of the tide, and watching the day dawn, a sail is descried advancing to Corunna. It proves to be a bark, laden with all kinds of provisions that might be supposed most tempting to a famished garrison; and belongs to a certain fierce paynim called Almanzor, who had long professed himself her devoted admirer, and who in the genuine style of Moorish affection, when his offers were rejected, had attempted to carry off the lady by force. The bark is no sooner moored than a herald comes forward, and delivers his master's mandate.

> 'Once more, oh Monarch! Afric's power
> Seeks thee in misery's trying hour.
> Or peace, or war, thy choice I bring,
> The hostile spear, or nuptial ring.
> Now yield consent too long denied,
> This ring proclaims Almanzor's bride—
> If thou refuse, Almanzor's spear
> Flames in the van of Trastamere.'

This proposal occasions great agitation among the 'war worn train' who vehemently address themselves to Constance, and beseech her to comply with the conditions. Unconquerable as is her aversion to the Moor, she is not proof against their entreaties; and has resolved most heroically to sacrifice herself to the common safety, when Pedro interposes—

> 'And—with loud groan the monarch cried,
> "Moor give the ring."—The moor complied.
> "Paynim, ere yet yon sun go down,
> "Store, amply store Corunna's town,

" Then—tell thy lord—if, ere the year
" Close o'er my head its fleet career,
" No christian knight of royal race
" On Pedro's brow the crown replace,
" Nor claim sole guerdon of his arms
" My peerless daughter's rescued charms,—
" The monkish cowl my woes shall hide,
" And Afric hail the plighted bride.
" Such are the terms—all else are vain—
" These, these alone the bride obtain.
" Paynim! consent—by Mahmoud swear,
" Then—to thy Lord this signet bear!"
" King—great Almanzor's bride I hail!"
He spake; and prostrate touched the veil!'

In the fourth canto the scene changes to the court of Edward, at Bourdeaux. The description of the sports and festivals is executed a little in the manner of Mr. Scott; and a minstrel is duly introduced who favours us with a song.—In the midst of the revelry a stranger suddenly breaks unbidden into the banquet room, habited in the guise of a palmer, which however he throws off as he approaches the prince, and appears a page drest in court livery. It is Julian the page of Constance, who having privately sallied from Corunna, comes to implore the protection of Edward for his royal master in distress. A long and desultory conversation ensues, in which Julian relates to Edward and his queen Joanna the history of Constance; and urges every argument he can devise to induce the prince to espouse her cause. To this after some demur on account of the bad character of Pedro, he at length consents; and his younger brother, John of Lancaster, is so moved by the distressful tale of Julian, that he at once steps forward as the honoured knight and champion of Constance, and despatches a herald to her with his portrait. Having thus successfully concluded his enterprize, Julian, accompanied by the aforesaid herald, returns to the fortress.

The sixth Canto contains the tale of Julian. He is supposed to be a natural son of Ellenor, sister of Pedro. This lady had placed her affections on Alonzo, 'a youth of low degree,' but of a brave and noble nature; and who, inspired by the hope of gaining the hand of the princess, performs prodigies of valour, and overcomes the king of Arragon in single combat.

' And now Alonzo from the plain
The hostile king had captive led,
When a wing'd shaft at random sped
Pierc'd the brave knight's unguarded head,
And stretched him senseless on the slain.

The foe prevails, the field is won,
The victory rests with Arragon.—
Fair Ellen's charms bade contest cease.
Her hand, the price and pledge of peace.

Ellen, however, conveys away the wounded knight, and restores him to life, though not to reason. She watches with great affection by his side, till her passion at length comes to the knowledge of Pedro, who sends his guards to seize her. Alonzo throws himself from a rock, and Ellen hurried, away to a convent, gives birth to Julian and expires. The infant is taken care of by Pedro's wife Maria, and brought up with Constance.

'The day that told him Ellen's tale
Saw on his cheek the rose grow pale,
Proud thoughts and high born hopes suppress'd
And fixed the chaste cross on his breast.—
Ah—but for Constance, long ago
The cloistered cell had hid his woe,
But how, when ruthless ills invade,
Unsolaced leave the mournful maid?—
So view him ever at her side
Or weal or woe, whate'er betide.
No wavering wish, sigh undefined,
Stain'd the pure mirror of their mind,
One was their smile, their tear the same,
Union of souls without a name.'

We revert in the seventh Canto to Edward, who detained by adverse winds, is amusing himself with pageants and tournaments at Bourdeaux ; and for the sake of so gallant a prince we hope they were not quite so tedious in reality as they are in description. Pitying the ennui of Pedro and his daughter, the prince sends a boat to bring them to the pastimes ; but no sooner are they fairly out at sea, than the galley of Almanzor, which was still lurking about Corunna bears down in full chase, and comes up with them just as they are making the shore. A dreadful combat ensues, in which the king and his daughter must inevitably have fallen into the hands of their pursuers, had not Lancaster, roused by the cries of Julian who had escaped half lifeless to land, hastened to their rescue. He now sees Constance for the first time, and the knight and lady exchange glances very much to their mutual satisfaction.

The eighth Canto opens with a dreadful dream, in which Pedro is made to experience, by anticipation, all the circumstances that actually attended his death. We are then introduced to the Prince in council. Here Pedro, accompanied by Constance and Julian, makes a formal demand of

assistance; and partly to clear his fame, partly to ease his conscience, reveals to the assembly the whole course of his life. He alludes to the state of Castile at the time when he came to the crown; recounts his early attachment to Maria, and his subsequent marriage for reasons of state policy with Blanche; and artfully pretends that the death of the latter was the deserved punishment of her adultery.

The speech extends a short way into the ninth Canto. When it is finished, the repentant king receives absolution from a 'mitred abbot;' and Edward resolves to support his claims. Pedro then promises his daughter to the champion who shall win her from the Moor. The warriors rise from their seats; and Lancaster, pressing before the rest, is about to lift up her veil,—

> 'When in the thunder of his mail,
> With lightening speed, with eye of fire,
> Baring his brow in scornful ire
> A stranger knight before him flew:
> His outstretch'd arm a dagger drew,
> Shook o'er the maid in vengeful mood;—
> "Hence! or this poinard drinks her blood.
> Behold Almanzor Afric's king—
> I claim my bride: lo! mine the ring."'

As soon as he has done speaking, Lancaster throws him defiance. The combatants adjourn to the lists, when after a long and doubtful struggle,

> 'The Moor falls thundering on the ground;
> And rolling wild his eyes around
> Clos'd them for ever on the day,
> And, struggling, groan'd his soul away.'

The last canto is introduced by a strangely misplaced rhapsody in praise of British valour. This is succeeded by a minute enumeration of the warriors who attend Edward in his march to Castile. When the army arrive at 'the rocks at barrier Spain,' a hermit comes out to meet them, points at the tomb of Earl Roland, and tells the minstrels to strike up a dirge to his memory. All at once Constance becomes 'fired by an impulse'—

> 'She seized the harp as one inspir'd;
> Smote the loud chords, bade triumph flow,
> And turn'd to joy the tide of woe.'

The poem is concluded by a prophetic ode of the hermit, in which he not only foretells the event of Edward's expedition, but actually beholds the invasion of Spain by Buonaparte, and vehemently exhorts the present generation of Spaniards to maintain their rights!

Such is a brief analysis of Mr. Sotheby's tale. The manner in which it is related may be easily conjectured by those who have read his poem of Saul; and, indeed, to characterize this manner on the present occasion, would be only to repeat observations that we have already made*. The poem before us is equally marked by abrupt transitions, and continual appeals to the feelings of the reader. The interrogations indeed are so abundant, that the performance in many parts looks more like a poetical catechism than a history; and it would not, perhaps, be a very exaggerated statement to say that nearly one half of the narrative is told by way of question and answer. Now to us this system—for a system it certainly is—appears unnatural. If the questions mean any thing they obviously presuppose an acquaintance with the story which, as it regards nine readers out of ten, is altogether unwarrantable; and thus, when a complicated series of events is to be unfolded, a degree of obscurity is thrown over them for which we are inclined to consider a forced spirit and animation, as affording a very inadequate excuse. Sometimes no doubt, this lyrical abruptness has a peculiar beauty: but in these cases, it will arise from the glowing feelings of the poet; and certainly ought very sparingly to be employed, as an artifice to stiffen his diction, and keep his narrative from growing prosaic.

In the construction of his fable, Mr. Sotheby has possessed an ample store of materials; although in the management of them he does not seem to be peculiarly successful. It is, in fact, no inconsiderable objection to the plan of this poem that so many incidents are introduced, which have no regular coherence, and no tendency to bring the story to a conclusion. To try a production of this kind by the laws of the regular epic, would be manifestly hypercritical; and yet we cannot help insinuating, that even the mere prose historian would do well to endeavour to give his subject some sort of unity; that, where there is action, it is quite proper to conduct it to a close; and that it is of no manner of use to crowd the scene with a greater or smaller variety of characters, unless they are made to exert themselves for some specific purpose. With regard to the fable, it is rather doubtful what the object of it really is—whether it be the rescuing of Constance from the gripe of Almanzor—or the restoration of Pedro to the throne of Castile; and, as to the characters, although the principal actors are pretty fairly kept in view, the subordinate personages come dropping in, one after another, to the very last Canto,—a species of management, w

* Vol. III. p. 597.

beg leave to suggest, more pardonable in a hasty romance than a polished poem. Such a character as Alvarez, for instance, would be thought exceedingly uninteresting, especially at the end of a poem, were it not that his prophetical talents are of such eminent service in helping out the denouement; and we are quite at a loss to perceive the use of reciting the names of the chiefs and warriors who fight under the standard of the English Prince, when the whole account of the contest in which they are to engage, is summed up in three or four lines. These are not the only objections which present themselves: but we are now anxious to do justice to the merits of Mr. Sotheby; and proceed, with pleasure, to lay before our readers a few of those passages with which we have been most strongly impressed in perusing his poem.

We have already intimated that Mr. Sotheby excels in the delineation of scenes of terror. Of this character is Pedro's adventure in the sepulchral cave, in the second Canto. It is introduced by some stanzas of great tenderness.

> 'Hard is his heart, who never at the tomb
> Of one belov'd, o'er the sepulchral urn
> Has mus'd on days that shall no more return,
> And call'd around from the funereal gloom
> Shades of past joy, while tears that lenient flow,
> Seem to obliterate the sense of woe.
>
> 'Lo, on the mirror bright of former days
> Whereon we love to gaze,
> Repicturing the scene of happiness,
> No forms unkind intrude;
> O'er each harsh feature rude
> Gathers the shadow of forgetfulness;
> While all that minister'd delight
> Floats like a blissful dream before the sight.
>
> 'Tis as a pleasant land by moonlight seen,
> Where each harsh form, that met the day,
> In darkness dies away;
> Smooth gleams, and tender shadows steal between,
> While the pale silvery orb glides peaceful o'er the scene.' p. 19.

After a description of the cave, which possesses considerable merit, Mr. Sotheby proceeds—

> 'In that dim cave, that lonely spot,
> The world, and all, save her, forgot,
> On the cold stone whose vault contains
> Entomb'd Maria's lov'd remains,
> The Monarch hangs her image o'er;
> And, dwelling on the days of yore,

Oft turns her features to retrace,
And weep upon her marble face.
A tear so shed could peace impart,
And, chast'ning, seem'd to soothe the heart.

' Not now such tears could peace impart,
No chast'ning sorrow sooth'd his heart.—
The Monarch threw the portals wide,
Paus'd, and with wild'ring anguish cry'd,
" I enter not to seek repose:
" Who but the dead may hear my woes!"
He spake, and hurrying in aghast,
Clos'd the dark portals as he past.

' From his chill front big sweat-drops flow;
His trembling grasp has seiz'd the lamp
That gleams amid the cave of woe.
And now around each dark wall damp
Slowly he turns the lurid light;
All, all as wont, here meets his sight;
Now gazes on the marble floor—
Now eyes intent the sculptur'd scroll,
" Have mercy on Maria's soul:"
Thrice, thrice repeats it o'er and o'er—;
His heart beats lighter than before.
Now, kneeling on the hallow'd place,
Hangs o'er the lamp, more clear to trace
The features of Maria's face.
" 'Tis, 'tis thyself—thy shape—thy mien;
" Still on thy lip the smile is seen,
" As if a blessing on the dead
" Had rested when the spirit fled."

' At once, as on a spot accurst,
The lightning flash'd, the thunder burst,
And 'mid the glimpses of the blaze
A phantom swam before his gaze.
" Demon! that riv'st the hallow'd stone,
" Hence!"—he exclaim'd—" fell fiend! begone!
" Ha! art thou Blanche, Castilia's queen?
" Thou, Bourbon, who in evil hour
" Fill'd'st with lament Sidonia's tow'r!
" Thy skin with spots is purpled o'er,
" And poison gushes from each pore.
" Far other once thy features seen
" Firing with love the wanton eye;
" Hence! spectre of deformity!"
He spake, and desperate drew his blade,
And, wild with horror, smote the shade.

' His dagger echoed from the grave:
The while the form beneath his view
Slow from her shadowy finger drew
The nuptial ring that Pedro gave;

Then hung, in guise of pity, o'er
A pale knight weltering in his gore.
'Twas Pedro's steel that blood had spilt;
His blade seem'd bury'd to the hilt.

' " I know you,—fiends,"—the Monarch cry'd.
" Thou, too, thy nuptial gift behold;
" Behold thy present, faithless bride!
" This coil of hell around me roll'd."
And Pedro back his mantle threw,
That hid a blood-stain'd belt from view.
" Look on the snakes that clasp me round,
" See in my heart the festering wound!
" Count, as they hiss, th' envenom'd brood,
" Each crested asp that taints my blood.
" But death, fell fiend! shall set me free,
" This blow dispel the witchery."

' He spake, and dash'd upon the tomb
The lamp; and now, in darkest gloom,
Rais'd the self-murderer's desperate hand.' pp. 24—28.

In the third Canto, Mr. Sotheby essays his powers in a different line of description.

' Bright in the heav'ns one beauteous star
Shone, heralding Aurora's car,
When Constance, on th' embattled keep,
Hung o'er Corunna hush'd in sleep.
Beneath her, where the champaign spread,
From each deep glen, each mountain head,
Gray mists on mists began to rise
Wafting pure incense to the ski s.
While lull'd on Ocean's heaving breast
Lay the wild winds in halcyon rest,
To fancy's ear the sea-maid's song
Came on the flowing of the tide,
Wave leading wave, soft stole along,
Touch'd the low level sands, and died:
Yet not a wave was seen to flow,
So thick the dun haze hung below.
Now slowly melting into day
Vapour and mist dissolv'd away
And the blue world of waters round
Met the far heav'n's o'er-arching bound:
And, gleaming through the gorgeous fold
Of clouds, around his glory roll'd,
The orb of gold, far off, half seen,
Levell'd his rays of tremulous sheen,
That widely as the billows roll
Glanc'd quivering on their distant goal.' pp. 35, 36.

The minstrel's song, in the fourth Canto, is a wild and romantic story, the subject of which is taken from a ballad

of King Arthur's death, in Percy's reliques. The execution is, upon the whole, creditable to Mr. Sotheby, but we have no room to insert it here. With the same general praise we must pass over the fifth Canto, which, though among the most interesting, in point of narrative, affords but few insulated passages of conspicuous merit. The tale of Julian, in the sixth Canto, is a very pleasing episode. Ellen's attachment to Alonzo, after he has lost his reason, is pourtrayed in a manner extremely touching and pathetic. The passage which relates the death of the maniac, we must be permitted to quote.

> ' But all in vain sad Ellen roves
> By day, 'mid unfrequented groves;
> In vain, by night, the mountain cave
> To wearied Ellen refuge gave:
> Vain her breath'd woe, her mute despair;
> Pedro's stern guards have seiz'd the Fair,
> And sever'd by the cloister pale,
> Sad Ellen weeps beneath the veil —
>
> ' The rumour smote Alonzo's ear:
> His frantic cry demands the Bride,
> The echoing caves alone replied.
> 'Twas agony his shriek to hear,
> While madness imag'd demons near;
> And loud his laugh was heard to rave,
> As dashing through the pathless wood,
> He scal'd the cliff that crown'd the flood,
> Then plung'd into the whelming wave—
> One moment seen, and never more:
> Till, many a distant day past o'er,
> His body by the tempest thrown
> Lay on the beach a corse unknown,
> Save yet upon the finger seen,
> A plaited ring of rushes green,
> And on his breast a gem, that bore
> The name of lovely Ellenor.' pp. 93, 94.

In the next Canto we meet with nothing better than the following picture of Constance:

> ' And, sooth to say, a form more fair,
> Ne'er claim'd heroic valor's aid.
> Was it a vision of the air,
> A gay illusion floating there
> In fancy's loveliest hues array'd?
> All loose, and lightly on the gale
> Stream'd her dark tresses freely flowing,
> And to and fro the fluttering veil
> Deepen'd her blush divinely glowing:

While, from its shade, more beamy bright
By fits her beauty flash'd on sight,
And gave a grace that varying play'd
Like changeful magic o'er the Maid.' p. 118.

The vision with which the eighth Canto opens, is, unquestionably, among the finest passages of the volume; and displays the abrupt conciseness of Mr. Sotheby's manner to the happiest advantage.

' Whence that deep groan?—what dream unblest
Forbids the brow of guilt to rest,
And, borne on midnight's gloomy wing,
Shakes horror o'er Castillia's King?

' In slumber, vision'd on his sight
Tow'r'd Montiel, and its rocky height:
The dream its antique castle show'd,
The flood that round its bulwarks flow'd,
The battlements that crown'd its brow,
And Trastamere encamp'd below;
Thick gathering shades o'erhung the plain,
And pale stars gleam'd o'er warriors slain.

' It seem'd, at midnight's silent hour
A chief stole lonely from the tow'r.
The Monarch heard the flinty road
Ring to the mule the knight bestrode,
As pac'd along its dull hoof slow.—
From ambush sprung an armed foe,
Seiz'd the lone knight, and captive led,
—Montiel, and all its scenery fled.

' In vision, now, a tent arose:
There lay the captive, girt with foes.
In armour to that guarded tent
With hurried step a chieftain went.
Castillia's robes his hauberk grac'd,
Castillia's crown his helm embrac'd.
'Twas Henry—sceptred Trastamere.
The captive, as th' usurper came,
Leapt up, and boldly own'd his name—
" Pedro—Castillia's rightful lord."
Loud, in that dream, his haughty word,
Each haughty word, distinctly clear,
Like thunder burst on Pedro's ear.

' Onward the hostile Monarchs prest,
And seem'd to grapple breast to breast.
Then Pedro saw his arm prevail,
And Henry's strength beneath him fail:
Saw, as his semblance seiz'd the blade,
In act to strike pale Henry's shade,
A knight, stern-visag'd, unaware,
Spring like a tiger from his lair,

Seize him with sudden grasp, and bind
His limbs by giant force confin'd.

' With stedfast hand, before his view
Now Trastamere a poniard drew,
Mark'd with keen eye the mortal part,
Thrice sheath'd his blade in Pedro's heart,
Then, pointing to each hideous wound,
Smil'd, as the life-blood gush'd around.
The King, in agony of woe,
Groan'd, as his bosom felt the blow.
His groan of death the vision broke,
Bath'd in chill dew the Monarch woke,
And gazing on day's golden beam,
Shook at the horror of a dream,
The dread of that prefigur'd doom,
And Henry crown'd on Pedro's tomb.'—pp. 123—126.

The scene where Pedro solicits the protection of Edward, and delivers the history of his life, is executed with similar spirit and ability: but we have already exceeded our limits, and must close our extracts with one short quotation.

' " Now to my throne a rumour came
" Of Frederic's guilt, and Bourbon's shame.
" These eyes beheld—spare, spare the rest!—
" I sheath'd my blade in Frederic's breast.
" Blanche o'er the base adulterer hung,
" Blanche to his bleeding bosom clung.
" My arm was rais'd in vengeful mood.
" —Oh! that this hand had shed her blood!
" I shed not blood—but—ere her hour—
" Blanche—perish'd—in Sidonia's tow'r—
" And the sharp curse that hangs o'er crime
" Yet haunts me from that fatal time.
" Lo the dire proof—this belt I wear,
" These drops of gore the curse declare."
And Pedro back his mantle threw,
And gave the ensanguin'd belt to view.
His fixed eye-ball on the blood
Glar'd, and his hair uplifted stood.
And, fearfully, on all around
Amazement fell, and awe profound.' pp. 134, 135.

From the specimens we have adduced, our readers will be inclined to form rather a favourable estimate of Mr. Sotheby's powers as a poet. They are not certainly of the highest order. We meet, indeed, in his productions, with many indications of elegant and refined taste; and occasionally with animated bursts of feeling, and vivid touches of description,—as, where the spectre slowly withdraws the ring from her shadowy finger, and where Pedro glares fearfully on his

bloody girdle: but we seldom involuntarily pause to admire an object, because we think we see it for the first time; and are not often impressed with the idea, that it is represented better than it has been before.

It is a little unfortunate, we fear, for the credit of the present poem, that it is so calculated, at least by its external appearance, to provoke a comparison with the beautiful narratives of Mr. Scott. Mr. Sotheby could not possibly be measured by a more excruciating standard. In the tales of Mr. Scott, we pass through scenes crowded with the most bustling variety of incidents; yet the poet manages them with such nice contrivance, and relates them with such a perpetual vivacity of feeling, that we press forward with an attention undistracted by the multiplicity, and an impatience unsatisfied till we arrive at the conclusion. The narrative of Mr. Sotheby, on the contrary, is abrupt and complicated; abounding in allusions which the reader is not prepared to understand, and, in events which possess neither interest nor coherence. Mr. Scott writes to the eye; and is excelled, perhaps, by no author ancient or modern, in the art of giving identity to his characters, and to his images a 'local habitation, and a name.' In both these respects Mr. Sotheby is extremely deficient; his descriptions being, with a few splendid exceptions, loose and indeterminate, and his characters, besides their obvious want of originality, but very imperfectly discriminated,—as to their outline, perhaps sufficiently prominent, but not marked by those nice shades and distinctive touches, which alone can make the canvass start into life. Not to run this parallel too far, we may observe, that Mr. Scott is much more at home in his versification than Mr. Sotheby, whose language, though elegantly select, and diligently finished, seldom displays that bold freedom and beautiful richness of combination, which render the fluent poetry of Mr. Scott so strikingly attractive.

Without wishing, therefore, by this comparison, invidiously to detract from the genius of Mr. Sotheby, we may be allowed to suggest that he has, in the present instance, somewhat mistaken its direction. Whether the subject itself he has selected be remarkably suited to his talents, is a question we shall not presume to determine; but we are fully convinced he has not treated it in his happiest manner. If he again appears before the public as a narrative poet, we hope it will be with a style considerably less disfigured by harsh inversions and forced apostrophes. We hope, too, he will see fit to exchange his irregular stanzas for heroic rhyme.

Art. IX. *Eighteen Sermons;* or short and plain Discourses for the Use of Families. Vol. I. By the Rev. Thomas Knowles, B. A. Curate of Humberstone, in the County of Lincoln. 8vo. pp. xiv. 256. Price 6s. Scatcherd. 1810.

WE recently recommended to the Christian public, four sermons of this respectable author, on '*Satan's Devices**, and it is with pleasure we now introduce to them this useful volume of 'Family Discourses,' then announced to be in the press. The design of Mr. K. was to supply 'the want of a set of sermons, composed by some clergyman of the established church, adapted to the use of families, both as to brevity and plainness of language, exhibiting, at the same time, those doctrines of the gospel which are so essential to the conversion of sinners, and to the edification of the righteous; and enforcing all those duties to God and man which are so inseparably connected with the principles of the Christian religion.'

It must be acknowledged that publications of this description are not numerous. To adapt the most important instructions to the capacities of minds illiterate and unpractised in reflection, and at the same time to avoid every thing offensive to persons of taste, is no easy task; nor is the labour, although successful, very likely to obtain that reward for which the majority, even of reverend authors, are induced to write,—the commendations of the learned and ingenious few being in too many instances preferred to the edification of the rustic multitude. Yet, as the souls of these are as valuable, and as much endangered as those of others;—as prejudice may prevent them from availing themselves of the useful works of nonconformity;—and, as the prospect of success is much greater among them, than among the literary and the rich, the object is clearly important, and has peculiar claims on the benevolent and pious part of the established clergy. The volume before us, is the first of three that were projected, 'each containing eighteen sermons, which would have furnished one sermon for each Sunday in the year, including also one for Christmas-day, and one for Good-Friday; but the time required for the preparation of such discourses, and the expence of publication, forbid the prosecution of this design, at least for the present.' Thus the object of our author was extensive. It comprised a complete course of religious instruction; a body of doctrinal and practical theology for the use of persons in common life. How far this will be accomplished, it would be yet premature to judge. The topics discussed in this volume are useful, but miscellaneous; and

* E. R. Vol. VI. p. 276.

we cannot, indeed, but regret, that greater attention was not paid to order and mutual dependance in the selection and arrangement of them. The texts, too, are not so chosen as always to avoid going more than once over the same ground; although the scenery is each time in some degree varied. The subjects and texts are as follows:

Sermon I. On Abraham's example—a pattern to the heads of families. Gen. xviii. 19. Sermon II. On delaying to be religious. 1 Kings xviii. 21 Sermon III. On confession of sin. Prov. xxviii. 13. Sermon IV. On an early remembrance of God. Eccles. xii. 1. Sermon V. On Christ—what he is made to believers. 1 Cor. i. 30, 31. Sermon VI. On the Sabbath. Ex. xx. 8. Sermon VII. On repentance and remission of sins. Luke xxiv. 47. Sermon VIII. On the one thing needful. Luke x. 42. Sermon IX. On God's omnipresence. Ps. cxxxix. 3. Sermon X. On eternal life. John xvii. 3. Sermon XI. On the deceitfulness of sin. Heb. iii. 13. Sermon XII. On faith. 1 Cor. xv. 2. Sermon XIII. On the use of afflictions. Heb. xii. 11. Sermon XIV. On the new birth. John. iii. 8. Sermon XV. On the balm of Gilead; or a sure remedy for the wounds of sin. Jer. viii. 22. Sermon XVI. On the perseverance of the righteous. Job xvii. 9. Sermon XVII. On the Sacrament. 1 Cor. xi. 28. Sermon XVIII. On the duty and reward of servants. Eph. vi. 8.

These texts our author has illustrated happily and concisely. His plans are remarkably simple and natural; his diction plain, but not coarse; his style concise and unembarrassed, and generally perspicuous and correct; his sentiments agreeable to the articles he has subscribed, and his whole strain suitably practical. Ease and propriety, indeed, are more predominant than vigour, ingenuity, or pathos; but there are many affectionate appeals, short and pointed interrogatories, faithful warnings, and earnest persuasions. As there is great equality of composition throughout, it is of little consequence from what part we select one or two specimens. The following is from Sermon III.

'There is such a strange propensity in mankind to justify themselves, that they will hardly acknowledge, that they are guilty of any *particular* sin whatever. If you accuse them of being sinners, in *general* terms, they will, perhaps, allow that they are so. But if you charge them with any particular sin, they will either deny the charge altogether, or they will give it a different name, or throw the blame upon some other person. Covetousness is often excused under the names of frugality and necessity. Murder is sometimes sanctioned under the name of honour. Anger and revenge are called a proper spirit. Lewdness and whoredom are termed gallantry. Profaneness and swearing are called genteel. Art and cunning are called ingenuity. And he who gains a fortune by fraud and ex-

tortion is called a clever man. Thus men "put darkness for light, and light for darkness," and impose upon themselves and others, by calling things by wrong names, and making vices appear as virtues.' p. 32.

In Sermon XV. our author thus replies to the question 'why mankind are not all recovered from the disease that sin has brought upon them.'

'Two reasons, indeed, may be given, why people continue under the power of their sins. The first is; They are not sensible of their state. There are but very few indeed, who seriously consider it. Many come into the world, and live so engaged in the business and pleasures of it, as to neglect to inquire for what end they were created; and what will become of them when they die? The thought, that they are sinners,—that they are accountable creatures —and, that there is a God,—seldom enters their minds: and, therefore, they live insensible of their danger. Thus, they go on in a state of ease and unconcern, under the most destructive and ruinous malady; and, though a remedy is provided, they make no use of it; because they are ignorant of their disease. "They that are whole need not a physician, but they that are sick."' pp. 206, 207.

'Another reason, why persons are not recovered from their disease of sin, is; Because they do not apply the proper remedy. Many are sensible, that they are sinners; and would willingly have their disorder removed; but, they make use of improper medicines They try to heal themselves by their own good deeds, and charitable actions; instead of applying only the blood of Christ, to relieve their wounded conscience. Like the Jews of old, "being ignorant of God's righteousness, and going about to establish their own righteousness, they do not submit themselves to the righteousness of God." And, on this account, "their wound is healed slightly,"—it breaks out afresh; and their troubles return. —'This, I think, is, perhaps, the case with some of *you*. You know that you "have left undone things which you ought to have done; and done those things which you ought not to have done;" and, therefore, you have some dread of the anger of God. Now, the *natural* view, which you have of the way to obtain the divine favor is, by repentance and amendment; but this is not the *scriptural* view of the matter. Though repentance and amendment do always *accompany* a sinner's return to the favour of God; they are not the means of *procuring* it. It is only the blood of Christ, which has merit enough for this. And, because you do not depend upon this blood, (and upon it only,) for the pardon of your sins, and your acceptance with God, the sense of your guilt still remains, because your best deeds are imperfect. Notwithstanding your repentance and amendment, you are troubled with many doubts and fears; because you are sensible of your many and great failings. If, therefore, you would be delivered from this "spirit of bondage to fear," you must rest simply on the merits of Christ's blood. For it was shed for this purpose; "that through death, he might destroy him, that had the power of death, that is the devil; and deliver them, who through fear of death were all their life-time subject to bondage."' pp. 206—209.

The work is, on the whole, printed neatly and correctly, although a few inaccuracies have escaped observation. From the very respectable list of subscribers appended, the author we presume will no longer be deterred from 'the prosecution of his design by the consideration of expense.' We shall therefore expect the two succeeding volumes.

Art. X. *The Influences of Sensibility:* a Poem, in Three Parts. 8vo. pp. 64. Price 4s. Mawman, 1810.

AN alarming *annonce* indeed! and our first care in perusing it, the reader may be sure, was to provide an extra supply of pocket handkerchiefs. Never, alas, was precaution more unnecessary. Like the lion by trade a tailor, our author is formidable only in externals. He has treated the tender feelings with singular humanity; and his performance, to do him justice, is much less lachrymal than soporific.

Critics, it is true, are stigmatized with being professionally dull, and are hard hearted to a proverb. But there is no necessity for availing ourselves of this enviable privilege on the present occasion. We think our indifference may be fairly accounted for on other grounds. In the first place, we are by no means sure that we comprehend the author's design. To the confusion of those harmless drudges the lexicographers, he explains sensibility as being 'that principle which invests every thing that is proposed to the imagination with attraction.' This, it must be confessed, is taking 'ample room and verge enough.' How simple—'*invests* with *attraction!*' How precise—'*every thing!*' according to which the man who is violently in love with the archetype of a pudding, is henceforth to be considered as a person of prodigious sensibility. With submission, however, our author would have been equally successful in his mollifying intentions, had he curtailed a little of the exuberance of this 'principle;' even although such curtailment might have hazarded his discussion on marriage and celibacy, or cut down his description of creation and the deluge. No rule in composition is more important, or can be violated with less impunity, than that of *convenientia locis.* A perpetual succession of unappropriate images, is sure first to distract and eventually to fatigue. To our imagination, the author's plan is 'invested' with all the 'attractions' of *disorder,* notwithstanding the following introductory notification, which, after divers attempts to comprehend, we turn over to the more patient sagacity of our readers: 'The order into which the subject naturally branched

may be thus explained (!); *first* its general effects, which include pity, sympathy, and benevolence: its sensitive pleasures, intellectual delights, and moral *promotions.*' This we suppose is intended for *fine* writing. It will certainly pass current for nothing else.

Another cause which tends considerably to diminish the 'influences' of this poem, is a want of clearness in the thoughts, which sometimes border on unmeaning rant, and are sometimes nearly allied to inconsistency. We have not time for discussion, and shall therefore tantalize our readers with a single extract, in which they will find both these desiderata combined. Rant first;

> 'Far happier they who freed from *every* claim,
> Extend to *all* an *universal* flame;
> In *full* diffusion yield to *all* mankind
> The heart which *no* peculiar choice can bind.'

Barbara, celarent, darii, ferio, baralipton!—facit indignatio versum—this is the very ecstacy of nonsense. It exceeds even the worn out cant of the pseudo-philanthropists. They talked, indeed, of the incompatibility between a regard to the whole, and a love for its parts; but then they had at least the grace to represent the man who yielded his heart to all mankind, instead of bestowing his affections where he might expect reciprocation, as encountering a painful struggle between inclination and duty, and making a meritorious sacrifice of private interest to public good. We now learn that this is the way also to be happy:

> 'Far *happier* they who freed from every claim,
> *Extend* to *all* an universal *flame.*'

We were for some time puzzled to discover the congruity of these metaphors, till at last we luckily thought of a runaway bedlamite grasping a fire-brand. It is but fair, however, to permit our author to exemplify for himself.

> 'And *such* there are whose names the muse would deem
> *The fairest honour that attends her theme!*
> But genuine merit its own claims repays
> And *consanguinity* forbids the praise;
> Enough that numerous *friends* their worth declare,
> And tutor'd *children* love their guardian *care.*'

This it is to be 'freed from every claim,' to be 'fully diffused,' and 'bound by no peculiar choice.' Friends! children! consanguinity!

Our last remark regards the phraseology of this poem, harmonizing, as it does admirably, with the indistinctness and confusion of the no-meaning it is employed to 'invest.' It is

extremely metaphorical; but the metaphors are seldom appropriate or consistent. Thus we read of 'soft example' *whispering* things that '*twine* around the observation;' and of a 'pillar' that 'lifts its witness to warm the bosom of posterity.' But let the following passage suffice *instar omnium.*

'Still as amid the flowery scene they range
And soft *ideas* and looks benign exchange,
Anticipation *sees* no evils nigh,
To *quench* the dewy rapture of their eye,
Or *mar* the lovely visions they *compare*
In hopes unlimited *perspective* fair.
Yet oft they prove, to *silent* passion wrought,
The pure *unuttered* luxury of thought.
A gradual *calm* o'er every fibre *glides*,
Emotion *sleeps*, and almost hope *subsides*. p. 34.

But it is quite time to draw to a close. We do not mean to assert that the poem is entirely destitute of merit. There are occasional glimpses of imagination, and some not unhappily laboured combinations of language. There are a few good lines, though perhaps there is not a single unexceptionable passage. The prevailing character of the performance, however, is turgid obscurity; and the author has yet to learn that the great excellence and indispensable requisite of good writing is, to express with perspicuity what is conceived with precision.

Art. XI. *Travels in various Countries of Europe, Asia, and Africa.* By Edward Daniel Clarke, LL.D. Part the First. Russia, Tartary, and Turkey.

(*Continued from p.* 689.)

BY favour of a Russian prince, who had married an English lady, Dr. C. and his friend obtained admittance to the ball of the nobles, notwithstanding the regulation by which all persons, not of noble birth, whether natives or foreigners, are excluded. This assembly, consisting of two thousand persons, in the most sumptuous and elegant dresses, and in 'one of the finest rooms in the world, decorated and lighted with matchless elegance and splendor,' greatly surpassed any thing of the kind ever seen by our author in any other country. He represents the Russian ladies as possessing a more finished taste in dress than those of London and Paris, as well as putting them out of comparison in point of costliness. The most extravagant sums are lavished on a single dress; and effects of no small importance must be calculated to result from the arts of personal display, to make the deception of those arts

worth maintaining at the expence—of several kinds—reported in the following anecdote.

'It is related very generally in the higher circles of the city, that a princess of Moscow, who had purchased a wig to imitate the colour of her own hair, confined her hair-dresser in a closet, fed him always herself, and allowed him only to come out during her toilette, in order that her false tresses might not be detected.' p. 65.

Dr. C. makes an ample representation of the character and manners of the nobility. It exhibits them as generally strangers to domestic and any other kind of morality, and not entertaining the slightest concern or shame for the deficiency. Indeed, after the account given of the religion of the country, it were absurd to expect any discriminating or powerful sense of right or wrong. Nor do the nobility possess any of that sentiment of dignity, through which the more refined immorality of pride might operate to preclude the reputed baser immorality of gross vice. Neither, again, does the state of their intellectual cultivation and of their attainments in general knowledge, create, in any considerable number of them, that taste which might, on the mere ground of pleasure, prefer literary and philosophical pursuits to the labours and amusements of profligacy. Our author's account of the usual quality of their libraries promises no amendment from that quarter.

'Books of real literary reputation are not to be obtained either in Petersburg or Moscow. Productions of other days, which from their importance in science have become rare, are never to be found. Costly and frivolous volumes, sumptuously bound, and most gorgeously decorated, constitute the precious part of a library in Russian estimation. Gaudy French editions of Fontenelle, of Marmontel, of Italian sonneteers, with English folios of butterflies, shells, and flowers; editions by Baskerville, Bensley, and Bulmer, with hot-pressed and wire-wove paper; in short, the toys rather than the instruments of science, attract the notice of all the Russian amateurs. A magnificent library in Russia, on which immense sums have been expended, will be found to contain very little of useful literature. In vain, among their stately collections, smelling like a tannery of the leather which bears them, may we seek for classic authors, historians, lawgivers and poets. A copy of the Encyclopædia, placed more for ostentation than for use, may perhaps in a solitary instance or two greet the eye, as the only estimable work throughout their gilded shelves.' p. 72.

In their deportment to superiors and dependants, they are described as somewhat exceeding what may have commonly been considered as the extremes of the servility and tyranny, naturally meeting in those who are at once despots and slaves. 'Potemkin, one of the meanest and most profligate of men, frequently chastised with his own hand a prince or nobleman

with whom he chanced to be offended ; and the emperor Paul exercised his cane upon the nobles who were his officers.' If this be pretty much according to the natural order of things in such a political frame of society, these nobles may, however, boast of some distinctions more peculiarly national ; as, for instance, their custom of keeping every thing about them in a continual state of traffic.

'A Russian nobleman will sell any thing he possesses, from his wife to his lap-dog ; from the decorations of his palace, to the ornaments of his person ; any thing to obtain money ; any thing to squander it away. Visiting a trading mineralogist, I was surprised to see glass cases filled with court dresses ; and still more in being told they were dresses of the nobility, sent to be exposed for sale as often as they wanted money. Their plan is, to order whatever they can procure credit for, to pay for nothing, and to sell what they have ordered as soon as they receive it. We should call such conduct, in England, *swindling ;* in Moscow it bears another name, it is called *Russian magnificence.*' p. 81.

'Acquaintance with Camporesi, the architect, procured me admission to the house of prince Trubetzkoi, a dealer in minerals, pictures, hosiery, hats, cutlery, antiquities, in short, all the furniture of shops and museums. Having squandered away his fortune, he picked up a livelihood by selling, for himself and others, whatever came in his way. His house, like a pawnbroker's shop, exhibited one general magazine, occupying several rooms. A prince presiding over it, and practising all the artifices of the meanest tradesman, was a spectacle perfectly novel. Any thing might be bought of his highness, from a pair of bellows, to a picture of Claude Lorraine. In the same room might be seen handkerchiefs, stockings, artificial flowers, fans, Cologne water, soap, pomatum, prints, books, guns, pistols, minerals, jewellery, harness, saddles, bridles, pipes, second-hand clothes, swords, stuffed birds, bronzes, buckles, buttons, snuff-boxes, wigs, watches, boots, and shoes.' p. 86.

'As the nobles have rarely any money at command, their traffic in the fine arts, as in other things, is carried on by exchange. This sort of barter is of all things that in which they take the greatest delight. They purchase a picture for a carriage, or an embroidered suit of clothes, just as they pay their physician with a snuff-box. In every thing the same infantine disposition is displayed ; and, like children, they are tired of their toys almost in the moment they have acquired them. The method of paying their physicians by trinkets, might seem an inconvenience to the faculty ; but it is not so. Dr. Rogerson at Petersburg, as I am informed, regularly received his snuff-box, and as regularly carried it to a jeweller for sale. The jeweller sold it again to the first nobleman who wanted a fee for his physician, so that the doctor obtained his box again ; and at last the matter became so well understood between the jeweller and the physician, that it was considered by both parties as a sort of bank-note, and no words were necessary in transacting the sale of it.' p. 87.

As, however, the first venders, whether importers or manufacturers, of all those articles which form the subjects of so active and capricious a traffic among the nobility, must at

all events be, on the whole, paid, and in some instances enriched; and as also the dealers, who in most cases will come between the first venders and the nobility, are not wise in their generation if they do not try the utmost of their faculties against the latter,—it might well be inquired where are the sources of the revenue that can long save such an aristocracy from beggary. Many of its members may indeed be on the borders of that condition;—as to the rest, the inquiry must be answered by those millions of wretched peasants, whose toils are supporting the boundless profligacy and folly of their lords, by a produce of which themselves partake but just enough to keep them alive. A part of the magnificent burden under which these labourers are crushed, is the prodigious establishment of domestics, kept by the nobleman or prince. 'In the house of the young count Orlof alone, are no less than five hundred servants; many of them sumptuously clothed, and many others in rags.' The wages, however, of these immense tribes of menials, he says, 'if wages they may be called, scarcely exceed an English halfpenny a day to each.' And small as this nominal allowance is, 'it might have been omitted, for it is never paid. There are few of the nobles who think it any disgrace to owe their servants so trivial a debt. There is in fact no degree of meanness to which a Russian nobleman will not condescend. To enumerate the things of which we were eye-witnesses, would only weary and disgust the reader. I will end with one.' And here he relates the clearly proved fact of a young nobleman stealing the hat of one of our travellers from their apartments. Whatever becomes of wages, debts, peasants, or moral respectability, it is indispensable to a man of high rank to have about him 'a swarm of slaves, attendants, hirelings, and dependant sycophants.'

'The nobles consider the honour of their families so materially implicated in maintaining a numerous table, that should any of the satellites which usually surround them forsake his post at dinner, and swell the train of any other person, the offence is rarely forgiven: they will afterwards persecute the deserter by every means of revenge in their power; and, not being burdened by scruples of conscience, they generally find means of indulging their vengeance. I have seen persons who were victims of their good nature, in having accepted invitations which decoyed them from the table of their lord. Similar motives gave rise to the prodigious hospitality which has been described by travellers. Before the reign of Paul, a stranger no sooner arrived at Moscow than the most earnest solicitations were made for his regular attendance at the table of this or that nobleman. If his visits were indiscriminate, jealousy and quarrels were the inevitable consequence. The curious spectacle presented at their dinners has no parallel in the rest of Europe. The dishes and the wines correspond in gradation with the rank and con-

dition of the guests. Those who sit near the master of the house are suffered to have no connexion with the fare or the tenants of the lower end of the table; and nothing would so much distress a Russian prince as sending for a portion of the soup or the viands which are there placed. That which he intends for the gratification of the favoured few around him, is generally carried to them; nor is it usual to ask for any thing.' p. 161.

The philosophers and moralists who shall hereafter expatiate elegantly on the vanity of titles, rank, and opulence, in the way of insisting that they are compatible with many degrading things,—may envy us the courage that dares to quote some parts of the following paragraphs, (in transcribing which, however, even we are compelled to make a slight omission,) to shew how they look as the gilding of dirt and barbarism.

'Some of the nobles are much richer than the richest of our English peers; and a vast number, as may be supposed, are very poor. To this poverty, and to these riches, are equally joined the most abject meanness, and the most detestable profligacy. In sensuality they are without limits of law, conscience, or honour. In their amusement, always children; in their resentment, women. The toys of infants, the baubles of French fops, constitute the highest object of their wishes. Novelty delights the human race; but no part of it seek for novelty so eagerly as the Russian nobles. Novelty in their debaucheries, novelty in gluttony, novelty in cruelty, novelty in whatever they pursue. This is not the case with the lower class, who preserve their habits unaltered from one generation to another. But there are characteristics in which the Russian prince and peasant are the same. They are all equally barbarous. Visit a Russian, of whatever rank, at his country seat, and you will find him lounging about, uncombed, unwashed, unshaven, half naked, eating raw turnips, and drinking *quass*. The raw turnip is handed about in slices, in the first houses upon a silver salver, with brandy, as a whet before dinner. Their hair is universally in a state not to be described, and their bodies are only divested of vermin when they frequent the bath. Upon those occasions, their shirts and pelisses are held over a hot stove, and the heat occasions the vermin to fall off. It is a fact too notorious to admit dispute, that from the emperor to the meanest slave throughout the vast empire of all the Russias, including all its princes, nobles, priests and peasants, there exists not a single individual in a thousand whose body is destitute of vermin. An English gentleman of Moscow, residing as a banker in the city, assured me that, passing on horseback through the streets, he had often seen women of the highest quality, sitting in the windows of their palaces, divesting each other of vermin;—another trait, in addition to what I have said before, of their resemblance to the Neapolitans.'

'A stranger, dining with their most refined and most accomplished princes, may in vain expect to see his knife and fork changed. If he sends them away, they are returned without even being wiped. If he looks behind him he will see a servant spit in the plate he is to receive, and wipe it with a dirty napkin, to remove the dust. If he ventures (which he should avoid, if he is hungry,) to inspect the soup in his plate with too inquisitive an eye, he will doubtless discover living victims

in distress, which a Russian, if he saw, would swallow with indifference, Is it not known to all, that Potemkin used to take vermin from his head, and kill them on the bottom of his plate at table? and beauteous princesses at Moscow do not scruple to follow his example.' 'If at table an Englishman regards his neighbour, he sees him picking his teeth with his fork, and then plunging it into a plate of meat which is brought round to all. The horrors of a Russian kitchen are inconceivable, and there is not a bed in the whole empire which an English traveller, aware of its condition, would venture to approach.' p. 90.

Our author represents the state of society as having already lost the effect of all that was attempted for its refinement by Catherine, whose administration he is willing to applaud, in terms fully as strong as have ever been employed by any of the writers who have had the justice to brand her private character with the infamy which it deserved, and which he concurs in fixing on it. We should greatly hesitate to describe her reign as a 'long and glorious career, marked by wisdom, wealth, power, conquest, glory, and beneficence.' Some of these terms, while applicable, constitute but a doubtful praise—one of them a condemnation, especially when we know in what spirit her 'conquests' were pursued; and we may reasonably question whether 'wisdom' and 'beneficence' would even in Russia, have operated during a long and powerful reign, without producing on the manners and condition of the community, some effects that would have survived the instant of its termination, in spite of the imperial successor's zeal to annihilate them. The case is, however, according to Dr. C., that the modification she effected in the social economy, or rather it might be said, the superficial decoration she spread over it, was found to be gone in a very short time after she was gone. The thin varnish was washed off; and 'already,' our author says, referring to a period considerably preceding that at which he commenced the record of his travels, 'already every trace of her brilliant reign had disappeared.' The Russians, on the accession of Paul, fell back into the barbarity which characterized the empire before the age of their first Peter.

'The polished nations of Europe will be surprized to learn that, immortal as the name of Catherine appears in their annals, it was almost forgotten, in Russia, within four years after her death: it remained among the number of privations enjoined by the long list of public proscriptions, and was heard only in the howling of the wind that drifted the snows of Siberia*: no one dared to mention it. At the same time, her favourites were displaced; her ministers rejected; her officers dismissed; her monuments overthrown: even the verst posts,

* This is a slight deviation from Dr. C.'s accustomed style.

which bore some marks of her taste, were demolished; and near their ruins stood a series of wooden Harlequinades, in the absurd uniform of their mad sovereign.' p. 182.

The travellers had many occasions of observing, in different parts of the empire, the effects of this august monarch's furious passion for destroying or reversing every thing that had been done, or attempted, by his mother; whose memory and praises he so abhorred, that a man who had made an epigram, contrasting his reign unfavourably with hers, was punished with the excision of his tongue.

Many pictures are given, from actual spectacles successively presented, of the condition of the peasantry. The contempt with which they are regarded, and may with impunity be treated, was strikingly apparent in one of the first exhibitions that met the Englishmen's notice on entering Moscow, where numbers of them had come from the country to the market with their covered carts, to get such provisions as they could afford to purchase.

'Within the gate, a number of slaves were employed, removing the mud from the streets, which had been caused by the melting of the snow. Peasants with their *kibitkis**, in great numbers, were leaving the town. Into these kibitkis, the slaves amused themselves with heaping as much of the mud as they could throw in, unperceived by the drivers, who sat in front. The officer appointed to superintend their labour chanced to arrive and detect them in their filthy work; and we hoped he would instantly have prohibited such an insult from being offered to the poor men. His conduct, however, only served to afford a trait of the national character. Instead of preventing any further attack on the kibitkis, he seemed highly entertained by the ingenuity of the contrivance; and, to encourage the sport, ordered every peasant to halt and hold his horse, while they filled his kibitki with the mud and ordure of the streets; covering with it the provisions of the poor peasants, and whatever else their kibitkis might contain, with which they were going peaceably to their wives and families. At last, to complete their scandalous oppression, they compelled each peasant, as he passed, to sit down in his kibitki, and then they covered him also with the black and stinking mud. At this unexampled instance of cruelty and insult, some of the peasants, more spirited than the rest, ventured to murmur. Instantly, blows, with a heavy cudgel, on the head and shoulders, silenced the poor wretches' complaints.' p. 42.

In our heavy disappointment at the failure of the Emperors, Paul and Alexander, in their grand crusade for the restoration of social order and the Christian religion and morals, in Europe, we cannot help thinking with vexation what an upright governor of some city or province, in Italy or the Netherlands, the officer here mentioned might have been.

* The kibitki is the old Scythian waggon.

When adverting to the charge of indolence, which is made against the Russian peasants, our author asks,

'Can there exist incitement to labour, when it is certain that a tyrant will bereave industry of all its fruits? The only property a Russian nobleman allows his peasant to possess, is the food he cannot, or will not, eat himself; the bark of trees, chaff, and other refuse; quass, water and fish oil. If the slave has sufficient ingenuity to gain money without his knowledge, it becomes a dangerous possession: and when once discovered, falls instantly into the hands of his lord.'

'Traversing the provinces south of Moscow, the land is as the garden of Eden: a fine soil, covered with corn, and apparently smiling in plenty. Enter the cottage of the poor labourer, surrounded by all these riches, and you find him dying of hunger, or pining from bad food, and in want of the common necessaries of life. Extensive pastures covered with cattle afford no milk to him. In autumn the harvest yields no bread for his children. The lord claims all the produce. At the end of summer, every road in the southern provinces is filled with caravans bearing corn and all sorts of provisions, every produce of labour and the land, to supply the lords of Moscow and Petersburg, and the markets of these two capitals, which, like whirlpools, swallow all that comes within their vortex.

'Can there be a more affecting sight, than a Russian family, having got in an abundant harvest, in want of the common stores to supply and support them, through the rigours of a long and inclement winter?' p. 170.

After such descriptions, we are not surprised to hear that 'the peasants often take the law into their own hands, and assassinate their lords. To prevent this, the latter live in cities remote from their own people, and altogether unmindful of all that concerns them, except the hard tribute they are to receive. Many of the Russian nobles dare not venture near their own villages, for fear of the vengeance they have merited by their crimes.' Indeed, were it not for those habits of abject servility to superiors, in which our author describes the Russians as universally trained, we might wonder that revengeful despair, does not hunt out and strike such tyrants in their cities and palaces.—In reflecting on these representations, it may possibly be suggested to the reader—and that without any doubt whatever of the substantial fidelity of the author's statements—to question whether some of the expressions, taken in their strictly literal import, would not seem to describe an impossible state of things. There cannot be a moment's hesitation to believe that the Russian nobles are thoughtless and stupid enough not to comprehend, and almost barbarous enough to disregard even if they would be supposed to comprehend, the obvious good policy, with respect to their own interest, of promoting the comforts of their peasants: but the question would be, how the wretched multitude could actually be

kept alive under such a destitution of the ordinary elements of subsistence:—what remains for them to eat, after they are refused any share, (beyond the absolute refuse), of any of the principal articles that the country they inhabit can produce,—corn, milk, and animal food? This is partly answered in a latter part of the volume, where we are informed that a prodigious quantity of fish is caught in the Don and the Sea of Azof, and conveyed over all the southern provinces of the empire. And we may suppose a portion of the produce of the soil, rather more considerable than would seem to be admitted by the literal meaning of our author's language, afforded to the peasants—and indeed this suposition is authorised by his expressions, when speaking of the allotments of lands to them—while yet it may be so scanty and so bad, as to leave them in a state of misery not on the whole exaggerated by his melancholy and indignant description. Aware, however, that strong colouring will be attributed to his representation, he observes that it is a faithful copy of what he had sketched on the spot, under the impression made by the immediate view of the facts he is displaying; but that if it be in excess, the error will be at once corrected and atoned for, by his introducing in a note, a copious extract from a MSS. Journal of Mr. Heber, who has recently traversed the same country. This note respecting the condition of the peasants, is a valuable document, from the detailed minuteness of its statements, and the evident solicitude to render them accurate. Though that condition, according to these statements also, is wretched enough,—with the exception of the peasants of the crown, and of those of here and there a tolerably humane nobleman,—it does not appear quite so deplorable as in the description of Dr. Clarke. It is to be observed, however, that Mr. Heber acknowledges his information was derived chiefly from a Russian prince, at Moscow; and it is quite superfluous to suggest, how unlikely such a person would be to exhibit in the strongest light the tyranny of *his* order. Dr. C. has informed us that not the smallest reliance can be placed on the statements of the nobles, when they choose, as they sometimes will, to converse with foreigners on the condition of their slaves: and he mentions some instances of his own experience of their falshood and matchless impudence relative to this subject. And even though not dishonest in his description, this informant may well be suspected of having given it without the competency derivable only from minute personal inspection, and without any very nice moral adaptation to sympathise with the feelings of a herd of despised slaves, or rightly to measure the obligations of princes to such beings. The infor-

mation may be accurate however, as far as it relates to matters of defined regulation. It is on the authority of Mr. Heber's own observation, that the peasants of the crown are affirmed to be 'almost all in *comparatively* easy circumtances,—the standard, however, of this *comparison* not being assigned. Their *abrock*, or rent, is fixed at five roubles, about a guinea English, a year; and as they are sure it will never be raised, they are the more industrious.' 'The peasants belonging to the nobles have their *abrock* regulated by their means of getting money; at an average, throughout the empire of eight or ten roubles. It then becomes not a rent for land, but a downright tax on their industry. Each male peasant is obliged by law to labour three days in each week for his proprietors. This law takes effect on his arriving at the age of fifteen.' Dr. C. says that labour is not exacted from males only; but that 'women, and (female) children from the age of ten, are obliged to perform their equal share.' By an arrangement adapted to the mutual convenience of the proprietors and the slaves, this three days' labour is generally commuted for an *abrock* paid by the slave, for the allowance to work all the week on his own account,—a privilege not extended to those who are employed in manufactories, and by its nature inapplicable to the condition of the domestic servants. But Mr. Heber does not sufficiently explain, whether the tribute thus paid in lieu of the three days' labour, be the identical *abrock* first mentioned, nor how far its payment secures to the peasant the benefit of the labour of the remaining days. Neither does he inform us in what manner the peasants realize the result of their labour on their small allotments of land;—whether they are paid for the produce by their lords, according to its quantity, or whether they are allowed to take it to a free market. The matter is not made more clear by Dr. C.'s mentioning that, 'tithes are moreover demanded of whatever may remain in their hands; of linen, poultry, eggs, butter, pigs, sheep, lambs, and every product of the land, or of domestic manual labour.'—For several particulars in their economy, we will transcribe Mr. Heber's own words.

'The allotment of land is generally settled by the *Starosta* (elder of the village) and a meeting of the peasants themselves. In the same manner, when a master wants an increase of rent, he sends to the *Starosta*, who convenes the peasants; and by that assembly it is decided what each individual must pay. If a slave exercises any trade which brings him in more money than agricultural labour, he pays a higher *abrock*. If by journies to Petersburg, or other cities, he can still earn more, his master permits his absence, but his *abrock* is raised. The smallest earnings are subject to this oppression. The

peasants employed as drivers, at the post-houses, pay an *abrock* out of the *drink-money* they receive, for being permitted to drive; as otherwise, the master might employ them in other less profitable labour on his own account. The aged and infirm are provided with food, and raiment, and lodging, at their owners' expence. Such as prefer casual charity to the miserable pittance they receive from their master, are frequently furnished with passports, and allowed to seek their fortune; but they sometimes pay an *abrock* even for this permission to beg. The number of beggars in Petersburg is very small; as when one is found, he is immediately sent back to his owner. In Moscow, and other towns, they are numerous; though I think less so than in London. They beg with great modesty, in a low and humble tone of voice, frequently crossing themselves, and are much less clamorous and importunate than a London beggar.

'No slave can quit his village, or his master's family, without a passport. Any person arriving in a town or village, must produce his to the Staresta; and no one can harbour a stranger without one. If a person is found dead without a passport, his body is sent to the hospital for dissection; of which we saw an instance. The punishment of living runaways is imprisonment, and hard labour in the government works; and a master may send to the public workhouse any peasant he chooses. The prisons of Moscow and Kostroma, were chiefly filled with such runaway slaves, who were for the most part in irons. On the frontier they often escape; but in the interior it is almost impossible: yet, during the summer, desertions are very common; and they sometimes lurk about for many months, living miserably in the woods. This particularly happens when there is a new levy of soldiers. The soldiers are levied, one from every certain number of peasants, at the same time all over the empire. But if a master is displeased with his slave, he may send him for a soldier at any time he pleases, and take a receipt from government, so that he sends one man less the next levy. He also selects the recruits he sends to government; with this restriction, that they are young men, free from disease, have sound teeth, and are five feet two inches high.'

'The *Starosta* of whom mention has been so frequently made, is an officer resembling the ancient bailiff of an English village. He is chosen, we are told, (at least generally) by the peasants; sometimes annually, sometimes for life. He is answerable for the *abrocks* to the lord; decides small disputes among the peasants; gives billets for quarters to soldiers, or to government officers on a journey, &c. Sometimes the proprietor claims the right of appointing the *Starosta*.

'A slave can on no pretence be sold out of Russia; nor in Russia, to any but a person born noble, or if not noble, having the rank of lieutenant-colonel. This rank is not confined to the military; it may be obtained by those in civil situations. (Professor Pallas had the rank of Brigadier.) This law is however eluded, as *roturiers* (plebeians) frequently purchase slaves for hire, by making use of the name of some privileged person; and all nobles have the privilege of letting out their slaves.' p 165.

The fortunes of the nobles, Dr. C. tells us, 'are estimated by the number of their peasants, as West-India merchants

reckon their income by the number of their hogsheads.' And some of them have seventy, and even a hundred thousand of these peasants. These are, in the strictest sense, property,—as they may be sold whenever the proprietor pleases. And, when his extravagant expenditure reduces him, as is often the case, to adopt this expedient, it is probable the slaves are, for the most part, very indifferent about a transfer so little likely to make their condition worse. Instances, however, have been known, it seems, in which they have earnestly deprecated such an event.

'When the father of Count Golovkin was reduced to the necessity of selling a portion of his peasants, in consequence of debts contracted in the service of the crown, deputies from the number of his slaves came to Moscow, beseeching an audience of their lord. One venerable man, the oldest of the number advertised for sale, begged to know why they were to be so dismissed. "Because," said the Count, "I am in want of money, and must absolutely pay the debts I have contracted." "How much?" exclaimed at once all the deputies. "About thirty thousand roubles," rejoined the Count. "God help us! do not sell us; we will bring the money."' p. 94.

An instance like this, is enough to shew, that even Russian boors have the affections, on which a generous master, and an enlightened and benign government, co-operating with such generous masters—might take effectual hold to lead them gradually out of that wretched barbarism in which they have remained, unaltered, through so many ages. But, instead of any imperial or aristocratical plans or wishes directed toward such an object, we see, among the greater and smaller Russian holders of power, a general contempt for every thing that could really tend to the respectability and happiness of a people, and for every faculty and feeling in human nature that is best adapted to be appealed to for the purpose of attracting human creatures into improvement. Indeed, there is no desire to lead them into improvement. They are of no known value or use, but to make soldiers for his Imperial Majesty, and labourers for the nobles; and, as ignorance and cudgels have thus far been found sufficient to train them for these uses, why should not the same discipline be sufficient still? Accordingly, a Russian statesman or noble is perfectly content that the thickest darkness should rest perpetually on this vast empire;—a darkness as profound, as if all the shades and mists that have been cleared away from all the rest of Europe, by civilization, science, and religion, had rolled on this northern region, and there become accumulated into a preternatural midnight. And, as to the application of rough physical force, as the stimulus and corrective on all occasions,

we have already made various citations in which our author asserts its universality. In another place he says,

'The Emperor canes the first of his grandees; the princes and nobles cane their slaves; and the slaves their wives and daughters. Ere the sun dawns in Russia, flagellation begins; and throughout its vast empire cudgels are going, in every department of its population, from morning until night.' p. 37.

Dr. C. appears to have been too thoroughly disgusted with the debasement, and too powerfully convinced of the hopelessness, of the condition of Russia, to speculate on any remote possibilities of amendment. A despotic monarchy is clearly the doom of this immense country for an indefinite length of time. And, even supposing that once more, for the third or fourth time since the creation, the moral economy of human nature would be so far set aside as to permit a despot to possess consummate benevolence, as well as wisdom, it would still be difficult to conceive what he could do alone to raise the condition of the people. The expedient first presenting itself would be a plan for educating, civilizing, better supporting, more lightly tasking, and ultimately emancipating the peasants of the crown. But, how long would the monarch be suffered to live, that should thus venture to make himself such a contrast to the whole body of his nobles, as to excite universal discontent, and, perhaps, symptoms of approaching rebellion among their slaves?

Among the national distinctions of the Russians, we should have noticed that wonderful talent for imitation, of which our author observed so many exhibitions. This, he says,

'Is the acme of Russian intellect; the principle of all their operations. They have nothing of their own; but it is not their fault if they have not every thing which others invent.' 'The meanest Russian slave has been found adequate to the accomplishment of the most intricate and most delicate works of mechanism; to copy, with his single hand, what has demanded the joint labours of the best workmen in France or England. Though untutored, they are the best actors in the world. A Russian gentleman, who had never seen a theatre, assisted, during the representation of a play, in one of the most remote eastern provinces; and was accidentally seen by persons, capable of estimating the merit of his performance, which they pronounced superior to that of any of our European actors. I am disposed to credit this account, because, in examples of imitative genius, I have witnessed something similar. If they were instructed in the art of painting, they would become the finest portrait painters in the world. In proof of this I saw one example: it was a miniature portrait of the Emperor, executed by a poor slave, who had only once seen him, during his visit to Moscow. In all that concerned resemblance and minuteness of representation, it was the most astonishing work which, perhaps, ever appeared. The effect produced was like that of beholding the original through a diminishing lens. The Birmingham trinket ma-

nufactory, in which imitations of jewellery and precious metals are wrought with so much cheapness, is surpassed in Moscow.' 'At Birmingham, the things are the workmanship of many persons, in Moscow, of one only; yet, the difference between divided and undivided labour, in this branch of trade, occasions none in the price of the articles. I saw, in Moscow, imitations of the Maltese and Venetian gold chains, which would deceive any person, unless he were himself a goldsmith.'— 'This extraordinary talent for imitation has been shewn also in the fine arts. A picture by Dietrici, in the style of Polemberg, was borrowed by one of the Russian nobility from his friend. The nobleman who owned the picture, had impressed his seal on the back of it, and had inscribed verses and mottoes of his own composition. With so many marks, he thought his picture safe any where. But a copy so perfect was finished, both as to the painting and all the circumstances of colour in the canvass, the seal, and the inscriptions, that, when put into the frame of the original, and returned to its owner, the fraud was not discovered. The circumstance was afterwards made known by the confession of the artist employed; and there are now residing in Petersburg and Moscow foreign artists of the highest respectability and talents who attest its truth. One of them, Signor Camporesi, assured me, that, walking in the suburbs of Moscow, he entered a miserable hut belonging to a cobler; where, at the further end, in a place intended to hold pans and kettles, and to dress victuals, he observed a ragged peasant at work. It was a painter in enamel, copying very beautiful pictures which were before him. The same person, he added, might have been found the next day drunk in a cellar, or howling beneath the cudgel of his task-master.' p. 69.

A faculty like this, possessed by the inhabitants within, and, except in rare individual instances, not by those without, certain greographical limits, is truly a strange phenomenon. Whence is that exquisitely refined quality of some part of the mental conformation in these gross barbarians (and, indeed, in a certain degree, in other barbarous nations,) in consequence of which, images of sensible objects are formed in their minds with a clearness and perfection hardly equalled in the imaginations of the first poets of the civilized world?— for such a perfect delineation of the image in the mind is indispensable to this power of imitation. It may appear strange too, that with a faculty for receiving and retaining such perfect images, they should have no ability to combine them so as to excel in at least some departments of poetry. But it should seem that their imaginations are, if we may so express it, purely dead mirrors, reflecting with admirable distinctness each image just as it falls on them, but with no power of forming arbitrary dispositions and combinations of the various images.

We are sorry that room and time do not permit us to finish in the present number, the analysis of this interesting book. A very small space may be found in our next for tracing in the most brief and rapid manner, the remainder of its adventures.

Art. XII. Hymns for infant Minds; by the Authors of Original Poems, Rhymes for the Nursery, &c. 12mo. pp. 100 price 1s. 6d. T. Conder, Darton, Harvey, and Co.; and Conder and Jones, 1810.

WE are indebted for this little unpretending volume to the anonymous authors of those sprightly and excellent works, the "Original Poems for infant Minds," and "Rhymes for the Nursery," wherein they have shewn themselves qualified to write for persons of a larger growth, and entitled to assume the honours due to poets of a higher order, than those who generally furnish entertainment and instruction for children. Instead, however, of ascending to a more ambitious height of Parnassus, these fair and modest writers (for, we understand, they are of that sex who are the natural guardians and lovers of children,) have again condescended to gather flowers at the very foot of the mountain, to wreathe the brows of infancy, and strew the narrow path of knowledge at its entrance. We say they have *condescended* to do this, because it is hard to divest the pride of intellect of any advantage that would set it off to the public; and, with the consciousness of superior powers, and the pledge of future and greater fame from past success, to most poets it would be no small self-denial to confine themselves to the nursery and the play-ground, and sing to please children, when they might hope to command the admiration of men;—for children, however they may be delighted with the song, pay no tribute of applause to the singer; but, when they are charmed with a beautiful idea in a book, feel the same simple and unmixed pleasure as when they gaze at a peacock or listen to the cuckoo. It never enters into their unsophisticated minds to attach merit to the authors of any of their blessings. The desire, and the sense of enjoyment, are born with them, but gratitude and admiration they must be taught. Hence there is little temptation, (except the pure impulse to do good) to compose meritorious works of any kind for the amusement of those, who, even when they are fascinated by the productions of genius, neither flatter the vanity, nor reward the labours of their benefactors. But the amiable authors of these Hymns have condescended yet lower than merely to limit their excursions within the former petty bounds; they have condescended to sacrifice all the gayest recommendations of their former poetry. Wit, humour, vivacity, were to be entirely foregone—the sallies of imagination restricted—brilliant and surprising turns of thought rarely and cautiously admitted—and, in a word, every dispensable ornament of fancy or expression rejected,—when the subjects of the song were the mysteries of the Christian religion, to be communicated

in language suited to the capacities of children,—when, out of the mouths of babes and sucklings, the praise of God was to be perfected. Nothing of all that pleases in fine writing was left for their use, but to clothe the truth in words so clear and pure, that it should appear as if its robes were light from Heaven that shone around it, to reveal its beauty and proportion, to attract the eye that rolled in darkness, and direct the feet that wandered in error. This our authors have endeavoured to do: in many instances they have happily accomplished it, in more they have only partially succeeded, in almost all they have manifested the will to do well by doing the best in their power; and, without violence or ostentation, adhering to simplicity of sentiment and "plainness of speech,"—according to the appropriate expression of their motto. When we consider that the children of the present generation will be the men and women of the next, and the fathers and mothers of the generation to come; when we recollect how deeply and indelibly the truths which we learned in infancy, remain in our own minds, and how perpetually, though often imperceptibly, influential those truths are (even when we hate and try to stifle them) on our lives and actions;—we cannot imagine how noble talents can be more worthily employed than in embuing infant minds with the pure precepts of the gospel, and teaching immortal souls, in the earliest stage of their existence, those "things that belong to their peace."

Dr. Watts's *Divine Songs for Children* are a small, but not an insignificant part of his multifarious and important labours. Were they expunged from his works, the eye would scarcely perceive that the bulk was lessened: but who can calculate the innocent pleasure and the abiding profit which they have afforded to thousands and ten thousands of our countrymen in the lapse of the last century?—and much more, who can estimate the treasure of instruction and delight which would be lost to millions and tens of millions in ages to come? Not as a rival, but as a worthy companion of Dr. Watts's invaluable volume, we earnestly recommend these "Hymns for infant Minds" to all who are concerned in the care, or interested in the welfare of children. *They* cannot too soon be taught to love the name, to lisp the praise, to learn the fear of God,—for "the fear of the Lord is the *beginning* of wisdom."

The subjects of these Hymns, though not very numerous, are sufficiently diversified:—time, death, eternity,—creation and redemption,—the judgments and mercies of God,—the weakness and wickedness of the human heart,—the beauty of holiness exemplified in early piety,—the necessity of repen-

tance and the forgiveness of sins,—the worth of the scriptures—filial, social, and domestic duties, &c. &c.—supply the often varying yet returning themes. One sentiment, of incalculable influence on the minds that have once been duly impressed with it, is strongly and repeatedly urged throughout this little work,—the universal presence of an all-seeing and all-knowing God, to whom his rational creatures are responsible for every thought, and word, and deed. "*Thou God! seest me*," the motto of the following piece, ought to be so habitually on our lips, so engraven in our hearts,—that the mind should become as perpetually conscious of omnipresent Deity as the eye is of all revealing light: for then, and then only, shall we "live as seeing Him that is invisible," while we remember, that He who is invisible, for ever *sees us*,—that he is at our side, in our path, and around our bed,—that "in Him we live, and move, and have our being."

'Among the deepest shades of night
Can there be one who sees my way?
Yes;—God is like a shining light,
That turns the darkness into day.

'When ev'ry eye around me sleeps,
May I not sin without controul?
No; for a constant watch He keeps,
On ev'ry thought of ev'ry soul.

'If I could find some cave unknown
Where human feet had never trod,
Yet there I could not be alone;
On every side there would be God:

'He smiles in Heaven; he frowns to hell;
He fills the air, the earth, the sea:—
I *must* within his presence dwell;
I *cannot* from his anger flee.—

'Yet I may flee—he shews me where;
Tells me to Jesus Christ to fly:
And while he sees me weeping there,
There's only mercy in his eye.' pp. 33, 34.

Though the following Hymn is in the same measure, and much of the same character as the preceding, we must quote it.

'How long, sometimes, a day appears
And weeks, how long are they!
Months move as slow as if the years
Would never pass away.

'It seems a long, long time ago
That I was taught to read;
And since I was a babe, I know
'Tis very long indeed.

'But even years are passing by,
And soon must all be gone;
For day by day, as minutes fly,
Eternity comes on.

'Days, months, and years, must have an end;
Eternity has none;
'Twill always have as long to spend
As when it first begun!

'Great God! an infant cannot tell
How such a thing can be;
I only pray that I may dwell
That long, long time with thee.' pp. 49, 50.

The two last verses are of unrivalled excellence, both for lively simplicity of thought, and easy, exquisite diction, they present the thoughts of a child in the words of a child.

These Hymns are composed for different ages and capacities of children. Of the very humblest we need give no example; it might appear to disadvantage in our pages, though perfectly appropriate in its place. A specimen of one of the more complex and ingenious pieces that are interspersed, will, no doubt, be acceptable, even to our hoary-headed readers, who may find a useful lesson for self-examination in the following pretty poem: it is intitled *the way to find out pride.*

'Pride, ugly Pride, sometimes is seen
By haughty looks, and lofty mien;
But oft'ner it is found, that Pride
Loves deep within the heart to hide;
And, while the looks are mild and fair,
It sits and does its mischief there.

'Now, if you really wish to find
If Pride is lurking in your mind,
Inquire if you can bear a slight,—
Or patiently give up your right.—
Can you submissively consent
To take reproof and punishment,
And feel no angry temper start,
In any corner of your heart?—
Can you with frankness own a crime,
And promise for another time?
Or say you've been in a mistake;
Nor try some poor excuse to make,
But freely own that it was wrong
To argue for your side so long?—
Flat contradiction can you bear,
When you are right, and know you are;
Nor flatly contradict again,
But wait, or modestly explain,

And tell your reasons one by one,
Nor think of triumph, when you've done?—
Can you, in business or in play,
Give up your wishes, or your way?—
Or do a thing against your will,
For somebody that's younger still?—
And never try to overbear,
Or say a word that is not fair?—
Does laughing at you, in a joke,
No anger, nor revenge, provoke;
But, can you laugh yourself, and be
As merry as the company?—
Or, when you find that you could do
To them, as they have done to you,
Can you keep down the wicked thought,
And do exactly as you ought?

'Put all these questions to your heart,
And make it act an honest part,
And, when they've each been fairly try'd,
I think you'll own that you have pride:
Some one will suit you, as you go,
And force your heart to tell you so;
But, if they all should be denied,
Then—you're too proud to own your pride!' pp. 15—17.

The first and last verses in the following Hymn are very beautiful, and in the purest and happiest style of the writers. We cannot exactly say why we prefer them to the two intervening ones, but we feel, when we read them, as if the first and fourth contained the prayer of a child, the second that of a grown person; the third is of the right character, but wants the *naiveté* of the two which we have commended.

'Lord, hear a sinful child complain,
Whose little heart is very vain—
And folly dwells within:
What is it—for thine eye can see—
That is so very dear to me;
That steals my thoughts away from thee,
And leads me into sin?

'Whatever gives me most delight,
If 'tis displeasing in thy sight,
I would no more pursue:—
My strength is small; but great is thine;
O make thy will and pleasure mine,
And help me freely to resign,
And learn to hate it too.

'When I attempt to read or pray,
Some folly leads my heart astray,
And sends my thoughts abroad:

How happy are the saints in bliss,
Who love no sinful world like this,
But all their joy and glory is
To serve and praise the Lord!

'These trifling pleasures here below—
I wonder why I love them so;
They cannot make me blest:
O that to love my God might be
The greatest happiness to me!
And may he give me grace to see
That this is not my rest!' pp. 26, 27.

The sentiments inculcated in every page of this little volume are orthodox and evangelical; though exception might be taken against various expressions, that might easily be wrested from the meaning, which, we are sure, the pious writers themselves intended by them. We will only point out one phrase, which certainly must be taken with great qualification.

"*The work I cannot undertake,*
And leave to thee alone;
And pray thee for thy mercy's sake
To change this heart of stone."

True, in one sense:—"*of curselves* we can do nothing;" but "*our sufficiency* is of God, who worketh in us both to will and to *do* of his good pleasure," and who, by his apostle, tells us to "*work* out our own salvation with fear and trembling—" and encourages us to believe, that we "*can do any thing* through Christ, that strengtheneth us."

Notwithstanding any slight blemishes in composition, or occasional obscurity of meaning, that may be found in this volume, it is a valuable addition, and will be a graceful ornament to the children's library.

Art. XIII. *Ta Tsing Leu Lee;* being the Fundamental Laws, and a Selection from the Supplementary Statutes, of the Penal Code of China; originally printed and published in Pekin, in various successive editions, under the sanction, and by the authority, of the several Emperors of the *Ta Tsing*, or present Dynasty. Translated from the Chinese, and accompanied with an Appendix, consisting of authentic documents, and a few occasional Notes, illustrative of the work, by Sir George Thomas Staunton, Bart. F. R. S. 4to. pp. lxxvi. 581. price 3l. 3s. bds. Cadell and Co. 1810.

IF our Baronets in general were to employ their time as well as Sir G. Staunton, and consider it fashionable to be a fellow of the Royal Society, rather than a member of the Whip Club or a subscriber at Brooks's we suspect philosophers would learn to think more reverently of hereditary

distinctions. The work before us is the result of extraordinary attainments, so diligently and judiciously employed as to render an important service to the literary public. Scarcely any other individual, perhaps, was equally competent to the task; nor would any one have done wisely to undertake it, who could not afford to spend his time in the acquisition of an unprofitable celebrity. It is not within reach of the more numerous classes of the community; and indeed the entertainment it affords is too scanty, and the instruction, small as it is, too recondite, to attract attention from general readers. It is a valuable addition, however, to English literature; it is a curiosity which will enrich the museum of our moral history, and assist philosophic investigations, though not adapted for general use. The purposes it may answer are not of essential importance; but they are such as could not be answered by any other means. Sir G. Staunton himself, though his language is extremely modest and becoming, appears to expect some advantages from its publication, beyond the facts and conclusions it may establish. He hopes it will excite his countrymen to the cultivation of Chinese literature, which he recommends to them as a source of instruction in the Arts,—of entertainment in 'the various branches of a new species of Belles Lettres contained in a highly refined and most singular language,'—and of interesting speculation upon the 'principles, operation, and consequences of the civil policy, characteristic laws, and general system of a government and constitution, not indeed the best or the purest, but certainly the most anciently, and, if we may judge from its duration, the most firmly established, and the most conformable to the genius and character of the people, of any of which mankind has had experience.' On this point our expectations are not very sanguine. The difficulties of a language, as totally and essentially different in its construction from any other as if it were the contrivance of a distinct order of beings, are too formidable to be generally surmounted, without stronger inducements than any which Sir George's ingenuity has proposed. The work he has selected for translation appears to have been peculiarly suited to his purpose. Its subject is important, its style plain and simple, its size and form commodious: advantages of great importance to facilitate his task and reward the curiosity of his readers, but which few, if any, other works in the language, can be expected to possess. The productions of Chinese genius, to judge from the specimens already known in Europe, are not likely to become valuable as articles of trade; and literary ambition will hardly pursue the most

difficult path, when it is prompted in so many other directions by the facility of success and the expectation of profit. It is only the spirit of commerce, or the zeal of piety, that can be expected to make its way, to any considerable extent, through the wilderness of the Chinese language into the desert of Chinese literature.

Before we make any remarks on the work Sir George Staunton has translated, it may be proper to give a brief descriptisn of it. We shall transcribe a few passages from the preface, as an act of justice to the ability with which it is written.

'The laws of the Chinese, if taken in the most comprehensive sense of the term, framed, as they have been, by the wisdom and experience of a long series of ages, and suitably provided, as they are, for the government of an empire, unparalleled in the history of the world, in extent and population, must, it will readily be imagined, be proportionally numerous and complicated. They are also, which is still more embarrassing, generally intermingled in such a degree with details concerning the ancient history and actual condition, of the civil, political, and ceremonial institutions of the empire, that individual works on these subjects, are sometimes extended to the extraordinary lengths of upwards of an hundred volumes, and the aggregate is, of course, enormous in proportion.

'From such a vast and heterogeneous mass of materials, to attempt any thing like a compendious illustration of the true spirit and character of their legal institutions, would be a very presumptuous, if not absolutely a hopeless undertaking. The *Ta-Tsing-Leu-Lee*, however, happily renders, in this respect, any such laborious and indefinite research unnecessary, as in fact, no selection could be made, however judiciously, that would not be superseded by the authority, as far as it extends, of the authenticated compendium.

'The Chinese government, according to one of the fundamental principles of its constitution, is, it is to be observed, divided into several distinct, though not altogether independent, branches or departments. The civil and military establishments, the public revenue and expenditure, the national rites and ceremonies, the public works, and the administration of public justice, are each of them regulated by a particular code of laws and institutions; but the laws of the empire, in the strictest and most appropriate sense of the term, and which may be denominated Penal Laws, by way of contradistinction, are the peculiar and exclusive province of the last of these departments. All regulations which are either directly penal, by the denunciation of punishment in the event of disobedience, or indirectly, by their coercive operation, have evidently a distinct character, though necessarily connected more or less, with every branch of that constitution which is upheld and protected by their sanction.

'Accordingly, the *Ta-Tsing-Leu-Lee*, although originating with one, treats indirectly and incidentally of all the branches of the Chinese constitution; and the information it thus imparts, upon a comparatively reduced scale, of the administration of the civil and military affairs of

the empire, of the public revenue and public works, and of the ceremonial institutions and observances, though not altogether so clear or so comprehensive, as it might have been in a work having these for its professed objects, will not, probably, to a European reader, be the least acceptable of its contents.'

The original work occupying 2906 octavo pages, it became almost indispensable to adopt some kind of abridgement. Instead of abstracting the substance of the whole, or extracting such parts as might seem most important, Sir George Staunton determined upon a principle of selection which the code itself suggested by the division of the laws into fundamental and supplementary.

'The *Leu*, or Fundamental Laws, are those of which the Penal Code, upon its formation soon after the accession of the present dynasty, appears originally to have consisted, and which, being, at least nominally, permanent, are reprinted in each successive edition, without either alteration or amendment.

'The *Lee*, or Supplementary Laws, are the modifications, extensions, and restrictions of the Fundamental Laws, which, after undergoing a deliberate examination in the Supreme Councils, and receiving the sanction of the Sovereign, are inserted in the form of clauses, at the end of each article or section of the Code, in order that they might, together with the Fundamental Laws, be equally known and observed. They are generally, however, revised every fifth year, and subjected to such alterations as the wisdom of government determines to be expedient.' pp. xxix, xxx.

The fundamental code is therefore presented in its true form, accompanied only with extracts of the most important supplementary clauses.—The plan of translation which appears to have been adopted, is that of fidelity to the sense, though not to the idiom; and the freedoms taken with the text are not intended to adorn but only to explain it. We wish the same honest and judicious course had been pursued by every translator of important works from the Eastern languages.

There is reason to believe, that the Chinese have possessed a Code, of some sort, for nearly two thousand years; which has undergone various alterations at the successive elevation of the several dynasties which have governed the empire of China, during that period down to the middle of the seventeenth century, and which then received its present form at the accession of the reigning dynasty of *Tsing*. In speaking of the age of this code, Sir George adverts to the credibility of those extraordinary pretensions to antiquity which have been advanced in favour of the Chinese empire by its historians, re-echoed with ludicrous infatuation or detestable hypocrisy by the infidels of Eu-

rope, and regarded with a trembling and jealous scepticism by believers in Divine Revelation. The following remarks, we think, are authorized by the best evidence and the soundest reasoning; and cannot fail to be acceptable to the intelligent reader.

'Although the annals of the Chinese, like those of almost all other nations, *are prefaced with incredible, and confessedly fabulous accounts* of their primitive state, and of the circumstances which attended their first establishment, yet the period at which that part of their history which is professed to be *authentic* commences, early as it is, is *completely reconcileable with the data concerning the re-peopling of the world, which we derive from the inspired writings.* As, therefore, no direct objection can be maintained on this ground to the antiquity claimed by the Chinese, it seems impossible by any indirect objection, drawn from the want of specific external or internal evidence, to resist the inference, that a people, whose written language, consisting of symbolical characters, is founded on the most ancient of principles, and the frame of whose government is essentially conformable to the patriarchal system of the first ages, must have segregated themselves (if the expression may be allowed) from the rest of mankind before the period at which the symbolical was superceded by the alphabetical character, and the patriarchal, by other systems and forms of government.' p. xviii.

It is remarkable that in one respect the Chinese should have advanced so far beyond the most civilized nations of the earth. Till very lately, the French had nothing like a code of laws; and we need scarcely observe, that the national jurisprudence of our own country is any thing but orderly and systematic; it is a semi-chaos, "*without form,*" but happily not "*void.*" The time may come, when a Code of English law shall be compiled and sanctioned by legislative authority; when its proportions shall correspond to its materials, and the beauty of the whole to the utility of the parts. If ever such an event should take place, may the spirit of our Alfred inspire the breast of our Justinian.

(To be concluded in the next Number.)

Art. XIV. *The Death of Abel,* by Solomon Gessner. With notes. Translated from the German by Frederic Shoberl. 12mo. pp. liv. 131. price 4s. 6d. Cundee.

GESSNER has obtained more fame abroad than at home. His works were comparatively neglected in his own land and in his own language; and it was in Paris, as Mr. Shoberl observes, the seat of gaiety, vice, and refinement, that his simple and charming muse made her first conquest. In her English dress,—as tawdry and uncouth as the fashions of the reign of George II, when she was brought out by Mrs. Collyer,—she has attracted innumerable admirers, and to this day con-

tinues to be the wonder and delight of the young and the pious in the humbler classes of society. The Death of Abel, during the last half century, has rivalled the Pilgrim's Progress and Robinson Crusoe in popularity; and for this there must have been some better cause, than the bad taste of its readers. The deep and awful interest of the story, the events of an age truly pastoral, mingled with scenes of domestic felicity and suffering that come home to every bosom, but, above all, the fervent piety, and the powerful excitation not only of those feelings in man that endear to him the world in which he lives, but of those mysterious ones that unite him with another,—still surviving, however impaired, amidst the blunders and bombast of a bad translation,—secured to the poem, (if poem it may be called, that is neither prose nor verse,) an enduring, if not an imperishable reputation. An imperishable reputation, we believe, might be obtained for it, by an English translation worthy of the noble original. But this we can scarcely hope for, when we consider that there is not one book in our language, composed in the flowery and fantastic prose so much admired in France and Germany, that deserves to be read for the sake of its style, or indeed that can be read with pleasure by any man of elegant mind; and unless such a book added to our stock of *elegant* literature, it must necessarily add to that which depraves taste and misleads genius. We are glad, however, to see a new translation of the Death of Abel, certainly superior both in fidelity and spirit to the former, which we hope it will supplant, though not without a wish that it may in its turn be supplanted by a better.

To this translation are prefixed "Memoirs of Gessner," principally taken from Mr. Hottinger's "Life," published in 1796, which will be esteemed a valuable addition to the book by the numerous admirers of the Swiss Poet. The book is neatly printed, and handsomely embellished with a head of Gessner and other prints.

Art. XV. *Christ Divided;* a Sermon, preached at the Triennial Visitation of the Lord Bishop of Lincoln, at Grantham, in June, 1809; by T. F. Middleton, D. D. Rector of Fansor and Rytham, and Prebendary of Lincoln. 4to. pp. 29. price 2s. 6d. Cadell and Davies. 1810.

THE object of this visitation sermon is to reclaim dissenters into the pale of the established church, by urging against them the charge of schism; we are sorry that we cannot compliment the learned author on ingenuity in managing his argument, or on its apparent tendency to success. He seems not to be aware, that dissenters retort the charge with as much earnestness, and in their own conceptions with more truth. The conscientious nonconformist would protest against his separation from the church by law established being considered as 'a yielding to the dictate of his humour.' He would say it was not a matter of choice, but of duty which induced him to separate from a community whose constitutions, offices, and worship, not to say its doctrines, were, in his opinion, irreconcilable with the great rule of christian faith and practice. He would affirm that the leading arguments by which protestant writers vindicate the separation from the

Church of Rome in the sixteenth century, are valid in his defence against the church of England; and maintain that the guilt of schism (σχίσμα, division) attached not to him, but to those who demanded of him a compliance with terms of communion, which were, as he thought, devoid of any scriptural sanction.

In this state of things, declamatory crimination is strikingly improper on either side. Both the parties have a previous question to be determined: and if they were mutually desirous, in a sincere and candid spirit, to determine it by that which they both profess to regard as a common basis of ultimate authority, the WORD OF GOD, —we cannot but think that both would find reason for concession and forbearance, and might discover the means of a nearer approach to the apostolic model of purity in the doctrines and the discipline of our divine religion. The hope of such conciliatory measures is, perhaps, painfully distant; but, in the mean time, we are persuaded that every sincere and pious dissenter will add his best wishes for the success of Dr. M.'s concluding injunction: 'Let us obviate, as far as is possible, every plea for separation founded on our apparent indifference to the spiritual welfare of our flocks: let us habitually meditate on the momentous obligations which we have voluntarily and solemnly incurred: let our talents, our leisure, our authority, our benevolence, be devoted to this sacred cause: above all let us remember, that, whatever be our natural powers, we are not sufficient for the great task in which we have engaged, unless God shall bless our endeavours with the aid of His Holy Spirit.'

Art. XVI. *Little Dramas for Young People*, on Subjects taken from English History; intended to promote among the rising generation an early love of virtue and their country. By Mrs. B. Hoole, Author of "La Fête de la Rose," &c. 12mo. pp. 128. price 3s. boards. Longman and Co. 1810.

THESE dramas are composed in a very simple form, and in easy, unaffected blank verse. The subjects are, the death of Henry II, the flight of Queen Margaret, the death of Lady Jane Grey, and the fortitude of Lady Rachel Russel. As they exhibit historical and moral truths with laudable fidelity and in an attractive shape, we think they may be very properly introduced into schools, whatever doubt may be entertained respecting the expediency of *representing* them, even as a mere recreation, and in the most private manner.

Art. XVII. *The Leisure Hour improved;* or, Moral Miscellanies, in Prose and Verse, original and selected. 12mo. pp. 200. Price 4s. Ironbridge, Smith; Longman and Co. 1810.

THE contents of this miscellany can scarcely fail to produce some salutary impressions on the reader's mind. Some of the original pieces have a respectable degree of literary merit. The principal authors from whom the selections have been made, are Feltham, Blair, Watts, Saurin, Law, Cowper, Barbauld, and Doddridge.

Art. XVIII. *Consolations on the Death of Christian Friends:* a Sermon occasioned by the much lamented Death of Mrs. Elizabeth Hill, wife of the Rev. Thomas Hill, one of the Tutors of the Homerton Academy, who departed this Life, June 1, 1810. By Robert Winter, D. D. To which is subjoined a Memoir of the Deceased. London, 8vo. pp. 59. Price 2s. Conder, Burditt, and Hamilton. 1810.

THIS excellent sermon, from the pen of Dr. Winter, is founded on Rev. xiv. 13—'And I heard a voice from Heaven saying unto me, write, Blessed are the dead who die in the Lord, from henceforth,' &c. The general division flows naturally from the text, and affords a fine range for appropriate and edifying discussion: the topics of argument and illustration are happily selected and applied; and the style, though in some instances rendered less energetic by too much verbal expansion, is correct and simple, and well adapted to the preacher's manner. Dr. W. does not present a display of recondite erudition, nor does he flourish in verbal criticism, and learned allusion; but he discovers what, in addressing an audience on an occasion so deeply affecting, is infinitely more important, a mind earnestly employed in unfolding and illustrating a subject of unspeakable moment, in connexion with death and a future world, and in pressing it on the attention and consciences of his hearers.

From the many excellent passages with which this discourse abounds, we cite the following, as it presents a good specimen of the author's manner, and contains a striking proof of the transcendent superiority of the Christian religion, over the chilling and appalling system of Infidelity.

'Infidelity is a cheerless companion in a house of mourning. The system which excludes comfort and annihilates hope, when comfort and hope are more needed than ever they were before, is a poor and feeble substitute for the Gospel of Christ, which meets and relieves our most pressing necessities, and tells us of blessings which are able, and which alone are able to heal the broken hearted, and to comfort all that mourn. Man has never been able to invent, even to fancy for himself, blessings so adapted to his wants as Christianity is. Its discoveries have so direct a tendency to enlighten the mind, to console the heart, to invigorate the resolutions, to purify the whole character, and to render meet for the glory which it reveals every mind that duly receives it, that it must be something more than "a cunningly devised fable;" it must be the scheme which infinite wisdom has ordained, and which almighty love is executing, for the everlasting salvation of the guilty and perishing race of Adam.'

Dr. W. concludes his discourse by a affectionate testimony to the worth and character of the estimable person whose death he commemorates, and by an appropriate address to the surviving relatives,—the christian society in which by her death 'a renewed breach had been made'—and the students of the seminary over the domestic œconomy of which she had so honourably and successfully presided.

The memoir of Mrs H. added to the sermon, is written throughout with great tenderness of feeling, chastened, however, by a due sense of resignation to the Supreme Disposer of events; and together with a few particulars of her short but exemplary and useful life, contains a sim-

ple and touching commemoration of her various excellences, and a discriminative outline of the leading features of her mind and character. 'Placed in a highly important and responsible situation' it is observed,

'A prevailing desire to be useful in that station, lay at the foundation of all her actions. To be useful she perceived it must be her endeavour to make her family happy. On this therefore she bestowed her constant attention, which was supported by a sense of duty, by a natural energy, and by a peculiar delight.—Her diligence in domestic business was unwearied. It was a principle with her not needlessly to postpone her engagements'; and 'she was so happy in the art of timing and disposing her plans, that though never unoccupied, she was seldom so engaged as not to be at liberty, if required, without inconvenience to her family economy.—Her conscientious regard to the duties of personal religion rendered her private character unspeakably valuable; as the influence of example forms one of the strongest associations.—She cherished the sentiment that true religion produces the best morality. Hence the strictest integrity governed her whole conduct in all the relations of life. This was held sacred in every action, and from it she never would deviate, whatever a selfish policy might suggest. Open, generous, and benevolent, she was fortified against every species of duplicity, and unworthy self-interest;' and 'with delicate and exalted notions of the mutual obligations of society—especially as connected with religion—she observed the strictest punctuality in keeping her promises and engagements,' &c.

The following passage, taken from a short memorial drawn up by the students of the family, soon after the death of Mrs. H., is not less honourable to the genuine, heart-seated kindness of the writers, than to the memory of that departed excellence which it so feelingly deplores.

'If any one feature might be selected as pre-eminent in her domestic character, it should be her uncommon tenderness and sympathy in cases of sickness and affliction. During her residence at Homerton, the family was visited with a series of very alarming providences; some of the students were taken away by death, and others in a very precarious state of health required almost constant attention. It was then that she appeared as a ministering angel, sent to spread light and comfort through the abode of sorrow; at her presence dejection gave way to hope; and even mortal anguish strove to assume the appearance of a smile. Her kind inquiries and grateful attentions are deeply engraven on many a grateful heart. It will not soon be forgotten how that, even when when bodily weakness might well have pleaded an excuse, she seemed to forget herself in her anxiety for the health and comfort of those around her. Blessed spirit thou shalt receive a glorious recompense, at that day when the Redeemer shall acknowledge thy work and labour of love, and shall say with gracious approbation, "I was sick and ye ministered unto me."—That one whose life was so valued and useful, should be removed from the scene of her labours so soon, remains among the mysteries of providence, which are to be developed at another day. Great God we bow with trembling submission to thy awful but righteous decisions. Yet would we not mourn as those who have no hope. —Yet would we endeavour to forget for a moment our affliction, in the contemplation of that exceeding weight of glory, with which our departed friend is already invested in the world of immortality. Yes, she now rests from her labours, and her works shall follow her. Some

who went before, and whose rough access to the gate of death was alleviated and rendered tolerable by her sympathy, have already hailed her entrance into the Redeemer's 'unsuffering kingdom'. Others who are left behind—feel it a debt of justice to departed worth, as well as an office soothing to their own feelings, thus to make an honourable mention of virtues over whose remembrance they still weep, and which deserve to be universally known and emulated.'

Towards the commencement of the memoir some observations occur on the danger—'in delineating *religious* character—of casting those traits which conduce to the most beneficial effects in social life, too much into the shade, and of laying a disproportionate stress on a few feelings and expressions, unconnected with a previous consistency of temper and conduct.' They are so excellent that we are sorry our limits will not permit us to transcribe them.

Art. XIX. *Odes, Lyrical Ballads, and Poems on various Occasions.* By Stephen George Kemble, Comedian. 8vo. pp. 309. Price 10s. 6d. Printed for the author by Ballantyne and Co. and sold by all the booksellers. 1809

SUCH poems as these one might have expected a comedian would be able to write, and his admirers be willing to read. It is however but justice to the author's character, to say that in point of morality, they are somewhat better than might have been expected from his profession.

Art. XX. *The Universal Explanatory Reader*, calculated to assist both Teacher and Pupil; consisting of Pieces from approved Authors, on Interesting and Improving Subjects. By W. Pinnock. On a Plan entirely new. 12mo. pp. 380. Price 5s. bound. Alton, Pinnock, Longman and Co. Darton and Co. 1810.

MR. Pinnock's 'entirely new plan' is, to mark the more difficult words in his reading lessons with italics, and prefix to each an explanatory table: he has also added some useful notes. The selection is upon the whole commendable.

Art. XXI. *Odes, Sonnets, and other Poems.* By William Macdowal Tartt. fcp. 8vo. pp. 154. price 5s. Longman and Co. 1810.

WITH the usual faults, Mr. Tartt has rather more than the usual merits of juvenile rhymers. We could wish some of his fine passages had been a little less finical, and some of his animated ones a little less *animal*.

Art. XXII. *The Caledonian Comet:* 8vo. pp. 22. Price 1s. Dwyer, 1810.

DISTRESSED beyond measure, at the prevalence of 'the old ballad style of poetry', the author of this poetical performance steps forward to administer a 'strong corrective.' The person whom he has selected to take this unpleasant physic, as the reader will at once conjecture, is the unfortunate Mr. Scott. After likening this writer in the most deroratory manner to the Young Roscius, he proceeds to accuse him of certain very heavy offences—of making the 'shade of Milton' point in vain 'to his

'noble epic'—putting the memory of Dryden into very imminent hazard—submerging poor Shakespeare in 'his own Avon'—and overcoming, in pitched battle, the 'keen Gifford,' 'the mild Jerningham,' 'the glowing Shee' and the versatile author of the battles of Talavera. All these unfortunate persons, it should seem,

> '——— must lose their rightful praise,
> For magic trash and border frays.'

Of this trash our critic then makes a very scrupulous analysis,

> 'We find descriptive skill 'tis true,
> But *nothing* excellent or new.'—
> *Nothing* of spirit interest power
> To soothe a dull or weary hour.'

He concludes by an animated vituperation of Marmion. It is needless to point out to the attention of our readers the impartiality of the criticism, the vis poetica of the reasoning or the keen severity of the satire. As for Mr. Scott we fear he is in the literary sense a 'dead man.'

Art. XXIII. *Scripture Pronunciation;* by a new and familiar Method, adapted to English Readers and Schools; whereby the most approved Pronunciation of the difficult proper Names in the Old and New Testament may be easily attained. 12mo. pp. 38. Price 8d. or 1s. extra Boards. Kent, Maxwell. 1810.

THIS is a cheap, and, to its appropriate order of purchasers, may be recommended as an useful publication. There was no occasion, however, for the editor to denominate his method a *new* one.

Art. XXIV. *Poems;* consisting of the Mysteries of Mendip, the Magic Ball, Sonnets, retrospective Wanderings, and other Poems, by James Jennings. 12mo. pp. 240. price 5*s*. Darton and Harvey. 1810.

WITH a versatility of genius that cannot be too much admired and applauded, Mr. Jennings has here produced lines of all sizes, on subjects of almost every description,—wonderful, witty, sublime, and pathetic. His Pegasus, if not usually a very spirited animal, is at least made to prance in a great variety of paces. Sometimes we are called upon to amble him in rhyme, then again to gallop him in prose, then to run him round in fourteens, till at last he gets the whip hand of us, scampers off at full speed, and fairly throws us in dactylics.

The *magnum opus* of the volume is intitled 'the mysteries of Mendip or the lost lady,' and is founded on a certain superstition or 'specimen of credulity well known in Somersetshire.' To illustrate this Mr. Jennings has supposed a case. A certain lady, B, has two suitors, A and O, of whom, liking A the best, she forthwith resolves to espouse him. O, it appears, takes this in high dudgeon; and being a malicious bloody minded fellow, waylays his quondam mistress as she is returning from a solitary ramble. Pouncing on her without warning,

'She swooned—execration alight on his name!
With a garter he close her hands tied;
Her then with a girdle he bound to a stone,
And the fair lady Blanche and the stone he roll'd down;
Together both sank in the wave.'

Search is immediately set on foot for the 'lost lady,' but in vain; and for several years she lies undisturbed at the bottom of the water. At length, on one eventful evening—

'The maiden of Blanche pass'd the room where once slept
This daughter of beauty and love,
The door was half open: 'twas nothing she saw
But she heard an astonishing noise!'

This noise the affrighted waiting-maid conceives to be 'her dear lady B,' and 'aghast pale and breathless' imparts her suspicions to the ladies and gentlemen below stairs.

'All resolved to be witnesses, but much ado
Was amongst them who first should go in.'

Not being sufficiently courageous, therefore, to explore thecause of this astonishing noise, the agitated domestics despatch John 'the butler' to consult a cunning old miserly wizard. The diet and habiliments of this antique personage are described with laudable precision. His residence is a ruined abbey, and his wife 'a withered hag' with a 'grey beard!' The reader, we doubt not, is anxious to learn the names of this interesting couple, to whom John the butler is so formally introduced. This too Mr. Jennings tells us in due time.

—— 'Superstitition *his* name
And Witchcraft his grey-bearded wife.'

—So much for Mr. Jennings's talent at allegory!

The sonnets and inscriptions are much better upon the whole than the tales, though still disfigured by many improprieties; among which the perpetual recurrence of unmeaning personifications, and the affected employment of scriptural phraseology, are not the least conspicuous. Five out of the twenty sonnets are addressed 'to her who understands it.' As Mr. Jennings has most probably adopted this enigmatical mode of expression from design, we shall not rudely attempt to pry into his secret; but merely assure the reader that this intelligent lady is 'a charming gem of soul'—possessed of 'pure pathos'—and empowered, 'for that he cannot live without her', to 'preside over' Mr. Jennings's 'impassioned soul.'

Next in order come certain Fragments,—the *disjecta membra*, we should imagine, of some juvenile epic, which the 'affectionate' author could not find in his heart to commit to the flames. It must have been a noble performance, if it sustained in any tolerable manner the unparalleled grandeur of the introduction.

'A Storm collecting wide through ether frown'd:
Black grew the Day; the muttering Clouds proclaim'd
Their grand artillery prominent to burst
Full charg'd, awaiting the electric fire.

The hooded Mountain lowered with dark dismay,
The brow-forbidding hill the murky mist
Sustained in rolling fragments. Eurus scour'd
The air with piercing fangs, while Phœbus shunn'd
The threat'ning combat, nor, as arbiter,
Durst interpose a single ray.—
Of elemental ball by Eurus forg'd
Tremendous vollies pour'd; and big Thunder frown'd
Again yet louder; Lightning now began
Incessantly to dart his javelin, &c.'

Virgil's storm is a mere Scotch mist compared with this; and, indeed, we recollect scarcely any thing in the whole compass of poetry that can pretend to stand in competition with it, but the sublime speech of the Gothenburgh player, about King Pyrrhus and the "mobled Queen," in Hamlet. The idea of a 'loud frown' is perfectly inimitable.

The remaining 'poems' of the volume are with great propriety called 'miscellaneous.' We cannot stop to particularize them, and shall only notice, therefore, a few minor elegances. Mr. Jennings has favoured us with a large assortment of words and combinations of his own invention; such as 'exampling', 'engrooming', 'beloved affectionates', 'wavy-sounding tumult', 'wavy-wending zephyr', 'hands blood-legalized', &c. In some 'lines' written in the ruins of Chepstow Castle, he tells us,

——'Here long time
Was Henry Martin *gorg'd with mercy high*,
And close seclusion from the sons of men.'

At page 146 we met with a peculiarly delicate personification of Winter.

'Old Winter is come from the cold northern ocean,
With snows on his grey beard and storms in his rear.'

We were not a little surprised in the 'retrospective wanderings' (or blank verse narrative of Mr. Jennings's various locomotions) to find that he had

——'down to Hell
Descended:'

—until upon turning to the notes we discovered that this was no other than the terrene habitation of John Jane, Esq.

We must not forget to observe, that our author is particularly communicative of his personal concerns; and has 'intreated the candid reader's liberality for the frequent mention of the monosyllable I,' not without very good reason. Addison has significantly remarked that it conduces very much to the right understanding of an author to know, whether the said author be a black or a fair man, a married man or a bachelor. Mr. Jennings seems to carry this notion still farther; and has with great good nature informed us, that he is occasionally troubled

'With enteritic and hepatic ill.'

The reader will now find no difficulty, we should think, in appreciating the poetical merits of Mr. Jennings; and will probably agree with us in opinion, that however attractive his performances might have looked in the 'Monthly Magazine' and the 'Annual Mythology,' they cut a very sorry figure in a neatly printed wire-wove duodecimo.

Art. XXV. *The World displayed ;* or the Characteristic Features of Nature and Art exhibited. On a new plan: intended for Youth in general, as an outline of the most striking parts of useful information ; and as a remembrancer to those of riper years. By John Greig, Teacher of Mathematics, Geography, &c. 12mo. pp. vi. 664. Price 8s. 6d. bound. Cradock and Joy, 1810.

A FEW months ago we examined a little book of Mr. Greig's*, which we were not able to extol so highly either as we might wish or as he might expect. This indefatigable author again claims our attention; and we confess we are more pleased with his attempt to guide us to the knowledge of the earth, than with his former introduction to an acquaintance with the heavens. Mr. Greig is, clearly, neither a man of learning, nor a man of science ; but he seems to have laboured hard to acquire useful knowledge, and to be animated by a laudable desire to impart it to others. He appears solicitous both to excite a thirst for information in the minds of young persons, and to gratify it; and though he has not been equally successful in both these respects, yet he has exerted his talents beneficially, and therefore deserves commendation.

The principal part of this book is devoted to Geography. Had the work however, been merely a treatise on that subject, we should probably have taken but little notice of it here, for the reasons we assigned when describing the incomparable work of *Professor* Guy. But Mr. Greig's arrangement is totally different from any thing we have seen before ; and besides this, he treats pretty much at large, several subjects but cursorily discussed by other authors, and introduces others which are at once entertaining and instructive, and are now, as far as we recollect, thrown for the first time into a school book of Geography. Thus, he records several extraordinary efforts of human art and industry—describes various singular animals inhabiting different parts of the globe, curious and valuable plants, &c.—descants upon the nature of minerals, and metals—and upon the fundamental principles and maxims of several branches of science, as mechanics, hydrostatics, electricity, &c. The last chapter is devoted to Biography, and presents very brief accounts of "illustrious British characters", "foreign characters", and of "the chiefs engaged at the siege of Troy". This part of the work, however, is far too concise to be useful to any class of readers.

Should Mr. Greig's performance reach a new edition, which we think highly probable, we trust he will make some emendations in the arrangement,—of which, we assure him it is very susceptible. We trust too, he will guard against errors, a few of which we shall here, as far as our limits will permit, point out.—From the following explanatory sentence it seems quite evident, that whatever attention Mr. Greig may have paid to arts and sciences generally, he is not very deeply versed in the business of theology. 'The Christian religion, named from Christ its founder ; the elementary parts of this religion *is* contained in the bible: it is divided into four distinct churches; the Greeks, the Roman Catholics, Lutherans, and Calvinists, the two latter being called Protestants!' p. 10—Mr. G. is wrong in saying that 'at Taunton, in Somersetshire, there is an *extraordinary* privilege, that

* The Astrography. See Ecl. Rev. Vol. VI. p. 568.

every pot walloper, that is, he who dresses his own victuals, is entitled to vote for members of parliament': this 'extraordinary privilege', here confined to Taunton, is enjoyed at Peterborough, and nearly twenty other places. At p. 604, our author speaks of Bishop Wilkins's "*mechanic* magic." There is no such work: Mr. G. means his "mathematical magic."—At p. 608, mention is made of "*La machine Furnicutaire.*" The author should have said *machine furniculaire*—being that in which *cords* only are employed to sustain weights, or to counterbalance several powers. In the same page Mr. G. describes another machine in language which we cannot comprehend: it is, 'such a machine as would convey a range of elastic bodies *increasing in their progressions*.'—Speaking of Dr. Roger Long, our author says 'he is particularly distinguished for making the largest *globes* in the world.' We never heard but of one globe of Dr. Long's making; namely, that of 18 feet diameter, which is now to be seen at Pembroke hall, Cambridge.—London and Westminster bridges are described at p. 274: but Mr. G. makes no mention of Blackfriars' bridge, though by far the most beautiful structure of the three. It was built at little more than *half* the expence of Westminster; and remains a noble monument of the taste, judgement, and science, of its able architect, Mr. Mylne.

Having thus briefly noticed some of the merits and defects of this publication, we have only to wish, that the author may receive with as much good will as it is given, the advice—that before he indulges much farther in his practice of authorship, he would endeavour to enlarge his knewledge and improve his taste—think much, read much, write slowly, and copy none.

Art. XXVI. *The Deity and Filiation of Jesus Christ:* being the substance of two discourses preached in Grape-Lane Chapel, York. 8vo. pp. 31. price 1s. Todd, York; Longman and Co. 1810.

IN this anonymous pamphlet, the scriptural arguments for the divinity of our Saviour are placed in a concise and satisfactory view. The author has been judicious in his selection of evidences, and in the rejection of those passages which, however commonly adduced, just criticism has shewn to be erroneous readings, or otherwise inapplicable. He writes with freedom and candour, and indicates a temper the very reverse of dogmatism. He submits, with great modesty whether the Trinity in the divine unity may be 'not so much a radical and original, as an *assumed*, distinction in the Divine Nature.' Yet he *disclaims* the Sabellian hypothesis, though, as it appears to us he thereby forfeits his consistency; and observes that, 'though with regard to finite beings, there is no distinction but that of modes and substances, we cannot hence infer that the unsearchable nature of God may not admit of some other real, but incomprehensible, distinction; a distinction greater than that of three modes, yet less than that of three substances.'

Art. XXVII. *Morning and Evening Prayers*, designed for the use of Christian Families. 12mo. pp. 90. Price 2s. Hatchard. 1810.

WE see nothing in this compilation particularly deserving praise, but its cheapness.

Art. XXVIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

It is well known to mathematicians that the doctrine of solid angles was left in a very imperfect state by Euclid, and has been scarcely at all advanced by subsequent geometers; one of the latest commentators on Euclid, Professor Playfair, having remarked that "we have no way of expounding, *even in the simplest cases*, the ratio which one of them bears to another." Dr. Gregory, of the Royal Military Academy, has recently invented a theory of solid angles which is at once simple, satisfactory, and universal in its application. By means of this theory the relative magnitudes of solid angles may be ascertained, not only when they are of the same class,—as those formed by the meeting of three planes, those by the meeting of four planes, the angles at the vertices of cones, &c.—but angles of one class may be compared with those of another, with respect to magnitude; and their mutual relations be determined, by processes as obvious and elementary as the usual operations in Plane Trigonometry. He finds, for example, that the solid angles of the regular Tetaedron, Octaedron, Hexaedron, and of the right-angled cone, are denoted by the numbers 87.73611, 216·35185, 250, and 292·89322, respectively; the maximum limit of solid angles being expressed by 1000.

In the month of October will be published, on a large whole sheet copper plate impression beautifully executed, price 2s. 6d., A comparative view of the flourishing and prosperous state of the revenue, public credit, commerce, agriculture and manufactures of Great Britain; the very great saving in the present method of managing the public expenditure; and the improved state of happiness and comfort enjoyed by the industrious working parts of the community.—Collected from official and other authentic documents; by Lieut. Keeler R. N.

Dr. Carey has in the press a new edition of "Practical English Prosody and Versification; or Descriptions of the different species of English Verse, with Exercises in Scanning and Versification, gradually accommodated to the various capacities of youth at different ages, and calculated to produce Correctness of Ear and Taste, in reading and writing Poetry; the whole interspersed with occasional remarks on Etymology, Syntax, and Pronunciation"—and accompanied with a "Key," for the convenience of teachers, or of those who wish to learn without a teacher.

In the press, and speedily will be published, in one volume 8vo. Hints on Toleration: in five essays: submitted to the Rt. Hon. Lord Viscount Sidmouth, and to the Dissenters. By Philagatharches.

The Rev. James Rudge, is preparing for the press, twenty-five Discourses on the Creed, delivered at the church of St. Ann, Limehouse, at the afternoon lecture.

A new edition of the Works of Archbishop Seeker, in six octavo volumes, is in forwardness at the press.

Dr. Watkins is engaged in a History of the Bible or a connected View of the Sacred Records; with copious Dissertations and Notes, forming an entire commentary on the inspired volume. An Appendix will be subjoined, containing Memoirs of the apostolic age, Chronological Tables of Sacred and Profane History, &c. to form two quarto volumes.

Speedily will be published by Mr. J. Fuller, Surgeon-Dentist, a popular essay on the Structure, Formation, and Management of the Teeth. The object of this work being of a very general and popular nature, the author has particularly aimed at familiarity and clearness of expression. A concise but correct natural history of the teeth is followed by explicit directions for their treatment through the various stages of dentition, perfection and disease, accompanied with observations on artificial teeth, describing the most approved methods of their application and management. It has been the author's endeavour to comprise in this little work every

circumstance instructive or useful; and the facts and opinions are entirely the result of observation and experience. It is illustrated by six quarto engravings, accurately executed from drawings made expressly for this work. 1 volume price 6s.

In preparation, and speedily will be published in one volume 8vo. A translation of Breitkopf's remarks on the History of the invention of printing; together with a summary of the contents of an enlarged work on that subject.

An improved edition, for schools, of the original text of Juvenal and Persius, cleared of all the most exceptionable, passages illustrated with explanatory Notes, and preliminary essays, by the late Edward Owen, M. A. Rector of Warrington, is expected to be finished by Michaelmas.

A Set of Prints to illustrate the poem of the Lady of the Lake, from paintings by Cook, are now engraving in the first style by Warren, Heath, Englehart, and Armstrong, for the publishers of the poem.

Mr. Gale will soon publish a work on Grecian Antiquity, with a variety of plates.

Mr. Woodhouse of Caius College, Cambridge, is about to publish a work on Isoperimetrical Problems and the Calculus of Variations.

Mr. A. Nesbit, of Farley, near Leeds, will shortly publish a complete Treatise on Practical Land Surveying.

Mr. Allnutt of Henley is about to publish a new and improved edition of his account of the navigation of the Rivers and Canals West of London.

George Ross, esq. of the Inner Temple, is preparing for publication the Law of Vender and Purchaser of Personal Property, considered with a view to mercantile transactions.

Mr. Stevenson, of Great Russel-street, pupil to the late Mr. Saunders, will shortly publish a practical work on a very prevalent disease of the Eye.

A Fifth Quarto Volume of Mr. Burke's Works is in the press, under the superintendence of his executor the bishop of Rochester.

Another volume on Capital Punishments, in addition to one already published, is in the press, and is expected to appear early in the next season. To this volume, will be added by way of appendix, extracts relative to the subject of Prisons, &c. from the following works: Liancourt's Travels in America; Isaac Weld's Travels through North America; Lowrie's account of the Penal Laws of Pennsylvania: Turnbull's visit to the Philadelphia Prisons.

A new edition of the Poetical works of Dryden, in a uniform size with Mr. Malone's edition of the Prose works, with the notes of the late Dr. Warton, Mr. John Warton, and others, is in the press, and will appear early in the winter.

A new French work will shortly appear intitled "Contes a ma Fille" par Bonilly, Membre de la Societé Philotechnique, de celle des Sciences et Arts de Tours, &c. In these tales which are expressly adapted for young persons under the age of 15 the various difficulties of the French Langnage, the exceptions to its principal rules, and the excentricities arising from caprice or fashion, are purposely introduced for their instruction. A Translation also of these tales is in preparation.

Art. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The Antiquarian and Topographical Cabinet, Vol. 7, containing 50 plates 12mo. 15s.

BIOGRAPHY.

A new Biographical Dictionary, corrected to July 1810, containing an interesting account of the Lives and writings of the most distinguished persons in every age and country. By James Ferguson, Esq. and assistants. Closely printed on a new Pearl type. 5s. 6d.

A Dictionary of Painters, Sculptors, Architects, and Engravers; containing Biographical Sketches of the most celebrated Artists, from the earliest Ages to the present Time; to which is added an Appendix comprising the Substance of Walpole's Anecdotes of Painting in England, from Vertue, forming a complete English School. 12mo. 10s. 6d.

BOTANY.

An Introduction to the Science of Botany, chiefly extracted from the works of Linnæus. To which are ad-

ded several new Tables and Notes. By the late James Lee, Nurseryman and Florist, at the Vineyard, Hammersmith. The Fourth Edition, corrected and considerably enlarged, by James Lee, Son and successor to the Author, 8vo. 14s. and with the plates accurately coloured. 1l. 1s.

CLASSICAL LITERATURE.

Observations in Illustration of Virgil's celebrated Fourth Eclogue. Illustrated by an appropriate Engraving. 8vo. 15s.

EDUCATION.

Instructive Tales, collected from the Family Magazine. By Mrs. Trimmer. 12mo. 4s.

Letters on the Elementary Principles of Education. By Elizabeth Hamilton, Author of the Memoirs of Modern Philosophers, Cottagers of Glenburnie, &c. The fifth edition, with additional Matter, and the whole revised and newly arranged, 2 Vol. crown 8vo. 16s.

Les Beautés de l'Histoire, tirées des Auteurs anciens et modernes de toutes les nations; ou, essai sur l'education morale de la Jennesse: dans lequel on tâche de la porter, par des exemples amusans, à l'amour et à la pratique de toutes les vertus; nouvelle edition, revue et corrigée par L. C. Morlet. 12mo. 4s. 6d.

FINE ARTS.

An Illustration of the Egyptian, Grecian, and Roman Costume, in forty Outlines, with descriptions; selected, drawn, and engraved, by Thomas Baxter. Imperial 8vo. 16s. royal 4to, 1l. 12s. 6d.

MATHEMATICS.

The means of finding the Longitude at Sea, in Four Dissertations on the first Principles of Natural Philosophy, Astronomy, Geography, Navigation, and on the Mathematical and Mechanical means of finding the Longitude at Sea. Second Edition, augmented with an Introduction, containing a comment on Newton's Principia, &c. illustrated by Maps and Plates. By Major General Viscount Grant de Vaux, author of the History of the Mauritius; of the Cosmographical Columns of the Celestial Maps; &c. 4to. 2l. 2s.

MEDICINE.

Some observations upon diseases chiefly as they occur in Sicily. By William Irvine, M. D. F. R. S. Ed. Of the Royal College of Physicians, London, and Physician to his Majesty's Forces. 8vo. 5s.

Thesaurus Medicaminum; a Selection of Medical Formulæ distributed into Classes, and accompanied by Pharmaceutical and Practical Remarks. By R. Pearson, M. D. The Fourth Edition, adapted to the last Editions of the Pharmacopœiæ of London, Edinburgh, and Dublin, 8vo. 8s.

MISCELLANEOUS.

The Defence of Lieut. Col. John Bell, of the First Battalion of Madras Artillery, on his Trial at Bangalore, before a General Court Martial, as it was read in Court by his Counsel, Charles Marsh, Esq. Barrister of the supreme court of Judicature, and the King's Advocate in the Vice-admiralty Court at Madras, 3s.

A Letter from a Gentleman high in Office at Madras upon the late Discontents in that Presidency; containing comments on the principal transactions of Sir George Barlow's Government. 1s.

Minutes of the Proceedings of a General Court Martial, holden at Bangalore, on the 10th January, 1810, on Major Joseph Storey, of the First Battalion of the 19th Regiment of Native Infantry, late senior officer commanding at Masulipatam. 4s.

Encyclopedia Britannica, Volume xx. Part II. Which completes the new edition of the work. 4to. 15s.

A second reply to the Edinburgh Review. By the author of a reply to the calumnies of that Review against Oxford. 8vo. 2s. 6d.

A Second Letter to Lord Teignmouth, occasioned by his Lordship's Letter to the Rev. Christopher Wordsworth, D.D. with remarks upon his Lordship's Defence of the British and Foreign Bible Society. By a Country Clergyman. 1s. 6d.

Characteristic Incidents drawn from real life; or, the History of the Rockinghams; interspersed with a Description of the Inhabitants of Russia, and a Variety of interesting Anecdotes of Peter the Great. By Mrs. Pilkington. 12mo. 4s. 6d.

Dr. Drake's Essays on the Rambler

Adventurer, and Idler, and of subsequent Periodical Essays. Vol. 2 foolscap 8vo. 10s. 6d. A few copies, post 8vo. 14s.

Elizabeth, by Madame Cottin, elegantly translated into Castillian Spanish. 12mo. 5s.

Observations upon a Review of the "Herculanensia," in the Quarterly Review of last February, in a Letter to the Rt. Hon. Sir William Drummond. By John Hayter, A. M. Chaplain in Ordinary to the Prince of Wales, Superintendant of the Herculanean Manuscr pts, &c. To which is subjoined, a Letter to the Author from Sir William Drummond. 4to. 3s. 6d.

Reflections on the Character of the Hindoos, and on the importance of converting them to Christianity; being the Preface to, and Conclusion of a Series of Oriental Letters, which will shortly be published. By Thomas Forbes, Esq. F. R. S. 2s.

PHILOLOGY.

A new Dictionary of the English and German Languages, compiled from the best authorities, and containing a considerable number of modern words and Terms of Art, not to be found in other Dictionaries. In two parts. 2 Vols 8vo. 1l. 4s. and on fine paper. 1l. 11s. 6d.

POETRY.

An Inquiry into the Nature and Extent of Poetic Licence. By N. A. Vigors, jun. Esq. royal 8vo. 15s.

POLITICAL ECONOMY.

The History of the National Debt, from the revolution in 1688 to the year 1800, with a preliminary account of the debts contracted previous to that Era. By the late J. J. Grellier, of the Royal Exchange assurance company. 8vo. 14s.

THEOLOGY.

A Charge, delivered to the Clergy of the Archdeaconry of Sarum, on the 26th, 27th, 28th, and 29th of June, 1810. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s. 6d.

The Holy Bible containing the Old and New Testaments. The text printed from the most correct copies of the present authorized translation, including the marginal readings and parallel texts with a commentary and critical notes. By Adam Clarke, LL.D. Part I. 12s. 6d.

THE

ECLECTIC REVIEW,

For NOVEMBER, 1810.

Art. I. *Life of Torquato Tasso*; with an Historical and Critical Account of his Writings. By John Black. 2 vols. 4to. pp. 404. 508. Price 3l. 3s. Murray. 1810.

EVERY one, we suppose, who reads at all, has read Tasso; has contemplated with delight the immortal productions of his Muse, and sighed over the sad story of his unfortunate life. It is probable, therefore, that the title of this work has met the public eye, without exciting much eagerness to proceed to an examination of its contents; and that the generality of readers may conceive themselves to be already so familiar with the epic bard of Italy, as to regard the offer of a fresh introduction as altogether superfluous. Notwithstanding this, the present work, we think, is very far from being an useless undertaking. Many learned persons, it is possible, whatever they may imagine to the contrary, are still unacquainted with the life of Tasso:—at least this much is certain—that nothing worthy of the name ever till now made its appearance in an English dress, or till within a comparatively recent period, had any existence.

All the numerous biographical notices of this great poet, which have amused the reading world, took their rise from one common source.—a certain work called the life of Tasso, compiled by John Battista Manso, Marquis of Villa, published about the year 1621. Now, though we should feel very much hurt at being supposed to want proper respect for this celebrated nobleman—the friend of Tasso and of Milton—and though we really believe him to have been a very worthy kind of man, and do not deny that he is a very pretty writer, yet we have serious charges to allege against him in his capacity of biographer. A stranger to the poet, till within a few years of his death, the noble writer, in narrating the eventful history of Tasso's earlier days, with which he was very imperfectly acquainted, has not scrupled

to supply from his invention the deficiencies of his knowledge; and has so blended truth with fiction, that his work, for the most part, can be considered as no better than a biographical romance.

In 1785, the Abbe Pier-Antonio Serassi, a native of Bergamo, in Lombardy, to which place the family of Tasso also belongs, having spent a great number of years in collecting materials, published at Rome a most copious and authentic biographical account of the illustrious poet. In this work, which evinces the most laborious research, many facts are brought to light, and many mistakes rectified. It is, of course, the basis of the present performance; and Mr. Black would have rendered us a considerable service, even had he done nothing more than exhibit the result of that useful biographer's indefatigable enquiries: he has however much higher claims on our gratitude. An attentive study of Tasso's own writings, especially his numerous letters, has enabled him to throw still farther light on the history of that poet. For though Serassi did much, he left much undone: his work, though valuable, is in many respects very defective. Among other faults for which it is remarkable, the author will not allow that Tasso ever was insane; and accordingly cancels, or mutilates, many of the principal passages in which the poet speaks of his disorders, and disguises a number of circumstances which were absolutely necessary to understand his character, develope his story, and complete his portrait.

As one is apt to be rather out of humour on being roused from a pleasant dream, so we can imagine some of our readers to be more than half inclined to grumble when told, that the entertaining story which they have hitherto regarded as authentic biography, is little else than an agreeable fiction. We would caution them, however, not to sink under the disappointment; for the case is by no means hopeless. It is true indeed that many romantic illusions, which have served 'to elevate and surprise'; are now melted into thin air before the light of truth. We can no longer, for instance, figure to ourselves the poor bard pining through many a live-long year in a gloomy dungeon, and, when the sun beams had withdrawn from his grated window, invoking the eyes of his cat to enlighten his darkness: for his confinement, it appears, was attended with scarcely any privations but the loss of liberty, and the sonnet to the cat is in the burlesque style,—the effusion of a sportive mind. Yet after all these deductions, there still remains, for the consolation of those with whom the greater verisimilitude of

the picture does not quite compensate for the loss of a little brilliancy of colouring, enough of the romantic to satisfy any reasonable appetite.

In a preface, which upon the whole is ably written, Mr. Black enumerates various circumstances which concur to impart peculiar interest to the life of Tasso; and contends that no man ever afforded a subject more eminently fitted for biographical detail. After enlarging upon the poetical merits of Tasso, and adverting to a concurrence of favourable circumstances, which are represented as having aided the atchievements and swelled the triumph of his genius, he thus continues:

'Combining the advantages while he shunned the defects of either, this poet united the Gothic splendour and variety, with the classical graces of order and regularity. He adorned a most happy subject with the most sublime and pathetic beauties; with the most vivid delineations of character; with the most delightful combination of events; with the noblest style, and the most brilliant images. Love, heroism, and enchantment,—whatever fascinates the imagination, kindles the soul, or soothes the heart, contribute to the embellishment of his wonderful poem; and no other production of the human mind is calculated to awaken more powerfully the sweetest and most generous sympathies of our nature. Tasso, in short, has raised himself to the number of those few fortunate writers, whose works are necessary in the libraries of the learned and elegant in every nation, who have become, as it were, citizens of the world, and who excite the interest, and flatter the pride, not merely of a single people, but of civilized man.' Pref. p. 5.

The author then proceeds to shew that the life of Tasso is not less interesting on account of his vicissitudes as a man, than his eminence as a writer.

"The story of Tasso has all the interest which genius, virtue, and misery can inspire, and no other destiny presents so strongly a contrast of humiliation and of glory, of the strength of the human mind, and of its weakness. The habits of those who have distinguished themselves by their literary talents, have, in very modern times, been so uniform and retired, that it has been established as a kind of adage, that the history of their writings is the history of their lives. It was different at a period when the author was to seek his reward, not from the favour of the public, but from the caprice of some patron; when, to the exertions of genius, he was forced to unite the intrigues of a courtier, when his rivals were not, as now, scattered in society, and only remotely, and in a small degree, injured by his reputation, but when they lived in the same petty court, and found the success of an opponent a continual sting to their envy, or a barrier to their interests. If, in such a situation, we place a man with a most powerful imagination, and with a warm and feeling heart; if we consider him as possessed of that morbid sensibility, which often accompanies genius for the arts, and is increased by their exercise; if born and educated amidst misfortunes, the violent sen-

sibility and melancholy of such a person has been increased by the perpetual contrast between a noble birth and a needy condition; between the dependence of a courtier to a petty prince, and the pride of an exalted soul; if we add to this an astonishing activity of genius, a devouring thirst, and impatience for renown, irritated at once by the obstacles which nature opposes to all men, by the glory which has been conferred on a late predecessor in the same career, and by the barriers which envy and hatred are placing in his way; if we consider all these circumstances, we shall perceive that such a life may have been full of bitterness, and fertile in events.' Pref. p. 6.

We hasten to lay before our readers a brief sketch of the principal incidents in the life of this celebrated poet. Torquato Tasso was descended from an ancient and honourable family of Bergamo, in which city some of its descendants still reside. His father Bernardo Tasso, who was himself a poet of some eminence, adopted, according to the custom of literary men of narrow fortunes in Italy, during that period, the dependent life of a courtier; and after wandering for many years from court to court, now patronised by one petty prince, now by another, at length entered into the service of Ferrante Sanseverino, prince of Salerno, who employed him in the capacity of secretary. He now resolved to marry, and in 1539, when in the 46th year of his age, was united to Portia Rossi, a lady of a noble family settled at Naples. A few years afterwards, being desirous of devoting himself to his studies, and having obtained permission to withdraw from court, he retired, for a while, to Sorrento, near Naples: where his son Torquato was born March 11th, 1544.—Of the childhood of Tasso many miraculous stories are related. Bees did not indeed swarm about his lips; but when six months old, he spoke, clearly and distinctly; nay reasoned, and returned pertinent replies; rarely wept, and never laughed; and, in short, demeaned himself with such grave sagacity, as to announce 'from the dawn of life, that he was destined for some great design.'

About this time the Prince of Salerno having rendered himself obnoxious to Don Pedro di Toledo, viceroy of Naples, under the emperor Charles V., resolved to quit the country. He therefore renounced his allegiance to the emperor, and fled to France; and Bernardo, who had faithfully served him for 22 years, was the companion of his flight. Previous to his departure however he had removed his family to Naples, in order to place them near his wife's relations, who resided in that city, and facilitate the education of his son. Torquato, now in the seventh year of his age, was sent to a school founded by the Jesuits. 'Such was the ardour with which he studied, that his mother found it necessary for

the sake of quiet, to send him frequently to his master before day-break, with a lanthorn before him to shew him the road. During the three years that he continued under the tuition of those fathers, the young Tasso perfected himself in the Latin tongue, made a good progress in Greek, and had attended with such diligence to rhetoric and poetry, that, in the tenth year of his age, he recited in public, orations and verses which were heard with admiration.' In 1554 he was removed to Rome, to meet his father, who, though still an exile from Naples, had obtained permission to revisit Italy. His mother, however, still remained at Naples. Her own relations, after the departure of her husband, had treated her with the greatest unkindness, and now refused to permit her to join him. She died about two years afterwards; and Bernardo was tormented with the suspicion that she had been poisoned by her inhuman relations for the sake of her dowry, which they had constantly withheld. The distress which Tasso endured or witnessed in his youth, his biographer thinks, greatly contributed to increase his constitutional melancholy.

After continuing about two years at Rome, Bernardo was taken under the protection of the duke of Urbino; and after about two years more he removed with his son to Venice. Meanwhile, the young Torquato, we are informed, pursued his studies with intense avidity, and made rapid strides in the acquisition of knowledge. 'His mind was stimulated to literature by the example of his father, and his father's friends; and from his most early years he had been led to associate poetry with glory, and glory with happiness. He was now an excellent classical scholar, and besides his skill in the two ancient languages, had paid particular attention to the Italian writers, both in prose and verse.'

Poor Bernardo, who had not much reason to boast of his good fortune, either as a courtier or a poet, resolved that his son should seek independence in another way; and accordingly sent him, in 1560, when 16 years of age, to Padua, to study Law. The result of this experiment may be easily conjectured. Torquato had fallen so deeply in love with the Muses, that far from curing his passion, all impediments to its gratification served only to inflame it the more. Instead therefore of poring over the pandects of Justinian, he applied himself in secret to the composition of his Rinaldo;—a heroic poem, divided into twelve books, the subject of which is the exploits of the young Paladin Rinaldo, atchieved for the love of Clarice. His father finding, to use his own words, that 'to oppose his impetuous desire, which as a mighty torrent hastened to its end, would be a vain

attempt,' resolved, though with regret, to permit him to follow his inclination; and Torquato, immediately giving up the pretence of studying law, applied himself with transport to philosophy and poetry. The Rinaldo was published in 1562, and gained the young poet much applause. Indeed, if we consider the youth of the author, and that it was composed, amid the distraction of other studies, in the short space of ten months, it is certainly a wonderful performance.

After prosecuting his studies at Padua for two years, Tasso went to reside at Bologna, having received a very flattering invitation from that university. It was at this period, it is supposed that he first formed the design of writing the Jerusalem Delivered. He left Bologna, after residing there rather more than a year, in high indignation at being suspected, probably without foundation, of writing several pasquinades, in which different members of the university were severely satirized. He soon afterwards returned to Padua.

Interest was now made with the Cardinal Lewis of Este, brother to Alphonso II., duke of Ferrara, that the young poet should have some appointment in his service. The application proved successful: and in October, 1565, Tasso arrived at Ferrara, in the midst of the rejoicings on account of the nuptials of Alphonso. Concerning Tasso's reception there Mr. Black indulges us with various conjectures. In the first place we are told that *probably* it was favourable, as the cardinal his patron was uncommonly affable: then, that it is *probable* he met with little attention during the bustle and tumult, and that the pageantry he witnessed *perhaps* gave him little pleasure: and again, that the young poet was *probably* an object of attention, and, *perhaps* very much delighted with what he beheld. Now, were we to venture an opinion upon so delicate a point, it would be that as Tasso appears to have been always very fond of fine sights and gay amusements, even when oppressed with sickness and sorrow, it is not likely he would feel less relish for such scenes in the hey-day of youth, and the sunshine of fortune.

Alphonso had two sisters, Lucretia and Leonora, who resided at his court. The first was thirty-one, the other thirty years of age, but they were still, we are told, extremely lovely; and moreover, very studious, accomplished, and condescending, and very fond of learned men, especially poets. Of Leonora, it would appear, Tasso became enamoured.

> 'Even that blest day when first thy angel mien
> I saw; and gazed upon thy look serene;

Even then with double death my heart had died,
Had fear and wonder not their aid supplied ;
Marble I stood—yet still thy beauty charm'd
Each frozen sense, and half the statue warm'd.'

But our poet was very far from confining his passion to one object; and indeed appears to have been quite a general lover. To divers ladies, fair and brown, canzoni and sonnets innumerable were addressed, breathing the most ardent devotion. Most of these amatory effusions, however, like the love-verses of Cowley, may be considered as the language of gallantry rather than of passion—expressive of the admiration of the poet rather than the lover; and though we must not hastily conclude that love played about the imagination without ever warming the heart, it would be difficult to point out, among the various subjects of compliment, any favoured individual who inspired a genuine and paramount affection. Was it Leonora of Este? Though generally asserted, this is by no means proved, and is perhaps, not very probable. Still less probable is it, that the distraction of the poet and his confinement by Alphonso, were owing to his attachment to that princess.

Tasso now resumed, under very favourable circumstances, his Jerusalem, which had been laid aside for two years ; and 'encouraged by the favour of the duke, but especially by the more sweet and flattering kindness of the two princesses, composed his epic with such diligence and felicity, that in the space of a few months, he had completed five entire cantos.'

In 1569 the father of our poet died at Ostia, on the Po, of which place he had been made governor by the duke of Mantua. Of Bernardo Tasso the author remarks that he was perhaps the most illustrious poet of his time. His principal work, the Amadigi, a heroic poem founded on the popular romance of Amadis de Gaul, has, however, sunk into oblivion, in company with many other romantic poems written by distinguished authors of that period.

The year following Tasso accompanied his patron, the cardinal of Este, to France, and was introduced by him to the court of his cousin Charles IX. From some cause or other, however, which is not clearly explained, a coolness arose between the cardinal and our poet,—who received permission to return to Italy. On this occasion Mr. Black gets sadly out of humour with the cardinal ; and though he had before described that prince as being very affable in his disposition, he now finds it suit his purpose better to call him 'proud and pompous.' Tasso, he says was proud also, and possessed of that candour and simplicity of character, which leads to the

utterance of natural sentiments in a natural manner; and therefore we ought not to wonder that the poet and his patron soon parted.—On his return from France, where he had resided about a year, Tasso was almost immediately taken into the service of the duke of Ferrara, the cardinal's brother, who assigned him a handsome pension, and treated him with much kindness.

In 1573 the Aminta, a pastoral drama, as it is commonly called,—though the dramatis personæ are rather hunters than shepherds.—was written and performed; and in the beginning of 1575 Tasso had the satisfaction of bringing to a close his Jerusalem Delivered;—a noble offspring, but which proved fatal to the parent mind which produced it. Such was the poet's modesty and docility, we are told, that he formed the imprudent resolution of submitting his Jerusalem to the criticisms of different literary friends, who resided at Rome. Mr. Black gives a full account of the correspondence which passed between Tasso and his critics on the subject of his poem, and enters at large into the history of the revisals which it underwent. We say revisals, for the Jerusalem was twice submitted to the judgment of different sets of critics, and each time suffered a fiery trial which lasted for many months. The author is the more induced to dwell upon this subject, as he is of opinion that the principal cause of Tasso's mental disorder is to be found in the perplexities which arose out of the revisals of his poem.

The literary censors into whose hands the Jerusalem was committed, like all the learned men of that age, were steady in maintaining the doctrine of passive obedience to the laws of Aristotle, and in the habit of judging not so much according to the feelings of nature as the rules of art. Most of them were destitute of genius or taste to enable them to appreciate the beauties of the work; and not a few were stung with envy at the superior talents and growing fame of its author. The poor bard had plunged into a sea of troubles. Every one had some alteration to propose; and Tasso was not only overwhelmed by the number and variety of their remarks, but perplexed by jarring and contradictory opinions. Some of the criticisms were liberal and just, but the greater part of them were frivolous absurd or unintelligible. Many of the revisors too, were bigoted ecclesiastics, and thinking, or pretending to think, that the introduction of magic and worldly passions profaned the sanctity of the enterprise which was the subject of the poem, insisted that all the enchantments and love scenes should be entirely expunged.

Impatient for the termination of his work, Tasso had laboured with intense and unremitted assiduity to bring it to a conclusion: and now, faint with his journey, and hoping for repose, he found himself doomed to retrace his steps. For many a weary month he was incessantly and anxiously employed in the labour of correcting and altering his poem, agreeably to the suggestions of its revisors; or in the still more irksome, and, as it proved, unavailing task of combating their objections by argument. He at one time bitterly reproached himself for having sent his poem to be corrected at Rome; and at another, almost repented having engaged in the composition of his work, and was ready to abandon it in utter despair. The flattering prospect of renown, the reward of his laborious days and sleepless nights, was now overcast, and seemed fading from his view. 'His intensity of study seemed to have been employed in vain: nature which had given him such a desire of immortality, appeared to have refused him the means of attaining it; and he sunk into a sense of his own incapacity.'

It appears, too, that Tasso had for some time found cause to be dissatisfied with his situation at Ferrara. Many persons, jealous of the distinctions shewn him, or offended by his imprudent frankness, strove, by secret calumny and plotting, to injure him in the opinion of Alphonso, and force him to quit the court. This he had actually resolved to do; and only deferred his departure till, by the publication of his poem, under the auspices of the duke, he should have discharged his obligations to that prince. He was therefore extremely impatient for the moment of publication, not more for the sake of reaping the fruits of his toil in the glory and the gain which he expected to derive from the work, than of leaving a place where he found himself completely miserable. But the delay occasioned by his critics, who were not only severe in their remarks, but very tardy in their operations, placed the accomplishment of his hope at an incalculable distance.

In addition to these causes of vexation, he was haunted by the suspicion that his enemies frequently contrived to intercept his correspondence with the critics, for the purpose of discovering objections to his poem, and finding out his secrets; and that they found means to enter his apartments in a clandestine way, and obtain access to his papers. Besides, the letters to and from his friend Scipio Gonzaga, often contained hints relative to his design of quitting Ferrara, and entering into the service of the Medici—a family whom his patron regarded with extreme jealousy and aversion. He was apprehensive that these intentions which, of

course, he had been very desirous of concealing from the duke, would now be made known to him, and that his enemies would represent his conduct as highly treacherous and ungrateful. On the one hand he had reason to dread having incurred his patron's displeasure by his determination to leave Ferrara, while on the other hand he found that he had given offence to his friends at Rome, and to the cardinal de Medici to whom they had recommended him, by delaying his departure.

From Tasso's imprudent conduct in communicating his manuscript to so many persons, and from the delay of publication, it was natural to expect that surreptitious editions of the poem would find their way into the world. Accordingly he soon learned, to his unspeakable mortification, that it was printing in different cities of Italy. Still he delayed to publish it himself, as he had been led to believe that it was very defective, and, rather than send it forth with all its imperfections on its head, he had determined not to print it at all: and besides, he had been persuaded to think that he would not be able to obtain for the poem, in its present state, the requisite privilege or sanction from the Pope.

Among the complex causes which led to Tasso's mental disorder, though his poem was the principal, it is not improbable, Mr. Black conjectures, that disappointed love may have been one of the accessaries.

'Tasso was now approaching an age when (if it at all seizes the heart,) the passion of love is very terrible. It seems that one is on the brink of for ever losing the privilege of being ardently beloved, and leaving the region of beauty, of sentiment, and illusion The soul of sensibility shudders at the desolation before it; and, ere it is driven from the Eden, makes an almost convulsive effort to attach itself to some beautiful associate, who may attend it through the wilderness, and (more than beguile) may imparadise the way.'

It is not surprising that Tasso's bodily health should be injuriously affected by the anxiety of his mind. His letters contain frequent mention of feverish symptoms, pains and stupor of the head, excessive languor, and debility. The violent action of his mental sufferings disordered his whole frame; and, the morbid debility of his frame reacted, and increased his diseased feelings. His mind, from its acute sensibility, was ill qualified to sustain the shocks by which it was assailed. 'Tremblingly alive all o'er,' it gradually lost its voluntary power, and sunk under the influence of diseased perceptions and feverish illusions. His disorder seems first to have betrayed itself by suspicions of treachery in his friends: he imagined injuries in the most fortuitous events,

and supposed that expressions of admiration or attachment were only designed to betray his confidence or turn him to ridicule. Among other chimerical fears he imagined that his persecutors had accused him not only to his prince of treason, but to the tribunal of the inquisition of heresy.—At length, frantic under the apprehension that his life was in imminent danger, he, one evening, in the chamber of one of the princesses, in a paroxysm of delirium, ran with a dagger at a servant against whom he had conceived a particular antipathy.

Upon this act of violence, he was confined in some apartments of the palace. He now concluded that he had entirely lost the favour of the Duke, and bitterly bewailed his misfortune. Alphonso, however, very soon allowed him his liberty, ordered him to be attended by his most able physicians, and treated him with great kindness. He was, at his own request, taken to a convent, where for a time the tempest of his soul subsided into a calm. But his distraction soon returned; and he made himself so troublesome to the duke by frequent letters and messages, that he was at length forbidden to write. Fully persuaded, now, that Alphonso was become his mortal enemy, and believing that he was about to put him to death, the unfortunate Tasso resolved to provide for his safety by flight.

He left Ferrara about the 20th June, 1577, and pursuing his journey through bye-paths in the disguise of a shepherd, sought an asylum at Sorrento, in the house of his sister Cornelia, who had been married to a gentleman of that city, but was now a widow. Here the kind attentions of his sister, the tranquillity which he enjoyed, and the natural beauties of the place, soothed and refreshed his agitated mind. But when the novelty of his situation was over, he grew tired of the change, and became extremely desirous of returning to Ferrara. Alphonso, in compliance with his pressing entreaties, consented to receive him again under his protection. He returned therefore to Ferrara, after an absence of about twelve months, with the fondest expectations of happiness—expectations, however, which were never to be realized. He soon began to imagine himself slighted; and as, like Rousseau, he believed that he ought to occupy the attention of all mankind, it was scarcely possible to act so as not to give him offence. Repose being recommended to him, he was tormented with the idea that Alphonso wished him, as if his genius were fled, to relinquish his studies, and lead an idle and effeminate life. But his principal grievance was the detention of his papers,—a proceeding which, we are told, was in all probability adopted from the fear that he might de-

stroy his poem. He was extremely importunate in his entreaties for the restitution of his writings; and, his demands not being attended to, he burst forth into loud complaints and reproaches. At last, with despair in his heart, he again resolved to fly from Ferrara.

He travelled on foot to Mantua, but was displeased with his reception there; and, after visiting Padua and Venice, applied for protection to the duke of Urbino, who received him with sympathy and treated him with respect. He was, now, for a short period content and happy: but the dæmon of melancholy soon returned. He became miserable under the idea that he was considered as insane, a suspicion which offended him exceedingly. He soon grew dissatisfied with the duke, and imagined not only that he was neglected by him, but that he had been prevailed upon by Alphonso to take away his life.

Fearing therefore to remain any longer at Urbino, he secretly withdrew, resolving to have recourse to the duke of Savoy, and seek with him an asylum from the supposed snares of his enemies. He arrived in a wretched condition at the gates of Turin, where he was repulsed by the guards as a madman. Fortunately, however, he was met by a gentleman who knew him, and by him was conducted into the city, and introduced to the marquis Philip of Este who was son in law to the duke of Savoy, and who resided at Turin. He was very kindly treated, and the prince of Savoy pressed him to enter into his service. He enjoyed an interval of tranquillity, and began to employ himself in composition. But his uneasiness soon returned, and he now became impatient to return to the duke of Ferrara, whom he had lately regarded as his most dangerous enemy. The pardon of Alphonso was again solicited, and again obtained.

He reached Ferrara on the 21st of February, 1579; but meeting, as he conceived, with a cool reception, he bitterly regretted his departure from Turin. His friends, finding it impossible either to calm his disquiet or sooth his melancholy, began to be vexed with his caprices, and fatigued with his complaints. It may be remarked, concerning misfortunes of every kind, that their effect is not only to destroy the happiness of the sufferer, but often to shed a blight over the soul, and to impair those qualities which excite admiration and love; and thus to cause the afflicted person to be regarded not with pure compassion, but with sentiments of pity mingled more or less with those of repugnance and dislike. In the case of Tasso, the mixture of madness and wisdom in the same person would sometimes

have the effect of making that appear obstinacy which was in fact delirium.

'At length, unregarded by the duke and princesses; neglected, as he thought, by his friends, and derided by his foes; this unhappy man found his patience sink under the trial. Accordingly, giving full scope to his indignation, he burst forth, even in public, into the most keen expressions he could invent against the duke, the whole house of Este, and the principal people of the court. He cursed his former services; retracted all the praises he had been lavish of in his verses; and affirmed that the duke of Ferrara, and all his court, were a mean and worthless crew of thieves, and ungrateful monsters.'

Such expressions as these coming to the ear of Alphonso, he ordered that Tasso should be conducted to the Hospital of Saint Anne, a place devoted to the reception of lunaticks. This happened about the middle of March, 1579,—the same year in which the author of the Lusiad finished in a hospital, his career of glory and of misery. The blow, says the author, stunned him at first, and completely overpowered all his faculties, but he soon recovered a sense of his misery. The following passages are taken from letters written to some of his friends shortly after his confinement.

'Ah! wretched me! I had designed to write, besides two heroic poems of most noble argument, four tragedies of which I had formed the plan. I had schemed, too, many works in prose, on subjects the most lofty, and most useful to human life; I had designed to unite philosophy with eloquence in such a manner, that there might remain of me an eternal memory in the world. Alas! I had expected to close my life with glory and renown; but now, oppressed by the burden of so many calamities, I have lost every prospect of reputation and honour. The fear, too, of perpetual imprisonment increases my melancholy; the indignities which I suffer augment it; and the squalor of my beard, my hair, and habit, the sordidness and filth, exceedingly annoy me. But, above all, I am afflicted by solitude, my cruel and natural enemy; which, even in my best state, was sometimes so tormenting, that, often at the most unseasonable hours, I have gone in search of company.'—'Nor do I lament that my heart is deluged with almost constant misery; that my head is always heavy, and often painful; that my sight and hearing are much impaired; and that all my frame is meagre and extenuated; but passing all this with a short sigh, what I would bewail is the infirmity of my mind, which slumbers instead of thinking. My fancy is chill, and forms no pictures; my negligent senses will no longer furnish the images of things; my hand is sluggish in writing, and my pen seems as if it shrunk from the office. I feel as if I were chained in all my operations, and as if I were overcome by an unwonted numbness and oppressive stupor.'

After a time he recovered in some degree from his dejection: his mind grew more tranquil; and he beguiled the hours by employing himself in different kinds of com-

position. His principal amusement during his confinement was writing dialogues in prose.

And now the Jerusalem found its way into the world. Seven large impressions were disposed of in 1581 ; six in the year following ; and the diligence of the printers, we are informed, could scarcely keep pace with the avidity of the public. While editors and book-sellers were thus enriching themselves by means of his poem, the author himself was languishing in a hospital. For his Paradise Lost Milton received only ten pounds, and for the Jerusalem Delivered Tasso received nothing ! Yet, however injurious in point of emolument, it was fortunate for the poet's reputation, that he *was* prevented from publishing the work himself. In compliance with the taste of his critics, Tasso had actually begun to mutilate and deface the most beautiful parts of his poem, when his mental disorder and consequent flight from Ferrara prevented him from completing the destruction of his offspring. The poem was now introduced to the public in its original state, or at least in the state in which it was left after the first revision. From this revision, which was conducted in a more mild and liberal manner than the other, the poem, we are told, derived considerable benefit. At a subsequent period, having new-modelled his work in strict conformity to the judgment of his critics, Tasso gave it to the world, under the title of Gerusalemme Conquistata ; but the second Jerusalem is greatly inferior to the first, and is now but little noticed.

In his seventeenth chapter the author gives a detail of the controversy which arose between the academy Della Crusca and the admirers of Tasso, on the subject of his poem ; in the course of which are introduced some judicious remarks on the comparative merit of that poet and Arisoto. He gives the following account of the origin of he academy alluded to.

' It was a general practice among the literati of Italy, to gather themselves into societies, for the purpose of conversation, and of reading to each other their poetical and other productions. These assemblies they distinguished by some quaint title ; and every member was wont to assume some classical or other name, sometimes relating to the general designation of his academy ; sometimes to what he conceived to be his own peculiar genius or character. In the year 1582, a few literary persons had formed themselves into a club, to which they gave the name of Crusca, or Bran, in conformity to which denomination, they took a sieve for their device ; alluding to the supposed skill with which, in estimating the merits of literary works, they separated the flour from the bran.'

At the first publication of the Jerusalem Delivered, says our author, envy, like a serpent upon which one has trod, lay for some time stunned and astonished; but she soon recovered, unclosed her fangs, and collected her venom. The Della Cruscans fell without mercy upon the work, condemning it as a poem not merely abounding with defects, but absolutely without merit, and pronouncing it inferior in all respects, not only to the Orlando Furioso, but to the rhapsodies of Pulci and Boyardo. The Jerusalem Delivered, according to them, 'is a poor and sterile, and rickety, and obscure, and disagreeable work.' They add that the author knows nothing of construction; that he is cold, and forced, and languid; that in fine, he is a wretched pedant, whose work would immediately perish. Tasso however, had many partizans, and for several years the dispute was continued with much keenness. Mr. Black affirms that what many writers conceive to have been a solemn and impartial decision of the critics of the Italian nation in favour of Ariosto, was nothing but the cavil of a a single splenetic individual; for that most of the writings on the side of the academy, though printed under different names, were composed by one person, who is stated to have been under the influence of private animosity. He also affirms, contrary to the general opinion, that Tasso is not only preferred by foreigners, but that he is in Italy much more generally admired than Ariosto.

(To be concluded in the next Number.)

Art. II. *Speech of the Right Hon. W. Windham in the House of Commons*, June 13, 1809, on Lord Erskine's Bill for the more effectual Prevention of Cruelty towards Animals. 8vo. pp. 34. Price 1s. 6d. Budd. 1810.

THE proposal of this Bill to the House of Commons, and its prompt and unceremonious dismissal are sufficiently fresh in recollection. Its fate would doubtless have been the same in that Imperial Assembly, though the author of this speech had been summoned from his seat there before the subject came into discussion. Had it, however, been possible that a great, enlightened, and humane legislator, could have felt any slight degree of hesitation to reject a motion for a law to abridge the licence of cruelty; it may well be believed that a speech like this would materially contribute to rid them of the sentimental weakness of entertaining such a scruple. It would have been a truly girlish and laughable thing in a venerable Council—before which an enormous mass of cruelty was incontrovertibly al-

leged to be habitually perpetrated among the people over whom that Council presided—to have given themselves any trouble about the matter, after witnessing this capital display of that acuteness, that talent for representing a serious subject in a ludicrous light, that power of securing tolerance for a large quantity of fallacy, under protection of a certain portion of important truth, which so remarkably characterized this statesman; we suppose we ought to say *lamented* statesman: for we observe it is the fashion among all sorts of people—Christian or infidel—high political party or low—ins or outs—as soon as a man whose talents have made a figure is gone, to extol him in the topmost epic and elegiac phrases; even though the general operation of his talents had been through life what these very persons had a thousand times execrated as pernicious.

The speech begins with asserting, that the treatment of brute animals by men, is not a fit subject for legislative enactments; and by citing, as a strong sanction of the rule of exclusion, the conduct of all nations and legislators, none of whom, according to our Senator, ever appointed any laws for the protection of animals, on the pure principle of humane guardianship,—an assertion which he makes in the most unqualified manner, and which his extensive learning would make it rash in us to call in question; since it could not have escaped his knowledge if any national code of laws had ever contained such a sentence as this—'thou shalt not muzzle the ox that treadeth out the corn.'

From this universal avoidance to enact laws for the protection of brute animals, Mr. W. argues, that what lord Erskine mentions, in somewhat exulting terms, as a recommendation of his bill, "that it would form a new æra of legislation," is rather a ground for suspicion and rejection; since it is not unfair to presume that what all legislators have avoided to do, is something not proper to be done. With plenty of cold shrewdness he adds,

'We ought to have a reasonable distrust of the founders of such eras, lest they should be a little led away by an object of such splendid ambition, and be thinking more of themselves than of the credit of the laws or the interests of the community. To have done that which no one yet had ever thought of doing; to have introduced into legislation, at this period of the world, what had never yet been found in the laws of any country, and that too for a purpose of professed humanity, (or rather of something more than humanity, as commonly understood and practised;) to be the first who had stood up as the champion of the rights of brutes, was as marked a distinction, even though it should not turn out upon examination to be as proud a one, as a man could well aspire to.' p. 4.

The sentence which immediately follows is this: 'The Legislature, however, must not be carried away with these impulses, of whatever nature they might be, &c.' Those who heard and saw Mr. W. while uttering this, could probably judge whether it was said sarcastically, or in simple honest gravity. The only thing that *can* make this a question in the minds of those who can merely read the speech, is the recollection of Mr. W.'s notorious propensity to sarcasm;—for that there was a propriety in uttering the sentence gravely, is sufficiently obvious. There was the greatest need of a caution against the too precipitate impulses of humanity in a Legislature which had, through twenty years of most ample discussion and exposure, maintained the Slave-Trade, with its infinite combination of horrors, in easy and sometimes jocular contempt of the appeals to feeling, in a thousand affecting forms, in contempt of the demonstrations of impolicy, and of the references to an Almighty Avenger; and which, when approaching at last, under the ascendency of administration for the time being, to the long desired abolition, had still such a character in the public opinion that, even when the vast influence of the ministry was taken into the account, the friends of humanity were nevertheless, according to Mr. Clarkson's relation, in a perfect agony of fear till the decision was past. It had been a neglect of duty not to have cautioned, against too hasty and undigested measures for the repression of cruelty, a Legislature which had scouted, during the greatest part of a long series of years, every suggestion of an effort for the termination of war. And (to descend to an inferior circumstance,) the manner in which the Legislature had entertained Mr. W.'s own assertion of the moral and political benefits of bull-baiting, with all its inseparable blackguardism and profaneness, as contrasted with the mischievous effects of going to the conventicle, to hear about the worth of the soul, preparation for a future state, and such like matters—had fully shewn him the propriety of admonishing that Legislature not to be rashly impetuous in their enactments even against barbarous practices. There was no lesson so becoming in the veteran senator, so near the end of his labours, to give, nor half so needful to the assembly which he addressed—as that which virtuous and ardent minds so reluctantly learn, the wisdom of being sometimes a little more slow and deliberate even in doing good, than the first generous 'impulses' would be willing to permit. There is no knowing to what dangerous lengths such impulses may lead, if unrestrained by such wisdom. Had this bill, for instance, for

the prevention of cruelty to animals been suffered to pass, who was to insure the country against being brought, at the next parliamentary movement of these 'impulses', to the brink of irretrievable ruin, by an act to abrogate, in spite of Mr. W.'s cool approbation of its existence, (p. 9) that power under the poor-laws, by the exercise of which, he says, 'paupers at the point of death, and women expecting at every moment to be seized with the pangs of labour, are turned out into the streets or roads, sooner than by the death in one case, or the birth in the other, a burden should be brought upon the parish?' p. 9.

Next comes the customary cant, proper always to be canted, when a practical attempt at doing some good is to be opposed, about the 'desirableness of the object, speaking abstractedly.' 'As far,' says he, 'as mere uninstructed wishes went, every man must wish that the sufferings of all animated nature were less than they are.' That this sort of language fully deserves, in this place, the name we have given it, we shall have occasion to show. The speaker does however, it must be confessed, go on to say, that we must not in so good a cause be content with mere wishes; and, defining morality itself 'a desire rationally conducted to promote general happiness,' he exhorts all, in their private individual capacity, to do all they can to lessen the measure of suffering, as well among the brute as the rational animals. Excuse him from any duty of promoting the good design in his high capacity of legislator, in which he has so much more than the power of a mere private person,—and he will lecture the whole nation on the duty of every man as a private person, to exert the utmost of his inferior power in the prevention of cruelty; and on the absurdity of a people's expecting their governors to be virtuous in substitution for them. It is thus that moral obligations are bandied from class to class in society: the people alleging that some important reform cannot be effected without the interposing power of their governors, and the governors declaring that the concern is not within the proper sphere of legislation—nay, it may be, professing that they *cannot* so far interfere with the '*liberty of the subject!*' Any thing in the strain of this last profession coming from such a man as Mr. W. is, to be sure, incomparably ludicrous.

In the desultory manner that prevails throughout this speech, which is quite as disorderly as it is acute, the orator proceeds to animadvert on Lord Erskine's preamble to his bill, framed in the following terms,—'whereas it

has pleased Almighty God to subdue to the dominion, use, and comfort of man, the strength and faculties of many useful animals, and to provide others for his food; and whereas the abuse of that dominion by cruel and oppressive treatment of such animals, is not only highly unjust and immoral, but most pernicious in its example, having an evident tendency to harden the heart against the natural feelings of humanity': 'A preamble,' says Mr. W. 'containing a lofty maxim of morality or theology, too grand to be correct, too sublime to be seen distinctly, and most ludicrously disproportioned to the enactments that follow.' From which observation it should be evident that the less a legislator adverts to the Supreme Lawgiver the better, and that no sublime conceptions can be correct or distinct. *Why* the disproportion is inevitably so great between the 'lofty maxim' and the enactments of the bill, is in part most forcibly shewn by Mr. W. himself, where he represents the impossibility of making effectual laws against the cruelties practised by the rich.

It was also very unfair, in remarking this disparity, to take no notice of Lord Erskine's avowed object in setting out with the declaration of such a comprehensive moral principle, while fully aware that the specific enactments must be far more limited than such a principle would seem to authorize, and even to require. The object was, as he represented much at large, to give the utmost solemnity and sanction of legislative promulgation to a moral principle, in order to enforce it on the attention and the conscience of the people; and thus to carry its efficacy, by a purely moral operation, to an extent far beyond the reach of laws, which unavoidably must, from the peculiar nature of the subject, be constructed on a very narrow scale, and leave incomparably more of what belongs to that subject without, than they could take within, their cognizance.

Affecting again to acknowledge the claims of humanity in behalf of brutes, Mr. W. instead of lending the assistance of his discriminating understanding to ascertain the extent of those claims, and to discuss, seriously, the question whether some of them might not be made effective in the shape of a law,—attempts to turn them into ridicule by a sort of sneer at Lord Erskine's bill for not going the length of prohibiting animal food. He then suddenly turns round on the remonstrants against cruelty with the question—'What is humanity?' as much as to say, that a little consideration would convict them of extreme silliness in having so precipitately declared against the 'very general practice of buying up horses

still alive, but not capable of being ever further abused by any kind of labour; and taking them in great numbers to slaughter-houses, not to be killed at once, but left without sustenance, and some of them literally starved to death, that the market might be gradually supplied; the poor animals in the mean time being reduced to eat their own dung, and frequently gnawing one another's manes in the agonies of hunger.' In the view of such facts he, in the most pleasant humour imaginable, spurts such a question, as is enough of itself, without moreado, to make an end of the business. It was not that he did not know well that there exist many atrocious practices of which the one here described is but a fair specimen: but he knew also in what society he might, without being esteemed ever the worse, employ a mixture of jocularity and quibble to explode all deliberation on such matters. The question 'What is humanity?' is triumphantly repeated; and all the intellectual dexterity, which a mind really desirous of promoting it would have anxiously exerted in trying to fix a few plain practical distinctions and rules, is employed not in merely exposing, but aggravating the legislative difficulties of the subject. The orator's reasoning is, that humanity is not a thing capable of being defined by precise limits: that no regulations could be enacted, on any wide scale, which would not leave the generality of occurring cases very much to the discretion and arbitrary decision of some living tribunal: that this would be to 'require men to live by an unknown rule,' and to 'make the condition of life uncertain, by exposing men to the operation of a law which they cannot know till it visits them in the shape of punishment': and that while such a plan of government is extremely undesirable and dangerous in *all* cases, though in some few perhaps unavoidable; in the department of public regulation now in question, it would be peculiarly mischievous,—in consequence of the variable and capricious feelings by which the appointed authorities would be liable to be actuated in their estimates of humanity and cruelty,—in consequence of the impunity which would be enjoyed by the rich, and therefore by the judges themselves, generally of course persons of that class ('as few,' our senator says, 'would inform against his worship, the 'squire, because he had ridden his hunter to death, or unmercifully whipped, or in a fit of passion shot his pointer')—and in consequence of the prodigious opening that would be given, under such a discretionary administration of justice, for the operation of all the selfish and malicious passions; for hypocrisy and the love of power.

He expatiates with gleeful shrewdness on a passion which, he says, though not often adverted to, is at all times operating throughout the community with mighty force,—the love of tormenting. This passion most eagerly seizes on any thing that can give it a colour of concern for the public good.

'It is not to be told how eager it is when animated and sanctioned by the auxiliary motive of supposed zeal for the public service. It is childish for people to ask, what pleasure can any one have in tormenting others? None in the mere pain inflicted, but the greatest possible in the various effects which may accompany it,—in the parade of virtue and in the exercise of power. A man cannot torment another without a considerable exercise of power,—in itself a pretty strong and general passion. But if he can at once exercise his power and make a parade of his virtue, (which will eminently be the case in the powers to be exercised under this law), the combination of the two forms a motive which we might fairly say, flesh and blood could not withstand.' 'In what a state then should we put the lower orders of people, (for they were the only persons who would be affected)—when we should let loose upon them such a principle of action, armed with such a weapon as this bill would put into its hands? All the fanatical views and feelings, all the little bustling spirit of regulation, all the private enmities and quarrels would be at work, in addition to those more general passions before stated, and men would be daily punished by summary jurisdiction, or left to wait in jail for the meeting of a more regular tribunal, for offences which are incapable of being defined, and which must be left therefore, to the arbitrary and fluctuating standard which the judge in either case might happen to carry in his breast.' p. 16.

Now, in the first place, it is not a little ludicrous, nor a little disgusting, to hear *this* gentleman affecting all this solicitude not to harrass the people by a vague and sweeping mode of legislation, and extra-legal exertions of authority: *this* personage, who, when *another* class of the faults of the community were in discussion, could so zealously abet the suspension of the Habeas Corpus—that is, virtually, a suspension of the whole benefits of law, both as to instruction and protection; who could so cheerfully co-operate to enact laws of the most inquisitorial and summary nature; and who could so self-complacently, when in power, avow that he and his associates were ready to 'exert a vigour beyond the law.'

In the next place, though there is a considerable portion of important truth in his representation, it is obviously truth stated all on one side, and stated with all possible exaggeration. It is the argument of an advocate defending the cause of a person accused, and with undeniable justice accused, of some of the cruel practices in question. For

had he argued the subject in the impartial spirit required in a legislator, he would have admitted, or rather insisted, that many modes of cruelty to animals are sufficiently definable for specific enactment. Where for instance, should be the difficulty of defining the practice of which we have quoted the above description from Lord Erskine's speech? It would be easy to define many of the modes and degrees of cruelty so notorious in the system, as it has been called, of our coach-travelling; modes and degrees in judging of which both the maker and executer of the law would receive so much assistance from the very tangible circumstances of weight of vehicle and loading, and length of stage. There would be no very desperate perplexity in adjusting legal cognizance of what are called races against time, of the amusement of cock-fighting, or that of destroying cocks by tying them to a post and throwing sticks at them, of skinning eels alive, and several other very definable modes of cruelty.

The greater number, however, of the cruelties to which it is desirable to extend the power of the law, are probably such as the law could designate only in very general terms; many of them consisting in an excessive degree of an infliction, or of a compulsion to labour, of which a smaller degree would not have been a cruelty—and many consisting in such combinations of circumstances as no law can specifically provide against. With respect, therefore, to the larger part of its intended operation, the law must be content to set forth, with the greatest possible publicity, a few general rules; and entrust the penal application of these principles in the particular instances, to a magistracy or court appointed for the purpose. Now there is no denying that to such an administration of the proposed law, the evils so urgently objected by our senator would in some degree be incident. There would be some opportunities afforded for the indulgence of a petty, consequential, interfering disposition, and for attempting to wreak, under a semblance of virtuous feeling, some of the resentments which are always existing, less or more, among neighbours, in every part of the country. The judges would, from their rank, be less liable to receive any deserved share of the vindictive application of the law than the class of persons most ordinarily arraigned before them. They would not, in deliberating and pronouncing, be able to divest themselves entirely of passion: and the adjudgements might in some very rare instances carry a greater degree of severity than the culprits had been aware they were exposing themselves to incur.

If the evil sought to be remedied were very slight; if it but consisted in some trifling injury to property; or if the alleged offences against humanity went no greater length than to hurt the affected sensibility which Mr. W. ridicules so sarcastically in the fine ladies—a legislature might very properly hesitate to constitute such a jurisdiction. But the appeal may be made to all persons of real and sober sensibility, whether the evil in question be of so trifling an amount. Let any man who has been trained to habits of reflection and kindness, and has spent a considerable portion of his time in travelling or in great towns, try to recollect all the instances of cruelty he has witnessed, or heard related in places where they had recently occurred, during the last five or ten years:—let him then consider how many thousand other persons in England have been witnessing each a different series of instances, during the same period:—let the whole, if it were possible, be brought in imagination into one view: all that has been perpetrated on animals in momentary fury; in deliberate ingenious revenge; in the pure unprovoked love of tormenting; in the barbarous carelessness of all feelings of want and pain with which animals are peculiarly regarded, after they are committed to those, (generally hardened miscreants) whose business is to reserve or convey them for slaughter; in the slow death of a compulsory labour far beyond any reasonable exertion of the animal's strength; in the deficiency of needful sustenance, in some instances combined with this excess of labour; and finally in sanguinary sports, both vulgar and genteel. What an enormous mass of crime this collective view charges on the community, to stand to the final account of the individuals according to their degrees of participation!

This, however, is viewing only one part of the evil; and so much crime, considered simply as against the suffering animals, is a sufficiently black account for a civilized and Christian country. But let one moment's thought be directed to the other part of the subject,—the effect of this mass of cruelty on the moral feelings of the people. No one worth consulting, it may be presumed, will make any question whether the feelings of a mind in a *proper* state, in beholding or thinking of these cruelties, would be pity and indignation, not unmingled with horror, in some cases of peculiar atrocity. But a great majority of the people of our nation, the poor and the rich, the vulgar and the polished, the insignificant and—excepting the House of Commons—the powerful, can observe and can hear of these things without any such feelings whatever. Now what can

be the cause of this insensibility, but our having been familiarized to the sight and perpetration of these cruelties, and our having always seen them or acted them under the sanction of legal impunity?—since probably there is cultivation enough in this country to diffuse a tolerably general conviction of the odiousness of any one sort of flagrant wickedness, unless our moral feelings have been depraved by its frequent perpetration, beheld or participated, and by its being suffered, as a thing too trifling for so serious a cognizance as that of the law of the land. It is clear then that the cruelty so prevalent in our country, and so very lightly thought of by the departed statesman, actually *has* a most hateful influence on our moral feelings; and it is a truth as obvious as it is serious, and as it is by governments disregarded, that, according to Lord Erskine's preamble, cruel and oppressive treatment of animals, is not only highly unjust and immoral,' as towards *them*, 'but most pernicious in its *example*, having an evident tendency to harden the heart against the natural feelings of humanity.' Doubtless the evident native propensity of the human mind to cruelty leaves but half the existing hard-heartedness with respect to the sufferings of animals to the credit of example. But still, in order, to avoid being compelled to consider human nature as essentially quite demoniac, we must ascribe much to *this* depraving source, when we see even persons of condition and cultivation—and who are observant of many of the proprieties of conduct—manifesting the most perfect insensibility at the sight, for many hours successively, of the shattered feeble condition, the exhausting toil, and the pains of direct infliction, of the most generous, patient, and useful animals, thus suffering for the convenience, or perhaps by the direct order of these very persons: when we see a long succession of sets of post-horses, on the road to a fashionable watering-place, bathed in sweat and foam, panting and almost dying, before a massy carriage, that bears the most disgraceful decoration, as in such a case it is, of the splendidly emblazoned family arms, surmounted possibly with a coronet or even a mitre: when we hear of the four horses all dropping down in the yard of the hotel, after bringing to the rendezvous of dissipation an individual of the first rank in the land: when we hear, as it has happened to us to hear, persons of the sacred profession ridiculing, as an extravagant sort or affectation of sensibility, a very soberly expressed commiseration of the habitual sufferings of our stage and hackney coach horses: when we see that papas and mammas, with the precious addition of aunts, cousins, and friends, will suffer children, within their sight, to glut the native cruelty so justly as-

cribed to children by Dr. Johnson, with the sufferings of insects, young birds, or any little animals they dare torment, and will make you understand that you are rather impertinent to hint the impropriety of such a permission, or to rescue one of the victims: and when we hear—to add but one count to an indictment that might with perfect justice be made twenty times as long—when we hear persons of all imaginable respectability, refinement, good-breeding, and so forth, and who yesterday went over their prayer-book at church with the most edifying decorum—alleging perhaps some slight pretended difference in the delicacy of the appearance of the meat on their tables, as a quite sufficient argument against any method of causing the instantaneous death of the animal to be killed, by shooting through the head, or otherwise: And this too in London—where the certain knowledge that, on an average, thousands of animals are slaughtered for food daily, within a very few miles of any one of the habitations, might assist to aggravate, in a reflective mind, the idea of the comparatively protracted anguish suffered in the usual mode of slaughter in London—of which good city however nearly *all* the people would at last suspect the legislature of insanity if it were possible it could be caught deliberating on an enactment to lessen, to reduce almost to nothing, this collective enormous measure of anguish, by enforcing the most expeditious mode of causing death. We cannot contemplate this general barbarity of mind, showing itself in so many ways, in this civilized land, without being constrained to attribute a considerable proportion of it to the influence of that prevalent example which tends to destroy or rather preclude sensibility, not simply by making us familiar with the sight and practice of cruelty, but by also forming and fixing, imperceptibly, in our minds, a contemptuous estimate of the pains and pleasures of the brute animals; an estimate to which the law very powerfully contributes by its silence: it being almost impossible to make the popular mind connect any idea of very aggravated guilt with things of which even in their greatest excess, the law takes no notice, if those things are of the substantial tangible nature of actions. We are thus practically taught, from our very infancy, that the pleasurable and painful sensations of animals are not worth our care; that it is not of the smallest consequence what they are made to suffer, so that they are not rendered less serviceable to us by the suffering; that if we can even draw amusement from inflicting pain on them, it is all very well; that in short they have *no rights*, as sentient beings existing for their own sakes as well as for ours. With respect then to one

whole department of morality—and that too extending in contact with a very large part of the economy of life—the mind of the greater proportion of the people of this country is kept, by a continual process, in a state of extreme depravation, deficient by one whole class of indispensable moral sentiments. This depravation would constitute a dreadful amount of evil, even if the brute tribes were exclusively the objects of its operation. But how foolish it would be to imagine that this insensibility to the sufferings of brutes can fail to lessen the sympathy due to human beings. It will be sure to make its effect on the mind perceptible, in the little reluctance with which pain will be inflicted on *them*, and in a very light account of the evils to which they may be doomed. So long as Mr. W. is remembered, it will not be forgotten with what easy coolness he could talk, in the senate, of our troops on the continent being '*killed off*.' If instances were pretended to be cited of persons who are habitually unfeeling or actively cruel towards animals, being, notwithstanding, kind to their relatives, neighbours, and friends, we should ask very confidently whether whim and caprice be not visibly prevalent amidst that kindness—whether it may not be perceived to be uniformly subordinate to a decided selfishness — and whether slight causes are not enough to convert it into resentment and violence. We have not the smallest faith in the benevolence or friendship of a man who, in a journey to see his friends or nearest relatives, (if they are not dangerously ill or in any other extremity) will have a pair of jaded post-horses forced to their utmost speed, or will whip and spur to the same painful exertion a poor hired hack, or a hard-worked animal of his own, just to reach his friends, as he calls them, an hour or two the sooner.

Unless a somewhat comprehensive view is taken of the evil as it is actually existing, under these several forms,—a vast and diversified portion of suffering needlessly and often wantonly inflicted—a dreadful measure of crime in some sense *sanctioned*—and a hardening operation on the moral feelings —a man can have no just idea of the strength of the reasons for which the friends of humanity wish for some such interposition of authority as this speech was made to prevent; and he may let Mr. Windham persuade him that the evil, existing indeed in no very serious degree in this country (for so the orator had the hardihood to represent) is not of a kind to make it worth while to encounter the difficulties incident to the execution of a law for its repression. But those difficulties will probably appear to form very insufficient arguments against making at least a *trial* of such a

law, to a man of enlarged benevolence even though of less than poetic sensibility, if he takes an extensive view of the cruelties of which *he* will easily verify the existence.

One of the chief of those arguments is from the exceptionable character of a discretionary jurisdiction. It is however observed expressly by himself that 'such jurisdictions must of necessity perhaps exist in many cases, and, where the necessity can be shewn, must be submitted to,'—though, as he justly adds, 'they are not on that account the less to be deprecated, or more fit to be adopted where their establishment must be matter of choice.' p. 14. Now, a very humane man may be allowed to think, that if the class of crimes in question cannot be brought under the coercion requisite to prevent or punish without such a jurisdiction, there cannot be 'many cases' in which a stronger necessity can be proved. And let it be considered that the magistracy appointed for the purpose would have a province which, taken in the whole, would be far more defined than that of almost any other constituted authority; its peculiar nature marking it off so distinctly from all other departments and subjects of jurisdiction. While therefore there might be *within* this department various difficulties of discrimination, and consequently some errors committed, those difficulties and errors would inconveniently affect the community only to a certain very limited length: the tribunal for cruelty to animals would have nothing to do, for instance, with *jacobinism* —with charges or questions about which Mr. W. was peculiarly anxious that the good people of England should never be harrassed. These tribunals would in their commencement, it may be presumed, proceed with solicitous deliberation; and thus a number of well-judged decisions would become at once an useful precedent to themselves, and a promulgation to the people of the rules intended to be observed in such cases as the law could not have specifically provided for: so that a little time would do away a considerable part of the evil represented by Mr. W. as an inseparable attendant, and justly deprecated so far as it is an inseparable attendant, on the discretionary application of a general law—that is, its 'requiring men to live by an unknown rule,' and 'inflicting pains and penalties upon conditions which no man is able previously to ascertain.' A short series of the proclaimed and compared adjudgements of a few of the tribunals, might easily give the people at the very least as settled a standard of the degrees and penalties of this class of offences, as that with which they are furnished respecting the various other classes by our criminal code; a code of which so vast a proportion of the

enactments are considered by the authorities administering the law as totally unfit to be enforced—and which therefore leaves so very large a part of the general administration of justice to be purely an exercise of that very discretion which the orator affects so much to dread. It is obvious, too, that the danger which in relation to this one subject he insists on so much,—of the judges being influenced by passion, may just as properly be urged against that exceedingly wide and unquestioned discretion in our criminal courts. But the danger of the judges being impelled by passion to decisions of excessive severity, will appear exceedingly small when the very low general state of our moral sentiments regarding the sufferings of animals, is taken into account; even cultivated men, as we have seen, often betraying a strange want of sensibility on this point. Indeed Mr. W. himself in another part of the speech, represents that if it were not so, the desired reform might be affected without the interference of the legislature. Unless it were to be expected that our English gentlemen, as soon as they felt themselves invested with their new office, should melt into a most unwonted kind of sympathy, the probability would be that the offenders cited before them might escape somewhat too easily; and that, speaking generally, the judges would only become adequately severe, through an enlargement of their virtuous feelings, which would at the same time make them anxious to be just in that severity.

It is not to be denied, that the appointed courts or magistrates would have occasion for their utmost discrimination to ascertain the true nature of the acts charged before them—to distinguish wanton cruelty from impositions, or inflictions necessitated by unavoidable circumstances—to obtain proof *who* is the real or chief offender—and to discern when an accuser may be guilty of malicious misrepresentation. But Lord Erskine has shewn that all this is perfectly analogous to what forms a very large share of the ordinary business of the courts of law, in which the prosecutions for cruel treatment of apprentices, for assaults, for slander, for trespasses, &c. &c. involve exactly the same sort of difficulties. He will not, indeed, allow them to be called difficulties; declaring for himself, with an appeal to the experience also of his learned brethren, that he has known hardly any causes of this nature in which the truth did not very soon make itself palpable to the court. And since, in the course of so many causes, perplexity, fallacy, and malice, under all their imaginable modes, have generally

failed to embarrass the court for any long time, it is very reasonably inferred that in cases of alleged cruelty to animals it cannot generally be impossible to ascertain the truth. To be sure, the keenness of Westminster-Hall cannot be spread all over the country, and conferred on each magistrate along with his patent of office: but it must not be conceded to Mr. W.'s implied judgment of the faculties of our English gentlemen, that they would not be able, with the accuser, the accused, and the witnesses, before them in open day light—and very often before dinner—to make a tolerable estimate of the characters and the statements; when they had looks, tones, narratives, replies to all the questions they chose to put, sometimes the injured animals, and often the known characters of the persons, all placed fairly in their view. A very few exposed and stigmatized instances of malicious accusation, or purely impertinent consequential interference, would go far towards putting an end to that kind of injustice; as none but the most worthless persons in a neighbourhood, persons who may be easily *known* for such, would be willing to expose themselves to be convicted of it. With Lord E., therefore, we think that on the whole the proposed law is 'more open to the charge of inefficacy than of vexation.'

But the objection on which the most zealous part of Mr. Windham's oratory is employed, is the iniquitous distinction which, he asserts, any law of the kind would practically make, and which the law, as laid down in the proposed bill, does formally make, between the rich and the poor. It was perfectly in character that on this topic our statesman should take fire; and on the present occasion it burns so fiercely as to threaten the whole constitution of parliament:—for his speech declares, that though he had been, from conviction, a steady opponent of parliamentary reform, the passing of the proposed law would be enough to reverse all his opinions, and decide him for a grand change in the constitution of the House of Commons. Part of this inequality which he predicts in the operation of the law, is the failure of its execution against the rich in cases strictly analogous to those in which it would be executed against the lower orders. Now though it is truly an odious thing in a community, that the rich should be tolerated in vices which are punished in the poor, yet a moralist may be allowed to wish that atrocious vices may be extirpated from among the poor, even though the rich should resolve, as their own peculiar privilege, to retain them. And, since jurisdiction must always be substantially in the hands of the more wealthy class, we would rather upon the whole,

that the very 'squire' who last week, 'rode his hunter to death' in a fox-chace, and on whom, notwithstanding, the law against cruelty would, according to Mr. W. fail to be executed, should be the magistrate to punish a man of the 'lower orders' for forcing a poor debilitated horse along with a cart-load of stones, of double the reasonable weight, till it falls down and can rise no more, —than that this and other similar barbarians should be allowed to do this again. What would become of law and justice in general, if we were to be nice about the characters of thief-takers and executioners? It might, indeed be hoped, one should think, that some few 'squires' might be found in the different parts of England, who do *not* ride their hunters to death, and who, if in office, would be found to have the temerity to execute the law against those squires that do. It might also be thought not totally romantic, especially in humble innocents like us, unacquainted with the wealthy and the genteel people of the land, to hope that the squire, who has probably been educated at the University, and has the clergyman to dine with him every week, would, when invested with a commission to enforce authoritatively among his neighbours, both a specific rule and a general *principle* against cruelty—bethink himself of the propriety of not perpetrating notorious cruelties himself, in the form of either riding his hunter, or causing a pair of post-horses to be driven to death. But still, if such surmises and hopes are founded in a perfect ignorance of the character of the wealthy, polished, college bred gentlemen of this country; if we *must* be compelled to accept Mr. W.'s implied estimate of them; and if, therefore, it would be in vain to seek for any of them to be constituted magistrates to take cognizance of cruelty who would not perpetrate the grossest cruelties themselves—still even though all this were so, we would rather that only one cruelty should be committed than that ten should; and would allow the wealthy and cultivated men to commit one, as a reward for the exercise of their humanity in preventing the other nine.

It is at the same time extremely mortifying to patriotic feelings of a better kind than those of mere English pride, to have from so acute an observer, and so indulgent a moralist as Mr. W., such a testimony against the humanity of the more cultivated class of our countrymen and countrywomen, as is conveyed in the substance of this speech. The orator most pointedly insists that if they really had any tolerable share of the humanity to which it is pretended this law is designed to give efficacy, they might give it

efficacy without the assistance of such a law. And in exculpation of the immediate agents of cruelty, such as post-boys, and even the proprietors of post-horses, he drives home the charge—a charge of much severer quality, in fact, than there are any expressions to indicate it was in his opinion—to the superior agent and criminal, 'his honour' for whose sake the cruelty is committed.

'Whose fault is it, in nineteen cases out of twenty, that these sufferings are incurred? The traveller drives up in haste, his servant having half-killed one post horse in riding forward to announce his approach. The horses are brought out; they are weak, spavined, galled, hardly dry from their last stage. What is the dialogue that ensues? Does the traveller offer to stop on his journey, or even to wait till the horses can be refreshed? Such a thought never enters his head; he swears at the landlord, and threatens never to come again to his house, because he expects to go only seven miles an hour, when he had hoped to go nine. But when the landlord has assured him that the horses, however bad in their appearance, will carry his honour very well, and has directed the "lads" to "make the best of their way," the traveller's humanity is satisfied, and he hears with perfect composure and complacency the cracking whips of the postillions, only intimating to them, by-the-bye, that if they do not bring him in in time, they shall not receive a farthing.' p. 21.

This supposed instance was undoubtedly meant and considered by Mr. W. as a fair sample of the humane feelings prevailing in that part of society of which the individuals are of consequence enough to be preceded and announced, in their movements, by servants on horses 'half killed' to execute the important office; and it is mortifying to be compelled to acknowledge that, whatever else be ascribed or denied to Mr. W., it would be ridiculous to question his knowlege of the world. But it is really very curious that such a description should form part of a serious argument against a law for the prevention of cruelty. How does he apply such a fact to such a purpose? It is thus. He is representing that 'those persons of the lower order who would most commonly be found the immediate perpetrators of cruelty, especially of the kind here described, are very much at the will of their betters, such as "his honour," and actually commit much of the alleged cruelty at their authoritative dictate; and that, therefore if "his honour," and such as his honour, chose to alter their will and dictates in this matter, they could, without any interference of the law, prevent that cruelty. Why yes; and, with submission, it may perhaps be questioned whether the necessity of a law in any case whatever is not owing precisely to the circumstance that people have *not* the will to do right without it. 'His ho-

nour' is evidently not disposed to save the legislature the odium and the pain of exerting their power—a power so rarely and reluctantly exerted—of enacting one more restrictive and penal statute. 'But then,' says Mr. W. 'since "his honour" is in this case the real *cause* of the cruelty (while yet, not being the direct perpetrator, he cannot be touched by the law), you will commit a flagrant injustice in making a law to punish the landlord and the post-boy.' To this it must be replied, that without a law directed against the landlord and post-boy, we cannot, according to Mr. W.'s own statement of the case, reach 'his honour', to put a restraint on his detestable barbarity; and that by means of such a law we can put that restraint. For if the landlord has just received by the mail an authenticated copy of a heavy penal statute against cruelties like those here described, he will be very certain not to suffer the poor horses under such circumstances, to be goaded out of his stable, however 'his honour' may storm and 'swear.' And if this important gentleman, baronet, or lord, as the case may be, should threaten to go to another inn, the landlord will laugh, and tell him that the statute is probably in equal force at the other inn. And also when the 'lads' set off, the landlord will warn them that it is at their peril they take their consequential luggage at any such rate as 'nine miles an hour,' in whatever style the said luggage may command, growl, or threaten. As to his threatening them with 'not a farthing,' it is obvious that one point to be provided for in the proposed legal regulation would be that, at any rate the *whole* of their reward should not depend on the choice of the traveller who would proportion its degree upward exactly to the degree of cruelty.—We should think the proprietor of the horses would be exceedingly glad of this statute, as the best protection of himself and his horses against the imperative insolence of such persons as 'his honour.' If he has retained the very slightest sentiment of what we, by courtesy to our nature, are pleased to call humanity, or if he has any reasonable care of the animals, even as mere working machines, which it cannot be good policy, as to his own pecuniary interest, to work down and destroy so fast, he will be happy to plead the inhibition of this statute; if he can be so perverse a wretch as to be indifferent at once to the sufferings of the animals and the calculation of his own advantage, he will *deserve* to stand the sole respondent, for all the cruelty committed between the traveller and the post-boy, and to suffer the utmost punishment awarded by the law.—To notice again that one landlord would have no inducement to comply with the unreasonable demands of tra-

vellers on the ground of competition of interests with other landlords, whom our orator's argument supposes ready to give the barbarous accommodation which this one might refuse; would be very superfluous but for the gross unfairness, as to this point, of the passage we have quoted—and of another, (p. 18.) in which the traveller is represented as 'hinting to the post-boy that he means to dine at the next stage, and that if he does not bring him in in time, he will never go to his master's house again.' The acute maker of this speech saw clearly, that this threatened transfer of custom from one proprietor of post-horses to another, was the essential basis of his argument against the application of a penal law to that proprietor. His interest, our orator argues, necessitates him to be servile and cruel, since by disobliging the traveller he would lose employment—the traveller instantly and ever after going to another inn, where no such humane regulations will retard him. Now what words can do justice to the mockery of maintaining an apparently serious argument on a ground so palpably taken from under the reasoner by the nature of the case? It being unavoidably present to his thoughts at the time, and it having been put in the most pointed form of words in Lord Erskine's printed speech, that such competition and transfers must be precluded by a law known to be equally restrictive on all the owners of post-horses. Can there be two places in England where a man could talk in this way without laughing out at his audience for gravely listening to him?

In prosecuting his argument, that people of wealth and rank might, if they pleased, do much, without the assistance of law, for the prevention of cruelty, the orator bestows some poignant sarcasms on hypocritical pretensions to sensibility: and he will be cheered with animation by those who are in earnest for that prevention, at each vindictive sentence applied to such personages as those described in the following passages.

'One of the favourite instances [in exemplification of cruelty] in the fashionable female circles, as they are called, of this town, (and who appear, by the bye, to have been very diligently canvassed,) are the cases with which the members of these societies have been continually shocked, of coachmen whipping their horses in public places: one instance, by the way, by no means of magnitude enough to call for the interference of the Legislature. But be its magnitude what it will, why must the Legislature be called in? Are there no means (sufficient probably for punishing the offence adequately in each instance, but certainly for preventing the practice) in the power possessed by masters and mistresses! But apply to any of these ladies, and satisfy them, after much difficulty, that *their* coachman was the most active and the

most in the wrong, in the struggle, which caused so much disturbance at the last Opera, and the answer probably would be, "Oh! to be sure it is very shocking; but then John is so clever in a crowd! the other night at Lady Such-a-one's, when all the world were perishing in the passage, waiting for their carriages, ours was up in an instant, and we were at Mrs. Such-a-one's half an hour before any one else. We should not know what to do if we were to part with him." Was it the coachman here who most deserved punishment, or was it for the parties here described to call for a law?' p. 19.

In an assembly of confessedly unequalled rank in point of integrity, there evidently could not be a more effectual way for putting a question in a train for speedy decision, than by stating it so that the decision, as on the one side or on the other, shall appear to be identical with the honesty or the hypocrisy of that assembly. Our orator therefore has put his grand objection against the law as proposed by Lord Erskine,—its making an invidious and iniquitous distinction between the higher and lower orders, into this *argumentum ad hominem* form. The bill, he represents to the assembly, not merely proposes certain specific laws against certain specified modes of cruelty, but promulgates a grand abstract principle against cruelty to animals in general. Well; what are usually called sports, such as hunting, shooting, and fishing, are as decidedly of the nature of cruelty as any thing in the world can be, and therefore 'cannot, one should think (we are using his own words) be allowed an instant; as being, more than any others, in the very line and point-blank aim of the statute, and having nothing to protect them but that which ought in justice and decency to be the strongest reason against them; namely, that they are the mere sports of the rich.' But, behold! this bill, founding itself, and taking to itself the highest credit for being founded, on this grand general principle, leaves and sanctions the rich in the most perfect possession of all these cruel sports. And who is it that is to pass this bill into a law? Why, says he, 'a house of hunters and shooters:' and after suggesting to them what a fine figure their legislation would make in the world, when the newspapers should come to record in one column a string of commitments under the 'Cruelty Bill,' and in another, all the savage incidents of a desperate chace, under the head of 'Sporting Intelligence,' he exclaims,

'Was it possible that men could stand the shame of such statements,—that this house which tolerated such sports, nay, which claimed them, as the peculiar privilege of the class to which it belonged, a house of hunters and shooters, should, while they left these untouched, be affecting to take the brute creation under their protection: and be pass-

ing bills for the punishment of every carter or driver, whom an angry passenger should accuse of chastising his horses with over severity.' 'It was in vain to attempt to disguise the fact, that if with such a preamble (as Lord E.'s) on our statues, and with acts passed in consequence to punish the lower classes for any cruelty inflicted upon animals, we continued to practise and to reserve in a great measure to ourselve the sports of hunting, shooting and fishing, we must exhibit ourselves as the most hardened and unblushing hypocrites that ever shocked the feelings of mankind.' pp. 25, 26.

With great dexterity and success this assailant of the new scheme of legislation cuts away the line of distinction, by which Lord E. had endeavoured to save the decorum of the legislature, while it should be excluding a large proportion of the animal tribes from the protection of a bill professing to proceed on a *general* principle of humanity, by calling those excluded animals the 'unreclaimed,' or *feræ naturæ*. 'Why,' says Mr. W., 'because they did not ask man's protection, were they to be liable in consequence to be persecuted and tormented by him? On the contrary, if he did nothing for their good, he ought the rather to be required to do nothing for their harm.' It was in truth a matter of no small perplexity, in proposing a solemn legislative recognition of a principle condemning cruelty to animals in general, to explain to the persons who were to make this recognition, how they might do it in perfect consistency with the retention of a legal right to seek *sport* in the infliction of pain. Perhaps on this part of the subject the mover of the bill was less fully prepared than on the other parts, to meet that extreme moral scrupulosity, which he could not be unaware he should find awake to every point of consistency. We really do not see how the proposition could be better introduced than in some such manner as the following.—'There is a great deal of cruelty exercised on brute animals in this country, which we certainly have the power in some degree to prevent; and I will endeavour to show that it is therefore our duty to do so. If, however, we adopt a formal measure on the subject; the assertion of something in the form of a general principle condemnatory of cruelty, seems highly proper as the basis of any particular enactments, and may also be useful by exciting thought and impressing the moral sense. Then as to the particular enactments, let us try how many we can agree upon. You and I know very well that the pursuits of the sportsman are extremely cruel; but you and I also know very well that it would be utterly in vain for

me to propose to this assembly any restrictions on those sports. I am sorry for the appearance of inconsistency that will arise from this exception, especially as it is an exception made so insidiously in your own favour. But in a matter so urgent, it is better that something should be done, with whatever defects or inconsistency, than that nothing should. I think the enormous sum of pain that may be prevented by such regulations as we probably might concur to make, a far more important consideration, than the uniformity of the character of our legislation. Retain, if it must be so, your asserted right and your practice of hunting, shooting, and fishing; but pray do not go to fancy it an indispensable point of beneficence to the people, to secure to *them* also an inviolable unlimited privilege to be cruel, in another way.'

It remains only to make one slight observation on the sort of consistency so carefully maintained in this speech between the professions of regret for the sufferings of animals, and certain other professions. Near the beginning of this article, we called these compassionate professions *cant*—whether justly or not, will appear immediately. After adverting to Lord Erskine's melancholy exhibition of cruelties and victims, (an exhibition in a great measure confined to horses, asses, and cattle appointed for slaughter,) our orator, as we have seen, most strenuously insists, that the cruelties perpetrated by the vulgar on these animals are equalled, if not exceeded, by those that take place in the aristocratic amusements of hunting, &c. &c. Of course the senator expects it to be understood that he regrets also the sufferings of the victims of these amusements. But lest there should be the possibility of a doubt as to his feelings in this case, he takes care to say that,

'He *begged* not to be understood as *condemning* the sports to which he had been alluding, and *much less* as charging with cruelty all those who took delight in them, cruel as the acts themselves undoubtedly were.' 'Though no sportsman himself, he should lament the day, should it ever arrive, when from false refinement and mistaken humanity, what are called field-sports, (or sports indeed of almost *any* kind) should be abolished in this country, or fall into disuse. So far from arraigning those who followed them, his doctrine had ever been, that, strange as it might seem, *cruel sports did not make cruel people!*' p. 27.

We are, if possible, more pleased than even any of our readers will be, to have reached the end of these observations. Nothing could have made us feel it pardonable to extend them so disproportionately, and so very far beyond the

first intention, but the notorious fact, that the important branch of morality to which they relate, is not only disregarded in practice, by numberless reputable sort of members of the community, but also very criminally neglected in the instruction of parents, tutors, and preachers. It seemed worth while to examine a little, how far the persons so practising, and so neglecting, would do wisely to seek to draw any thing like sanction or extenuation from the opinions of the departed senator, or the decisions of the assembly in which this speech purports to have been delivered.

Art. III. *The Life of Erasmus*, with an Account of his Writings. Reduced from the larger work of Dr. Jortin. By A. Laycey, Esq. 8vo. pp. 392. price 8s. 6d. Lackington and Co. 1809.

THOUGH the genius of Erasmus was not of the highest order, nor his virtues without a considerable alloy of human imperfection, yet his life must be ranked among the happiest subjects of biography.—We fall in with this celebrated scholar, after passing over a long and dreary track of history that presents little but absurdity, barbarism, and superstition. We find him, perhaps, somewhat vain and overbearing; but his good sense—his open and communicative temper—together with a perpetual flow of wit and humour, make him a most instructive and agreeable companion. As the greatest men of his age considered his friendship an addition to their honours, he naturally introduces us to an acquaintance with the principal actors in the political and literary, as well as religious affairs of those times. The useful and conspicuous part he bore, in the most extraordinary revolution in religion and literature the world ever saw, gives his story a peculiar interest to those who wish to investigate the origin and progress of an event, from which the nations of Europe have derived so many advantages, and whose influence is not yet entirely exhausted. There are few persons of any learning who have not, at some time or other, been instructed by his sense, or diverted with his satire; so that the account of his life cannot be perused without exciting in our minds the feelings with which we remember our best benefactors.—Erasmus furnishes, too, a very edifying example of persevering application. Without friends, without money, without teachers,—sickly in constitution,—and in spite of the tyranny and oppression of his superiors, he became by an ardour that nothing could repel, and a diligence that knew no fatigue, the oracle of learning. Notwithstanding the opposition and

calumnies of powerful persons, he was caressed and courted by kings, princes, and popes; and has left a monument of his labours which posterity may admire, but will scarcely attempt to imitate.

But this subject has its difficulties also; and though men of no common learning have addressed themselves to the task, these difficulties have not been thoroughly overcome. Dr. Jortin's 'Life' or rather annals of the life, 'of Erasmus' erected on the foundation of Le Clerc, has, indeed, met with a pretty general reception. The materials appear to have been collected with great diligence, and digested with considerable judgement. There is a profusion of such learning as could be introduced; and the work abounds with remarks, which though neither very profound, nor very original, are, for the most part, sound and judicious. With an evident bias in favour of Erasmus, his biographer does not carry it so far as to pass without censure the errors of his conduct or the defects of his character. But after all, it may be objected—and apparently with a degree of justice—that the book is extended to too great a length, and encumbered with a prodigious quantity of useless matter: that the episodes relative to the contemporaries of his principal personage, though they serve to display the extent of the author's learning, and often possess considerable interest, are frequently mere loose threads, instead of constituent parts, interwoven with the substance of the narrative: that there is a lamentable want of philosophical reflection: that the style and humour are at times inconsistent with historical dignity: and, in a word, that the work tends rather to facilitate the labours of some future biographer, or historian, than to convey information in the most agreeable manner to general readers.

Of the abridgement before us, we have little to say. We took it up, intending to compare it with another that appeared a few years ago; but we found it quite unnecessary to proceed any farther than the title-page. The sole difference consists in this; that whereas the former was the production of A. *Cayley*, Esq. and published by Messrs. Cadell and Davies, the latter bears the name of A. *Laycey* Esq. and issues from the "Temple of the Muses, Finsbury square." Without venturing a conjecture on this remarkable fact, it may be sufficient to observe, that Mr. *Cayley*' otherwise *Laycey*, has had a very easy task to perform; and that, though his book may be looked over with some advantage by the mere reader, it is of little use to him who wishes to study the life of Erasmus with attention; since he must perpetually recur to the volumes of Jortin to know who is the author, or

what is the authority, of any particular paragraph of the abridgement.

The works of Erasmus, amounting to ten large folios, are a sufficient proof, if we had no other, of his amazing devotedness to learning. To this, which was his prevailing passion, may be traced, in a great measure, the excellences as well as defects of his character. Hence arose his violent and perpetual struggles with the monks,—the freedom of ridicule and censure which he made use of in exposing their ignorance and impudence,—his constant refusal of all presents and pensions that could have deprived him of independance,—and his diligent exertions to propagate among his contemporaries a taste for polite literature, and promote an intimate acquaintance with the ancients. Considering the great as the natural patrons of learning, he sometimes condescended to flatter their vanity, and sometimes assailed them with loud complaints of the poverty and infelicity of learned men. He enumerates his own labours with great self-complacency; laments, in terms truly pathetic, the hard fate that exposed him to the attacks of illiterate and barbarous, but cruel and implacable enemies; and very modestly importunes his friends and patrons to silence their clamours by the strong hand of power. In his apprehension, learning possessed certain absolute, intrinsic attractions, which were not to be estimated by their tendency to promote human virtue and happiness: and being its most diligent and successful promoter, he not only seemed to think it quite reasonable, that he should be intitled to disseminate his opinions without restraint, and, with perfect impunity, hold up to public ridicule whatever absurdities might meet his observation—but went so far as to press with vehemence that those who writhed under his lashes might be deprived of the privilege, granted to all suffering animals, of uttering their griefs in any noises they are capable of raising, however dismal or hideous.

The fabric of superstition, which the reformers assailed with such impetuous violence and unexpected success, Erasmus had already touched with a gentler hand, in most of those parts which were obviously least defensible; and it was not unreasonable to expect that he would have regarded them as auxiliaries, if not hailed them as associates in the contest So far from it, he endeavoured at first to maintain a kind of neutrality—then to excuse the liberties he had taken with existing abuses, to those who were interested in supporting them—and at last to confute the very men with whom, by the ties of truth and reason, he was naturally connected. He alleged, it is true, his timidity as an apology for his

indecision; but if this timidity were in any degree censurable, as by his confession it seemed to be, those who discovered greater courage and firmer resolution, should have received his applause. His designs, however, were materially different from those of the reformers. The immediate objects of their opposition were the tyrannical exactions and superstitious absurdities of the Roman hierarchy; and they regarded literature merely as an instrument adapted to carry this opposition into effect. Erasmus, it should seem, opposed injustice and superstition only in so far as they obstructed the advancement of learning. Abuse and corruption, he imagined, might subsist in full vigour, without materially counteracting his project. The fine arts might flourish, notwithstanding the gross ignorance of the common people, and the hypocrisy and debauchery of the clergy and the higher orders, rioting as they did on the extorted contributions of the oppressed and enslaved. The success of the reformers appeared to be doubtful; and Erasmus, apprehensive lest the vengeance of monks and bishops and popes, who had been disturbed in the quiet possession of their usurpations, by Luther and his coadjutors, should fall on the restorers of learning, resolved to shelter himself from the storm under the protection of the prevailing party.

We might overlook, perhaps, the fear of an old man, and charitably suppose, with Dr. Jortin, that had he survived to our times, he would have adopted nobler sentiments, and pursued a conduct more consistent and sincere. But several persons have, of late, taken it into their heads to inveigh against the reformers; and wish it to be believed, that the benefits conferred on mankind by their labours, would have been obtained at much less expence, if they had remained silent. Now, this is to represent the reformation as a calamity; and clearly supposes that where its influence was most circumscribed, science and learning would make the greatest progress. Let us see then how the case stands. A knowledge of the laws and properties of the material world, is useful only as it serves to multiply the enjoyments and conveniences of life, and render them common to a multitude of individuals. The science of morals might be dispensed with, if it did not assist in the conduct of life, in the government of the passions, and in the producing and strengthening habits of temperance and industry. In Spain and Italy, therefore, where the efforts of the reformers were so opportunely and effectually counteracted, before their doctrines had time to take root and diffuse their pestiferous in-

fluence the common people—the most numerous and consequently the most important part of every nation—should be remarkable for their intelligence, their chastity, their industry; and especially for enjoying, to a very great extent, the advantages that human life derives from the most correct and enlightened philosophy. But the very reverse of this is the fact. The population of England, of Sweden, of Switzerland, and of Scotland, where the reformers carried things to an extreme, are distinguished from other European nations, by a more rigid equity; by a larger share of good sense and general information, and an acknowledged superiority in sobriety and domestic happiness. Nor is it very difficult to account for this remarkable diversity. The reformers, in this at least, resembled the primitive teachers of Christianity—that they made no respect of persons, and considered the servant as equally capable with his master, of pleasing the Supreme Governor in this life, and of obtaining from him a reward in the life to come. Hence, it was in their judgement, of as much consequence that the poor should acquire the knowledge of Christian doctrine, and become devout and virtuous, as those who enjoyed affluence; and it would have been very strange indeed, as they directed their labours, and formed institutions, to instruct and discipline the lower orders, if their zeal and diligence had not met with a suitable return.

We may farther remark, that the progress of science and learning would have been very slow, if not altogether doubtful, had not the reformation opportunely come to their assistance. Knowledge of every kind was manifestly hostile to the tyranny and superstition of the Roman see. It is not, however, the policy of wise states, when engaged in open hostilities with powerful enemies, to irritate and provoke those, who may indeed be suspected of secret disaffection, but who continue nevertheless to preserve the appearance of obedience and fidelity. They will endeavour to conciliate such subjects, or at least to protract their revenge, till it can be taken with ease and security. The efforts of the reformers required to be repelled with concentrated force; and as rhetoric and sophistry were necessary to give a colour of justice and moderation to the violence, which those who were concerned in the support of the prevailing abuses and corruptions, were disposed to employ—they found it convenient not only to permit men of learning, in general, to pursue their studies unmolested, but also to keep a number of them in constant pay, and encourage others, by the hope of rich rewards, to undertake the defence of a desperate case. The learning, then, which flou-

rished in the Romish church was owing in great part to the reformation ; and the learned men, who laboured to defend or palliate her absurdities, were indebted to their antagonists for their security as well as for their honours. Reuchlin, it is well known, was singularly fortunate in escaping the halter and the stake: Erasmus judged it very prudent not to put himself in the power of the Roman pontiff. All men of genuine learning, who did not devote their talents to the support of the church, were regarded with a suspicious eye ; while those who had the virtue and courage to publish doctrines friendly to general liberty or human happiness, were persecuted with unrelenting fury. Father Paul is an example of the encouragement which such persons received from popes and cardinals.

France may, indeed, be adduced as an instance of the progress that philosophy may make in a catholic country. But the most brilliant period, in a literary point of view, in the history of France, was during the struggles of the catholics, and those of the reformed persuasion. Had it not been for a Claude they would not, perhaps, have had to boast of a Bossuet. Besides, literature in that country has always been confined to the higher orders. Among the middling and lower classes of the people, compared with those of protestant countries,there is but a small portion of intelligence, of morality, or happiness

Erasmus appears to have been terrified at the commotions likely to arise from the firmness and intrepidity of the reformers; and all the wars, and massacres, and executions, that accompanied that revolution, have been exaggerated by some to depreciate their merit, and defame their character. Now in answer to all this it may be observed, that all great accessions to human improvement have been purchased at great expence. No extraordinary revolution in politics or religion, with whatever advantages attended, has been effected without serious injury to individuals. But are we to charge this consequence upon those who have been instrumental in producing the beneficial change, or shield from general scorn and execration their ignorant or interested opponents ? The fate of the reformers, however, has been rather unfortunate. Insulted and trampled upon, until their patience was worn out, and it was impossible any longer to overlook the evils which they endured, they dared at length to burst their fetters : amidst threats, proscriptions, and imprisonments, they called the astonished nations to liberty ; and, having chased away their oppressors, proclaimed the laws of heaven to listening crowds. It is an outrage upon whatever is sublime

and dignified in human nature to gloss over the corruptions and palliate the injustice of their tyrants, in order to degrade men, who so justly deserve our gratitude and admiration,—merely because their zeal had been inflamed by a sense of injury, and, in vindicating the rights of humanity, they betrayed the ardour and enthusiasm of partizans, rather than the coldness of sceptics, or the indifference of selfish philosophers and politicians.

Art. IV. *Epistles on the Character and Condition of Women, in various Ages and Nations.* With Miscellaneous Poems. By Lucy Aikin. 4to. pp. viii. 142. price 12s. Johnson and Co. 1810.

IT is difficult to say what a poem on Women should include. It appears to us, that the fair and ingenious author of these Epistles, has too much circumscribed her theme, by confining her attention almost wholly to woman, as she has been, and as she is, in various ages and nations, in her relationship to man—as the weaker part of the species, oppressed by his tyranny among barbarians, and raised by his courtesy to her due rank, in proportion as he became civilized. Woman in her more abstract and universal character,—woman as she is with respect to herself, as well as with respect to her helpmate,—woman in her individual sphere, fulfilling her duties as daughter, sister, wife, and mother—is only incidentally mentioned; and scarcely celebrated with the commendation that is due to her, even from one of her own sex, who has most laudably and successfully undertaken to vindicate her dignity—and to prove both by argument and illustration, that as man himself sinks or rises in society, by the ascendancy which belongs to him, he depresses or elevates his partner. But we are not disposed to find fault with the plan of this work. Had a hundred writers, male and female, chosen the same subject, each would have taken a different view of it. In every one we might have found peculiar traits excelling the corresponding traits in all the rest; in none perhaps harmoniously and perfectly assembled all the beautiful features and enchanting graces that belong to woman,—to woman as she is in our country, at our own home, by our own fire-side. Where it may be asked, should the poet find a prototype for such a delineation? Truly we know not where a lady ought to look for for it,—unless where she who *might* find it there, would certainly *not* look for it, in her glass. But were the poet of the *other* sex—young—in love—and full of hopes, chastized by fears that make even hope more exquisitely precious,—then we would tell him to shew us the woman of his heart, as she appears to him in those ex-

trancing moments, when he thinks on future happiness; and with happiness, in every state, and under every form, associates her dear idea, as the companion of his life, the friend of his bosom, the mother of his children, his portion on earth, his partner even in the joys of heaven. Woman thus lovely and virtuous, thus amiable and exalted, would surely be the most inspiring Muse, the most delightful theme, that ever prompted the numbers, or warmed the fancy of a poet worthy to be her admirer and panegyrist. We have had enough in verse, of the agonies and raptures of love, in youth and before marriage: but love in all the holy, sweet, and generous forms which it assumes, when the exchanged affections of two are centred on a third object, equally near and dear to each—when a family of children grow up together—and connubial, filial, parental, and fraternal feelings are so divided and diffused, as in one small circle at least to

> " form with artful strife
> " The mingled harmony of life;"—

love thus enlarged, refined, and ennobled, has been but rarely, and at least but imperfectly sung by poets. The poet therefore, who should chuse woman for his theme, and represent her as the mother of such multiplied and abiding blessings to her species, might produce a work of far deeper interest, if not of far higher merit, than any that we have seen on the subject, in our own or other languages. It is at present, however of no consequence to enquire how the subject might have been adorned by another: it only behoves us to inform our readers, how the sex has been exhibited in these elegant epistles by one of its living ornament; and for this purpose we select, from the introduction, the following candid and curious avowal of the scope of the fair author's reasoning, ' on the character and condition of women in the various stages of society, among the principal nations of the earth.'

' Convinced that it is rather to the policy, or the generosity of man, than to his justice that we ought to appeal, I have simply endeavoured to point out, that between the two partners of human life, not only the strongest family likeness, but the most complete identity of interest subsists: so that it is impossible for man to degrade his companion without degrading himself, or to elevate her without receiving a proportional accession of dignity and happiness. This is the chief " moral of my song;" on this point all my examples are brought to bear. I regard it as the Great Truth to the support of which my pen has devoted itself; and whoever shall rise from

the perusal of these epistles deeply impressed with its importance, will afford me the success dearest to my heart,....the hope of having served, in some small degree, the best interests of the human race.'

From the arguments of the four epistles that constitute the poem, we select the following list of topics descanted upon by Miss Aikin, as affording a better idea of the strain of her work, which is varied and excursive, than any literal analysis that we could present.

'*Epistle* I. The fame of man extended over every period of life—that of woman transient as the beauty on which it is founded—Man makes her a trifler, then despises her, and makes war on the sex with Juvenal and Pope—A more impartial view of the subject attempted—Woman's weakness and consequent subserviency—General view of various states of society—Adam and Eve, &c. &c.

'*Epistle* II. Sundry sketches of savage life—no perfect Arcadia found on earth—all pastoral and hunting tribes deficient in mental cultivation—hence the weaker sex held by all in some kind of subjection.

'*Epistle* III. Dawn of civilization—Troy taken—Spartans—character of their women—Athens—degraded state of the married women—Rome—modern and ancient—its women contrasted—The scene of virtue and glory unfolded by the promulgation of christianity—its favourable effect on the condition of women—their zeal in its defence equal to that of men—Female martyrs—Marriage rendered indissoluble, &c.

'*Epistle* IV. Ancient German women—inhabitants of the Haram—Hindoo widow—fascinating French woman—English mother—fatal effects of polygamy—Man cannot degrade the female sex without degrading the whole race—Chivalry—gallantry—Swiss women—French—English *ditto*—Exhortation to Englishmen to look with favour on the mental improvement of females—to Englishwomen to improve and principle their minds, and by their merit induce the men to treat them as friends, &c.'

Such are the principal subjects interwoven through these epistles; which are written with great vigour of thought, in a style of spirited versification, and embellished with incidents and characters from history, in general happily and successfully applied. The following sarcastic, and almost indignant, homage to the superiority of man, will afford a fair specimen of the general execution of the work.

'No Amazon, in frown and terror drest,
I poise the spear, or nod the threatening crest,
Defy the law, arraign the social plan,
Throw down the gauntlet in the face of man,
And, rashly bold, divided empire claim,
Unborrowed honours, and an equal's name:
No, Heaven forbid! I touch no sacred thing,
But bow to Right Divine in man and king:

Nature endows him with superior force,
Superior wisdom then I grant, of course:
For who gainsays the despot in his might,
Or when was ever weakness in the right?
With passive reverence too I hail the law,
Formed to secure the strong, the weak to awe,
Impartial guardian of unerring sway
Set up by man for woman to obey.
In vain we pout or argue, rail or chide,
He mocks our idle wrath and checks our pride;
Resign we then the club and lion's skin,
And be our sex content to knit and spin:
To bow inglorious to a master's rule,
And good and bad obey, and wise and fool:
Here a meek drudge, a listless captive there,
For gold now bartered, now as cheap as air;
Prize of the coward, rich or lawless brave,
Scorned and caressed, a plaything and a slave;
Yet taught with spaniel soul to kiss the rod,
And worship man as delegate of God.' p. 5.

We regret that the fair author should have so coldly sung the benignant influence of christianity on the condition of her sex in society, while she so warmly denounces superstition, at the end of the third epistle: not that we deny the justice of her indignation against the latter, but that her eulogium of the former is comparatively feeble, and loses much of the little force that it possesses from the contrast that follows—and which makes the reader almost imagine that fanaticism is a necessary, or a natural consequence of religion.

The following bold and animated passage is from the third epistle. The subject explains itself. The simile of the traveller's shadow is apt and ingenious, if not entirely original.

'Mark where seven hills uprear yon stately scene,
And reedy Tiber lingering winds between:
Ah mournful view! ah check to human pride!
There Glory's ghost and Empire's phantom glide:
Shrunk art thou, mighty Rome; the ivy crawls,
The vineyard flaunts, within thy spacious walls;
Still, still, Destruction plies his iron mace,
And fanes and arches totter to their base:
Thy sons....O traitors to their father's fame!
O last of men, and Romans but in name!
See where they creep with still and listless tread,
While cowls, not helmets, veil the inglorious head:
If then, sad partner of her country's shame,
To nobler promptings deaf, the Latian dame

Nor honour's law nor nuptial faith can bind,
Vagrant and light of eye, of air, of mind,....
Whom now a vile gallant's obsequious cares
Engage, now mass, processions, penance, prayers,...
Think not 'twas always thus:....what generous view,
What noble aim that noble men pursue,
Has never woman shared? As o'er the plain
The sun-drawn shadow tracks the wandering swain,
Treads in his footsteps, counterfeits his gait
Erect or stooping, eager or sedate;
Courses before, behind in mimic race,
Turns as he turns, and hunts him pace by pace;....
Thus, to the sex when milder laws ordain
A lighter fetter and a longer chain,
Since freedom, fame, and lettered life began,
Has faithful woman tracked the course of man.
Strains his firm step for Glory's dazzling height,
Panting she follows with a proud delight:
Led by the sage, with pausing foot she roves
By classic fountains and religious groves:
In Pleasure's path if strays her treacherous guide,
By fate compelled, she deviates at his side,....
Yet seeks with tardier tread the downward way,
Averted eyes, and timorous, faint delay.
In mystic fable thus, together trod
The dire Bellona and the Warrior God;
The golden Archer and chaste Huntress' queen,
With deaths alternate strewed the sickening scene;
And Jove-born Pallas shared the Thunderer's state,
The shield of horror and the nod of fate. p. 37.

It is hardly necessary to point out either the faults or merits of the miscellanies that follow the Epistles on Women. That intitled *necessity*, might have pleased us better, if we had been fatalists ourselves. We do not think the lyric measure of Miss Aikin, equal to her heroic verse, either in sprightliness or harmony.

Art. V. *An Inquiry into the Seat and Nature of Fever;* as deducible from the Phenomena, Causes, and Consequences of the Disease, the Effects of Remedies, and the Appearances on Dissection. In two parts. Part the first: containing the general Doctrine of Fever. By Henry Clutterbuck, M.D. 8vo. pp. 440. price 9s. Boosey. 1807.

THERE are few sciences in which a strict and disciplined mode of reasoning is more indispensably required, than in pathology; and yet there are few in which it is less attainable. In most other sciences, we may deduce our conclusions from phenomena fully cognizable by the senses, and from the operation of laws which the judgement can fairly appreciate. But in that which has for its object the na-

ture of disease, the ground of induction is frequently insecure: we can examine facts only in partial situations and in doubtful lights; and the laws by which those facts are produced,—the laws of life, which hold in union, the material and immaterial parts of our frame, are, in many instances, enveloped in mystery, and lie beyond the reach of our comprehension. In attempting, therefore, to account for the hidden causes of disease, constituted, as it so frequently is, of equivocal, uncertain, and almost inexplicable symptoms—it is obvious that the most guarded and deliberate care is demanded. Should the theorist be mistaken in his first assumptions, it will be of little avail that his subsequent deductions are regular and correct; or that his hypothesis should be consistent with itself, unless it be consistent also with truth. Investigations, however, in which nothing is assumed unwarrantably, and in which inferences are drawn only from substantial facts, can seldom terminate without advantage. The inquirer may not, indeed, succeed in forming his observations into an unobjectionable system; but he can scarcely fail to establish something that is true and expose something that is erroneous—or to arrive, in the end, at conclusions, which may teach the better knowledge, and more successful treatment, of the disease on which his judgment has been employed.

The doctrine which is contended for by the ingenious author of the present inquiry, is, that fever consists essentially in topical inflammation of the brain or its membranes. This he endeavours to support by an appeal to admitted facts, to the history of the disease, and to the general laws of the animal economy. The following is a slight sketch of the arguments adduced in favour of the hypothesis.

After limiting the term 'fever' to that which has been strictly so called, the *idiopathic* fever of authors—excluding that general febrile state which accompanies the topical inflammation of various parts, and which is known by the name of symptomatic fever; Dr. C. observes, that however general may be the disturbance in the system, or how many soever of its functions may be deranged, we cannot, in strictness, call fever an universal disease: few of the symptoms which would lead to such an opinion, being essential, or peculiar symptoms. He then proceeds on the authority of Fordyce, Huxham, Lind, and various other writers to detail the series of symptoms particularly denoting the attack and presence of fever; and refers them all to a topical, morbid, affection of the brain. The animal functions, he observes, which are considered as being much more under the influence of the brain, than the vital and

natural functions, are always imperfectly performed, or in some degree perverted from the natural and healthy state, through the whole course of fever; while the vital and natural functions, which are not so immediately dependent on the brain, are affected only in a secondary manner. As to coldness and shrinking of the extreme parts, with the rigors and shuddering which are so frequently observed to precede febrile attacks, it is remarked, that they are by no means peculiar to idiopathic fevers, but accompany most great and sudden changes that take place in the system; and therefore cannot be expected either to explain the peculiar nature of fever, or to indicate its precise seat in the body. *Petechiæ*, *maculæ*, and *vibices*, which, on the supposition of fever being a general disease, have been commonly referred to a vitiated or rather a putrescent state of the fluids, are attributed by our author, to a torpid, and nearly paralytic state of the extreme vessels, in consequence of which the blood stagnates, or is poured out into the adjoining cellular membrane. Dr. C. farther suggests, that, besides the specific causes, irritation of various kinds, mental, as well as bodily, if in sufficient degree, may become the exciting or occasional causes of fever, through the medium of the brain. These circumstances being duly considered, as well as those which respect the predisposition to fever, and, still more particularly, the train of consequences which fever is apt to leave behind, our author thinks it will appear at least probable, that the brain is the chief and primary seat of fever; and not only of fevers strictly so called, but of the *exanthemata*, or eruptive fevers, and of such as are attended with specific inflammation of certain parts, as *Cynanche maligna*, *parotidæa*, &c.

It does not appear to us, however, that Dr. C. has fairly reckoned upon the whole of the evidence. The three characteristic symptoms of idiopathic fever, according to the universal testimony of the sufferers, are pain in the head, in the back, and, in their own expressive words, pain all over them. Fordyce mentions pain in the back, limbs, and joints, with that of the forehead: Lind particularizes universal uneasiness and pain, especially in the back and loins: Mr. Dewar joins with the head-ache, pains and extreme debility in the lower extremities: Huxham observes that few or none of these fevers are without a sort of lumbago, or pain in the back and loins; an universal weariness or soreness is always felt, and often much pain in the limbs. Now these symptoms—thus marking the almost universal affection of the system, are amongst those which occur at the very onset of

the disease: weariness, and the sensations of weakness, insensibility of the extremities, and pain in the back, are even described by Fordyce as preceding the pain in the forehead. We cannot help inferring, therefore, from the evidence thus far adduced, that the fundamental cause of fever is a peculiar affection of the brain, medulla spinalis, and whole nervous system, and may with more propriety be said to be seated in the whole nervous system, than in the brain alone.

Dr. Clutterbuck in the next place proposes to shew, that the disorder of the brain which takes place in fever, is either a state of actual inflammation, or at least a condition nearly allied to it; and this he infers from the great analogy which subsists between the two affections, the similarity of the state of the blood in fever and inflammation, the agreement of the exciting causes in both diseases, the analogy between them in regard to their predisposition and cure, and, lastly, the appearances on dissection. Omitting to follow the author through his assiduous and ingenious discussion of all these topics, we shall confine ourselves to a few remarks, resulting from a comparison of the symptoms and treatment of the two diseases.

The symptoms which are almost universally combined in fever, as we have already noticed, are pain in the head, back, and extremities: but in actual phrenitis, the pain of the back, and the pain 'all over' are seldom present. With respect, again, to the treatment of fever, theoretically deducible from the pathology of the disease as laid down by Dr. C., it does not appear to be so consonant as might be wished with the opinions and practice of those modern authors, whose abilities and opportunities of observation seem to point them out as the safest guides. Evacuations of blood, regulated by the degree of the disease, is the grand remedy which, according to this hypothesis, should be resorted to. The utility of this remedy in actual phrenitis is universally admitted; but the advantages which are expected to result from it in the most violent state of fever, in this climate, we strongly suspect to be merely conjectural. The contrast indeed is striking: in phrenitis, large and repeated bleedings *must* be employed; but in the most violent attacks of fever, perspiration, induced by antimonial preparations, during the first or second day of the attack, will almost always secure an immediate resolution of the disease: in the former case, the morbidly increased action of local inflammation may be clearly inferred; in the latter, the mode of cure would rather lead to the suspicion of an universal affection, by no means incompatible with the ideas of Hoffman and Cullen,

who considered the fundamental or proximate cause to depend on a peculiar state of the whole nervous system.

While, however, the arguments adduced by Dr. Clutterbuck do not in our view conclusively establish the truth of his position,—that fever and inflammation of the brain are identical affections, we readily admit his having shewn, that in many instances they are very closely allied; though we cannot agree with him that the disease depends on actual inflammation, we are convinced, by the numerous facts he has adduced, and the well founded arguments which he in general employs, that a condition of the brain may exist in fever, which bears at least a strong resemblance to it.

The manner in which Dr. C. has conducted his inquiry, is throughout dispassionate and judicious; and his publication, we think, cannot but prove useful, whatever becomes of the doctrine it is professedly designed to establish. In the following remarks we concur entirely.

[1] 'The use of heating and intoxicating medicines, as spices, wine, opium, and the like, are [is] too often in modern practice carried to a dangerous length. The most observant physicians in this metropolis, and I believe also in other parts, are becoming daily more and more convinced of the impropriety of an indiscriminate use of remedies of this description, in the treatment of fever even of the lowest kind. Yet there are still too many practitioners who administer to their patients with an unsparing hand, wine, and even alcohol, with some other things of the same general nature, with little regard to time and other important circumstances. Debility seems to be their only dread, and to counteract this, which is an effect only and not the essential part of the disease, they resort to the use of means that are calculated to increase the cause. In this way, they not only fail to effect their purpose, but too often sacrifice the patient in the attempt. If the only effect of the doctrine here inculcated were that of inducing a greater degree of caution in the use of remedies of this sort, I should think I had performed no small service to society.' Pref. p. xiv.

Art. VI. *Travels in various Countries of Europe, Asia, and Africa.* By Edward Daniel Clarke, LL. D. Part the First. Russia, Tartary, and Turkey.

(Concluded from p. 936.)

OUR traveller was most active in exploring almost every thing remarkable in Moscow, which he describes as a place 'in every thing extraordinary; as well in disappointing expectation as in surpassing it; in causing wonder and derision, pleasure and regret.' He very often visited the Kremlin, an enormously magnificent and grotesque congregation of palaces and churches, 'surrounded on all sides by walls, towers, and a rampart.' The view from its highest structures is very grand, and the objects of curiosity within

its own compass are almost inexhaustible. Dr. C. thus describes its general appearance.

'The architecture exhibited in different parts of the Kremlin, in its palaces and churches, is like nothing seen in Europe. It is difficult to say from what country it has been principally derived. The architects were generally Italians; but the style is Tartarian, Indian, Chinese, and Gothic. Here a padoga, there an arcade! In some parts richness, and even elegance; in others barbarity and decay. Taken all together, it is a jumble of magnificence and ruin: old buildings repaired, and modern structures not completed: half-open vaults, and mouldering walls, and empty caves, amidst white-washed brick buildings, and towers, and churches, with glittering, gilded, or painted domes.' p. 129.

It was one of the projects of Catharine 'to unite the whole Kremlin, having a circumference of two miles, into one magnificent palace.' And fifty thousand roubles* were expended in the construction of the *model*—actually the model—according to which this design was to have been executed. The expence of the whole work was calculated, in a statement evidently intended to induce the empress to undertake it, at twenty millions of roubles, but would have amounted, as our author was assured by Camporesi, the very architect who made the estimate, to fifty millions. The execution of this foolish, and, considering the cost and inutility, wicked project, was begun, but soon relinquished. Our author saw the model, which was made complete, in spite of the difficulties arising from the triangular form of the place, and the number of its churches. 'The fronts of this model are ornamented with ranges of beautiful pillars, according to different orders of architecture. Every part of it was finished in the most beautiful manner, even to the fresco paintings on the ceilings of the rooms, and the colourings of the various marble columns intended to decorate the interior. It incloses a theatre, and magnificent apartments.'—The famous bell of Moscow, confessedly the largest in the world, lies in a pit in the Kremlin. It was cast in this pit, and never raised out of it,—the generally received story of its having been suspended and having been broken by falling, being, our author assures us, a fable. 'The Russians,' he says, 'might as well attempt to suspend a first-rate line of battle ship, with all its artillery and stores.' The breaking of a piece out of its rim was occasioned, he says, by a fire, 'the flames of which caught the building erected over the pit in which the bell yet remained, in consequence of which the metal became hot; and water thrown to extinguish the fire fell on the bell, and caused the fracture which has taken place.' He took with great ac-

* The rouble is equivalent to four shillings English, or a trifle more.

curacy the dimensions of this 'mountain of metal,' as he justly denominates it, and found its circumference, at two feet from the rim, (which is so far sunk in the ground at the bottom of the pit,) to be more than sixty seven feet, and its perpendicular height to be more than twenty one feet. 'In the stoutest part, that in which it should have received the blow of the hammer, its thickness equals twenty three inches.' Its weight has been computed to be 443,772 lbs.—It was founded more than a century and a half since. It might seem puerile to wish that amidst the pompous projects of Catharine, or the wild freaks of her son and successor, either of them had been seized with the whim to have this bell re-cast and suspended. But had that been the case, there would have been an instrument for producing a sound perhaps as awful (regarded separately from the effect of associated circumstances) as can at any time be heard on any part of the globe. This suggestion of fancy is confirmed by what Dr. C. mentions of the bell in the tower of St. Ivan, which he first heard at midnight, and describes as yielding the finest and most solemn tone he ever heard; 'when it sounds, a deep and hollow murmur vibrates all over Moscow, like the fullest and lowest tones of a vast organ, or the rolling of distant thunder. It is forty feet nine inches in circumference, sixteen inches and a half thick, and weighs more than fifty-seven tons.'

Among other amusing adventures, he describes at length his visit to one of the hot baths, of which he wished to make a trial, on account of a rheumatic pain brought on by a change of weather, in which the thermometer had fallen in one day from 84° nearly to the freezing point. The whole description of the gloomy cavernous appearance of the place, the figures of the men who performed the ceremonies, and of the several stages and modes of the process, is extremely curious But we can only notice, that, having enjoyed for some time the gentle temperature of 130° or more of Fahrenheit, he ventured for a few moments on a much greater heat, but was forced to make a hasty retreat to avoid suffocation.—He strongly recommends the warm bath to the inhabitants of this country, and asserts its highly beneficial effect in the north of Europe, —where it appears to be quite as much in use as in the warm climates of the east. Those in Russia are vapour baths. He does not, however, advise an imitation of the northern mode of cooling from the heat of the bath. 'As soon,' he says, 'as the inhabitants of these northern nations had endured the high temperature of their vapour baths, which is so great that Englishmen would not conceive it possible to exist an instant in them, they stand naked, covered with profuse perspiration, cooling themselves in the open air. In summer they plunge into cold water, and

in winter they roll about in snow, without sustaining injury, or ever catching cold. When the Russians leave a bath of this kind, they moreover drink copious draughts of mead, as cold as can be procured. These practices, which, would kill men of other nations, seemed to delight them, and to add strength to their constitution.'

After being detained long at Moscow, in a state of great uneasiness and suspense, the travellers set out on their journey southward, without any passport for leaving the Russian territories. But they were encouraged by the advice and exertions of the ambassador, Lord Whitworth, who secretly conveyed to them letters from the Governor of Petersburg to the Governor of Moscow, and to the commander in chief in the Crimea,—on the strength of which they determined to set out for that peninsula by a circuitous route, through the country of the Don Cossacks; and, if possible, to visit the more distant regions of Kuban Tartary and Circassia. By means of these letters they obtained 'the long-wished for *poderosnoi*,' or licence to be seen on his imperial Majesty's high road. They made very good use of it, and had themselves speedily conveyed among the more friendly and happy race of the Cossacks, whom every Russian had previously described to them as a horde of villains and murderers. But though their journey was with an ultimate and anxious view to escape, at whatever outlet, from the regions that retained them within reach of the tyrant, they nevertheless exercised their utmost faculties of observation, and had a constant series of interesting objects and occurrences.—Soon after coming on the great plains, called the *Steppes*, they saw a phenomon which Bruce has described with so much magnificence and poetical effect, and of which we really wish Dr. C. had been induced to give a more ample account than the following few lines.

'Proceeding towards Celo Petrofskia Palnia we were much surprised by a spectacle similar to that which Bruce relates having seen in Africa. We observed at a considerable distance vertical columns of sand, reaching as it appeared, from the earth to the clouds, and passing with amazing rapidity across the horizon. Our servant, a Greek, native of Constantinople, related an instance of a child in the Ukraine, who was taken up by one of such tornadoes, and, after being whirled round and round, had every limb broken in his fall. He declared he was eye-witness of the catastrophe.' p. 192.

The monotonous appearance of the vast plains we have so often heard of, under the denomination of *Steppes*, over which the travellers had to perform so large a portion of their journey, could afford but little room for description or reflection.

'The word Steppe,' however, our authors observes, 'does not imply what we generally understand by the word *Desert.* A *Steppe* is a plain, without any visible boundary, perfectly flat, but frequently covered with spontaneous and luxuriant vegetation. It is, moreover, uninhabited, except by nomade tribes, who pitch their tents there occasionally and for a short time.' 'South of Woronetz we found the country perfectly level, and the roads, (if a fine turf lawn may be so denominated) the finest, at this season, in the whole world. The turf upon which we travelled was smooth and firm, without a stone or pebble, or even the mark of wheels, and we experienced little or no dust. The whole of these immense plains were enamelled with the greatest variety of flowers imaginable. The earth seemed covered with the richest and most beautiful blossoms, fragrant, aromatic, and in many instances, entirely new to the eye of a British traveller. Even during the heat of the day, refreshing breezes wafted a thousand odours, and all the air was perfumed.' The variety and vivacity of the insects and birds contributed to the gaiety of this scene: but there was almost constantly presented to the view, on these plains, one kind of object of a very different character, and with an effect rendered peculiarly striking by the evenness of the country and the absence of human inhabitants: we refer to the monumental *Tumuli*, which are never, in any part of the world, contemplated by reflective spectators without a degree of pensive solemnity: but which have, perhaps, seldom been beheld with more of the appropriate sentiment, than the following passage will prove to have been felt by the present traveller.

'Throughout the whole of this country [below Woronetz] are seen, dispersed over immense plains, mounds of earth, covered with a fine turf; the sepulchres of the ancient world, common to almost every habitable country. If there exist any thing of former times, which may afford monuments of antediluvian manners, it is this mode of burial. They seem to mark the progress of population, in the first ages after the dispersion; rising wherever the posterity of Noah came. Whether under the form of a Mound in Scandinavia and Russia; a Barrow in England; a Cairn in Wales, Scotland, and Ireland; or of those heaps which the modern Greeks and Turks call *Tepe*; or lastly, in the more artificial shape of a Pyramid in Egypt; they had universally the same origin. They present the simplest and the sublimest monument which any generation could raise over the bodies of their progenitors; calculated for almost endless duration, and speaking a language more impressive than the most studied epitaph on Parian marble. When beheld in a distant evening horizon, skirted by the rays of the setting sun, and, as it were, touching the clouds which

hover over them, imagination pictures the spirits of heroes of remoter periods descending to irradiate a warrior's grave.—Some of them rose in such regular forms, with so simple and yet so artificial a shape, in a plain otherwise perfectly flat and level, that no doubt whatever could be entertained concerning them. Others, still more ancient, have at last sunk into the earth, and left a hollow place, encircled by a kind of fosse, which still marks their pristine situation. Again, others, by the passage of the plough annually upon their surface, have been considerably diminished. I know no appearance of antiquity more interesting than these *Tumuli.*' p. 210.

In his progress towards the southern part of the empire, Dr. C. found the moral climate improving as fast, it seems, as the physical. 'Happily for the traveller,' he says, 'in proportion as his distance is increased from that which has been erroneously considered the civilized part of the country, he has less to complain of theft, of fraud, and of dissimulation.' This was the more gratifying, and indeed perhaps made an impression somewhat stronger than that of simple justice, from its being the direct reverse of all that had been represented in the horrid pictures, which the enviably polished and virtuous people of Moscow had given of the barbarians of the southern territories. It is not to be assumed, however, that these refined gentry were altogether insincere, and consciously unjust, in exhibiting such pictures, even supposing them to know the real state of the facts; for on what principle could they do otherwise than disapprove of the riddance, in any other part of the empire, of that dirt and vermin which themselves are so careful to preserve in their palaces? How should they do otherwise than imagine and predict many dreadful evils to attend and follow what would be sincerely thought so monstrous an innovation in the neighbourhood of Moscow, as that whitewashing of the interior of cottages, that regular washing of every part of the rooms, that washing and rubbing of tables and benches till they shine, that brightness of domestic utensils and vessels, that extreme cleanliness of the kitchens, that industrious cultivation of the gardens, &c. &c., which Dr. C. found among the inhabitants of the southern province called Malo-Russia? These Malo-Russians resemble in their features the Cossacks and the Poles; are honest, cheerful, and friendly, but, as Dr. C. observes that all barbarous nations are, much given to drinking. An account of their origin and history would be requisite, to explain the causes of the very striking contrast between their habits and those of the proper Russians.—The author's estimate of these latter was to receive its finishing aggravation just when he was about to quit their country for that of the Don Cossacks, by an

attempt made on his life by a Russian peasant, who in revenge of some slight which he experienced from a girl at the inn where the travellers had stopped, and which he concluded must necessarily have been caused by her greater partiality to them, concerted with a number more ruffians an attack on the inn; and himself opened the door of the carriage in which Dr. C. was sleeping, with a design, as it afterwards appeared, to assassinate him. On a sudden effort made by the Doctor to seize him, he ran off, but was taken in the morning by the soldiers that escorted the party.

Not far from the place where this incident occurred, the travellers left for a long time the neighbourhood of the river Don, nearly in the direction, and sometimes in sight, of which, they had previously journied a good while. Its banks appear to have no beauty of scenery; but our author mentions various entertaining particulars relative to the animal inhabitants of the banks and the river; as the fishing of the pelicans, and the musical concerts described in the following passage.

'On the eastern banks (near Paulovskoy) are extensive low woods, hardly rising above the head, which are so filled with nightingales that their songs are heard, even in the town, during the whole night. There is, moreover, a sort of toad, or frog, which the Empress Elizabeth caused to be brought to the marshes near Moscow. Its croaking is loud and deep-toned, and may almost be termed musical: filling the air with full hollow sounds, very like the cry of the old English harrier. They are not known in the North of Europe. Their noise is in general so great, as to be heard for miles, joining with and sometimes overpowering the sweeter melody of the nightingales. This circumstance gives quite a new character to the evening and the night. Poets in Russia cannot speak of the silence and solemnity of the midnight hour: it is a loud and busy clamour, totally in contradiction to the opening of Gray's Elegy, and First Night of Young.' p. 218.

At Kasankaia the travellers first came on the territory of the Don Cossacks, with very little apprehension of finding them the murderous savages represented by the Russians, and with a determination to exercise the severest vigilance of attention to a people so very little known, except by the appearance of such draughts from them as have been attached to the Russian armies, in the campaigns of central Europe. From the military conduct of these, our author asserts that no right estimate can be formed of the *whole* character of the people. 'The Cossack,' he says, 'when engaged in war, and remote from his native land, is a robber, because plunder is a part of the military discipline

in which he has been educated; but when a stranger enters the district in which he resides with his family and connexions, and confides his property to their care, no people are found more hospitable or more honourable.'—His observing faculties were very powerfully excited, on first coming in sight of them on their own ground. He says, 'there is something extremely martial, and even intimidating in the first appearance of a Cossack. His dignified and majestic look, his elevated brows, and dark mustachios; his tall helmet of black wool, terminated by a crimson sack, with its plume, laced festoon, and white cockade; his upright posture; the ease and elegance of his gait; give him an air of great importance. We found them in considerable numbers at Kasankaia, lounging before their houses, and conversing in such large parties, that it seemed as if we were entering their capital.' p. 226.

Dr. C. went forward to Tscherchaskoy, the capital of the Cossacks, of which he thus describes the appearance, as seen in the approach towards it on the river:

'Although not so grand as Venice, it somewhat resembles that city. The entrance is by broad canals, which intersect it in all parts. On either side, wooden houses, built on piles, appear to float on the water, to which the inhabitants pass in boats, or by narrow bridges, only two planks wide, with posts and rails, forming a causeway to every quarter of the place As we sailed into the town, we beheld the younger part of its inhabitants on the house-tops, sitting on the ridges of the sloping roofs, with their dogs, which were running about and barking in that extraordinary situation. On our approach, children leaped from the windows and doors, like so many frogs, into the water, and in an instant were seen swimming about our boat. Every thing seemed to announce an amphibious race: not an inch of dry land was to be seen: and, in the midst of a very populous metropolis, at least one half of its citizens were in the water, and the other in the air.' p. 275.

The territory of the Cossacks is divided into a very great number of districts or cantons, called *Stanitzas*, each of which has an *Ataman*, or chief, who exercises both the civil and military authority within the district. He is chosen annually by the people. To each of the Stanitzas a certain portion of land (almost entirely pasture land) and fishery, is allotted by the Government, and also an annual allowance of corn from Worone and northward, according to the returned number of people. The distribution of the land to individuals is settled by the people and Ataman. An individual may, if he chooses, let out his allotted portion to farm. They are stated to be free from all tax. In return for these privileges, they are subject to a very com-

prehensive military requisition. The number liable to be called on for war and some civil services is 200,000, out of a male population guessed rather than calculated at half a million.

'The Cossack, in consequence of his allowance, may be called on to serve for any term, not exceeding three years, in any part of the world, mounted, armed, and clothed, at his own expence, and making good any deficiencies that may occur. Food, pay, and camp equipage, are furnished by Government. Those who have served three years are not liable, or at least not usually called upon, to serve abroad, except on particular emergencies. They serve, however, in the cordon along the Caucasus, and in the duties of the post and police. After twenty years, they become free from all service, except the home-duties of police, and assisting in the passage of the corn barks over the shallows in the Don. After twenty-five years' service, they are free entirely.' p. 292.

The effect of the whole of our author's descriptions is to give a picture of an animated, active, brave, and generous people; of comparatively good morals, and considerable information. He is speaking perhaps more particularly of the natives of their capital when he says, 'In conversation, the Cossack is a gentleman; for he is well informed, free from prejudice, open, sincere, and upright. Place him by the side of a Russian,—what a contrast! The one is literally a two-legged pig, with all the brutality, but more knavery, than that animal: the other a rational, accomplished, and valuable member of society.—I would not be understood to have made this observation as without exception on either side. The Russian women are entirely excepted.' The travellers experienced among them all the most distinguished civility, amounting in some instances to a degree of respect and active service which they wished to decline receiving, particularly in that of their keeping a nightly guard; but which they could not persuade them to discontinue. Neither could they induce the people of the houses in which they lodged, to accept any kind of remuneration for their entertainment. To every attempt to do it the reply was, "The Cossacks do not sell their hospitality." They unavoidably have among them a due share of the superstitions of the national church, with some modifications of their own; as the custom, 'before consigning themselves to sleep, of making the sign of the cross, facing respectively the four quarters of the globe.' At Tscherchaskoy, Dr. C. attended the religious celebration of a festival on occasion of the recovery of one of the emperor's children from the small-pox inoculation, and witnessed, of course, a number of ridiculous ceremonies: but the most

curious part of the description is respecting the mode of reading in the Russian Churches. 'The young priests who officiate, pique themselves upon a talent of mouthing it over with all possible celerity, so as to be altogether unintelligible even to the Russians; striving to give the whole lesson the appearance of a single word of numberless syllables. Some notion may be formed of their delivery, by hearing the cryers in our courts of justice administer the oath to a jury.'—An unexpected degree of elegance, and even magnificence, was found in the interior of some of the houses at Tscherchaskoy. The dress of the Cossacks is described as uniform, clean, and much richer than that of the Russians. They are almost constantly equipped as if about to mount their horses, which indeed seem almost identified with their own existence. Of their horses many are extremely spirited and fleet; the men are most excellent riders; and Dr. C. describes it as having been highly animating to see the escort which accompanied the carriage, sometimes riding beside it, and sometimes darting forward before it to mark out the best track, and always with an appearance of vivacity and enjoyment.

From the ancient Sarmatians, a colony from Media, our author traces the history of the Cossacks, both as gradually forming into a nation on the banks of the Don, and there progressively augmenting for many centuries, and also as sending off various swarms to become tribes and nations in other parts of Asia. This chief and original nation is, he says, 'like a nucleus, putting forth its roots and ramifications to all parts of an immense despotic empire, which considers it a wise policy to promote their increase, and to guarantee their privileges.' But, he adds, 'as they detest the Russians, a day may arrive when, conscious of their own importance, they will make their masters more fully sensible of their power.'—In passing over this sketch of history, it may be wished that the author had a little amplified the following brief passage of it.

'The most remarkable branch of the Don Cossacks is that which has been established in Siberia. They began to march toward the East in the sixteenth century. A troop of between six and seven thousand of them, under the conduct of their Ataman, Jermak, penetrated into Permia, and made the discovery of the country to which we commonly apply the appellation of Siberia. Their adventures, and those of their chief, might lay the foundation of a very interesting romance; but we may despair of seeing it constitute a portion of history. They had gained the heights of the Ural Alps, when the appearance of vast deserts, tenanted by an unknown and savage people, somewhat intimidated the enterprising clan. Jermak, full of zeal, harangues his little army. They

descend the mountains; defeat and drive before them a host of Tartars; pursue their conquests even to the Tobol, the Irtysch, and the Ob; and terminate their surprising march by the subjugation of all the tribes dwelling between the Ural and Altaic chain. Unable, from the losses they had sustained, and the obstacles they had yet to surmount, to maintain possession of such extensive territory, they were compelled to humble themselves before the Russians. In 1581, Jermak made the cession of his conquests, by formal capitulation, to the Tsar Joan, who, in consideration of the important services he had rendered to the empire, not only pardoned him, but even recompensed his extraordinary talents and courage. Thus was Siberia added to the extensive possessions of Russia, by a Cossack of the Don, whose achievements were only less glorious than the boasted victories of Alexander, because they have wanted historians to relate them.' p. 286.

Another remarkable variety of the human species, found in the same country as the Cossacks, is the Calmucks. Though on tolerably amicable terms with the Cossacks, and sometimes intermarrying with them, they form, in many points, the greatest possible contrast. On the *Steppes* to the south of Kasankaia the travellers visited a Calmuck camp, which possessed attractions not easily, in their way, exceeded.

'As we drew near on foot, about half a dozen gigantic figures came towards us, stark naked, except a cloth bound round their waist, with greasy, shining, and almost black skins, and black hair braided in a long cue behind. They began talking very fast, in so loud a tone, and so uncouth a language, that we were a little intimidated. I shook hands with the foremost, which seemed to pacify them, and we were invited to a large tent. Near its entrance hung a quantity of horse-flesh, with the limbs of dogs, cats, marmots, rats, &c. drying in the sun, and quite black. Within the tent we found some women, though it was difficult to distinguish the sexes, so horrid and inhuman was their appearance. Two of them, covered with grease, were lousing each other; and it surprised us that they did not discontinue their work, or even look up as we entered. Through a grated lattice, in the side of the tent, we saw some younger women peeping, of more handsome features, but truly Calmuck, with long black hair hanging in thick braids on each side of the face, and fastened at the ends with bits of lead or tin. In their ears they wore shells, and large pearls, of a very irregular shape, of some substance much resembling pearl. The old women were eating raw horse-flesh, tearing it off from large bones which they held in their hands. Others, squatted on the ground, in their tents, were smoking, with pipes not two inches in length, after the manner of the Laplanders.' p. 237.

An engraving is given of a female countenance, the features of which we have uncommon difficulty in admitting for human. The women are described as extremely hardy, and as better riders than the men. And their superiority in this accomplishment is sometimes of most excellent ser-

vice to them in the affair of courtship, which is managed in what may appear to us rather an odd manner. The lady is mounted, and rides off at full speed. Her lover pursues; and if he overtakes her she becomes his wife immediately, and returns with him to his tent. 'But,' the Doctor says,

'it sometimes happens that the woman does not wish to marry the person by whom she is pursued, in which case she will not suffer him to overtake her; and we were assured, that no instance occurs of a Calmuck girl being thus caught, unless she has a partiality for her pursuer. If she dislikes him, she rides, to use the language of English sportsmen, *neck or nothing* until she has completely escaped, or until the pursuer's horse is tired out, leaving her at liberty to return, to be afterwards chased by some more favoured admirer.' p. 333.

On visiting another of their camps, which was in distress, from the havoc occasioned by a violent storm in the night, Dr. C. found a person he denominates the 'High Priest,' walking about to maintain order. And there was affixed to each tent an ensign of scarlet linen, containing, in sacred characters, the written law of the Calmucks; such banners being always erected in times of any general calamity, as preventive of theft and intrusion on each other's property. These manuscripts on the linen were found to be beautifully written; and our author was naturally desirous to procure one of them. The proposal was at first entirely disapproved. But after it had been represented that the Englishmen were strangers from very distant western countries, and not subjects of Russia, the Calmucks entered into a consultation among themselves, the result of which was a permission for the priest to transcribe, for a proper reward, one of the manuscript banners, for the foreigners. This was afterwards presented with all the formalities of a solemn embassy, the priest, at the head of a party of the elder Calmucks, all in their best dresses, making a long speech to inform the travellers,

'that their law, esteemed sacred, had never been before suffered to pass from their hands; but as they were assured we were great princes, who travelled about to see the world, and gather instruction for our own people, they had ventured to consign the consecrated code to our use. They moreover desired us to observe, that the character in which it was written was also sacred, on which account they had also brought a specimen of the vulgar character in daily use among them. Their sacred characters, like those of Europeans, read from left to right. The vulgar characters are read from the top to the bottom, and are placed in columns.' p. 334.

Our author has in vain used every endeavour, since his return to England, to get this curious manuscript translated; nor has it been as yet decided in what language it is written.

He also brought away, and has imitated in a plate, grotesque and hideous paintings, originals or fac-similes, 'representing objects of pagan worship common to the earliest mythology of Egypt and Greece.'—The Calmucks possess the art of making gunpowder; distil a weak bad kind of brandy from mare's milk; prepare steaks of horse-flesh for eating, by placing them under the saddle in their journies; are desperately addicted to gambling; have the utmost horror of living in houses, even for the short time that any of them may be detained, when on an embassy to any of the states where the custom is to live in houses; and have in vain been attempted to be induced or coerced, by the Russian government, into a less vagrant mode of life.

The travellers passed on to Azof and Taganrock, and thence, by a voyage of extreme danger, across the northernmost part of the Palus Mæotis, or sea of Azof, to Kuban Tartary.—The Kuban Tartars, denominated also *Tchernomorski*, and Cossacks of the Black Sea, are a nation or tribe removed, less than twenty years since, by the empress Catharine, from the banks of the Dnieper to those of the Kuban, to be placed as a kind of frontier guard to the Russian empire against the Circassians, and the Tartars from the side of Turkey. They are described as a brave, but rude and warlike people; possessing little of the refinement of civilized society, although much inward goodness of heart; and as being ready to shew the greatest hospitality to strangers that solicit their aid. It is added,

'That they do not resemble the Cossacks of the Don, in habits, in disposition, or in any circumstance of external deportment. The Cossacks of the Don all wear the same uniform; those of the Black Sea, any habit which may suit their caprice. The Don Cossack is mild, affable, and polite: the Black Sea Cossack is blunt, and even rude, from the boldness and hardihood of his manner. If poor, he is habited like a primeval shepherd, or the wildest mountaineer. If rich, he is very lavish in the costliness of his dress, being covered with gold, silver, velvet, and the richest silks and cloths of every variety of colour.'

The extent of territory allotted to them, for which, however, they had to fight in order to take possession, comprehends a thousand square miles. In consequence of so much war, their numbers are much reduced. Their most restless and dangerous enemies are the Circassians, with whom they were at war at the time our author arrived among them. The disturbed state of the country, made it necessary to have a strong guard (of these Cossacks), in travelling toward their capital, Ekaterinedara. In their way they passed a very great number of *tumuli*, and came in view of the ridge of Mount Caucasus, which, though of great altitude, appeared

to our traveller neither so high nor so grand as the Alps.—The war, of which he just came in time to witness the conclusion, had been provoked by the Circassians, who, in a time, nominally, of peace, had committed many depredations, for several years successively, on the territory of the Tchernomorski; who were at last roused to chastise, in earnest, the tribes of banditti. Accompanied by a party of Russian regular troops, and a few field pieces, they advanced, and encountered, and defeated some detachments of the Circassians, whose desperate valour generally preferred death to surrender. When these ferocious tribes sent, in the way of overture for peace, deputies to inquire the reason of the war, the answer of the Cossacks, as Dr. C. says, is curious, and serves to call to mind similar laconic expressions in ancient times. "You have played your gambols in our territory these three years: we therefore come for a little sport in yours."

Under the mediation of a Turkish Pasha, obtained by the Circassians, a grand conference, to treat of peace, was appointed to be held, just at the time of our author's visit, between the Kuban Cossacks and the princes of the Circassians. The Ataman's invitation to accompany him and the principal Cossacks to this interview, was most gladly accepted, both from the interest of such a circumstance, and with the hope of seeing something of another almost unknown people, the Circassians. The whole scene is excellently described, and a relation given of the dialogue between the Ataman and the Pasha, who spoke in behalf of the Circassians. It was really managed with very great dignity and good sense on both sides, and it ended in articles and pledges of peace. The most interesting part of the account, however, is the description of the appearance and manners of the Circassians, towards a large and formidable groupe of whom, the travellers, accompanied reluctantly by the Ataman and a few Cossacks, ventured to approach. The manner of reception, however, soon convinced them that they were daring too far, and they quickly retreated to their own party and their own side of the river. The whole picture of these barbarians is extremely striking, but impossible to be abridged, and far too long to be transcribed. They are represented as in the very highest degree savage and treacherous.—The common idea of the peculiar handsomeness of their persons, is fully confirmed by Dr. C.

We find ourselves compelled, now, to bid adieu to this accomplished traveller; though the remaining part of the volume, which we must leave unnoticed, is quite as interesting as the preceding portions. The journey was prose-

cuted along the frontier of Circassia, to the Cimmerian Bosporus; through the Crimea to Odessa; and thence by sea to Constantinople. He surveyed the Crimea with the utmost attention; and was assisted, in many of his inquiries, by Professor Pallas, who resided there, and manifested to the Englishmen a solicitude to serve them in every possible way. Abundant subjects were afforded to the curiosity both of the antiquary and the natural historian; with the addition of a fine and most just occasion of eloquent invective against the Russian government, of the villany and barbarity of which the Crimea affords the most surpassing example.—Many antiquities, in the neighbourhood, especially, of the Cimmerian Bosporus, have given Dr. C. the occasion of evincing his learning and historical knowledge, as well as his constant acuteness.

Art. VII. *Ta Tsing Leu Lee;* being the Fundamental Laws, and a Selection from the Supplementary Statutes, of the Penal Code of China, &c. Translated by Sir George Thomas Staunton, Bart., F. R. S. &c. &c.

(Concluded from p. 946.)

THE Code we are now to describe, is introduced by several prefatory edicts of different emperors, and two or three explanatory tables. Its contents are arranged under seven grand divisions. The first is general and introductory. The second, denominated (with no great propriety) *civil* laws, relates to the conduct of the principal officers of government, and to that of inferior magistrates. The third is intitled *fiscal* laws, and relates to the enrolment of the people for the purposes of taxation and personal service to the state, the law of succession, and the care of the aged and infirm,—to offences respecting lands and dwellings,—to those respecting marriage and divorce,—to those respecting public property, coinage, and the collection of the revenue,—to customs and duties,—to usury and property in trust,—and to the regulation of commercial agents, trade, and weights and measures. The fourth division is called *ritual* laws, and is divided into two books, the one concerning sacred, the other civil observances. The fifth, or that of *military* laws, regards the protection of the palace and its precincts, the management of the army, the guarding of the frontier, the care of government horses and cattle, and the regulation of expresses and posts. The sixth division includes, under the head of *criminal* laws, high treason and rebellion, sorcery, sacrilege, and various kinds of theft and embezzlement,—the law of homicide,—that of frays and assaults,—the presenting of informations,—bribery,

—forgeries and frauds,—adultery,—miscellaneous offences, gaming, houseburning, defacing public monuments,—arrests and escapes,—imprisonment, judgement, and execution. The seventh division, contains the laws relating to *public works* and ways, and the regulation of manufactures. The first of these divisions should rather be considered as an introduction; the other six correspond to the six supreme boards or departments, which are intrusted with the general administration of the empire. A detailed account of the constitution and functions of these boards, is furnished in another Chinese work, in 144 volumes, intitled the Great General Code of the *Tsing* Dynasty; a work, we scarcely need say, which Sir George has not pledged himself to translate. The entire execution of the *Penal Code*, however, must of course belong to the board of public justice. It does not profess to contain the whole law of the empire, but only the sanctions of the whole law. Without adverting to this distinction, several of the subdivisions we have enumerated would be esteemed much more important than they really are. The book, for instance, concerning 'lands and tenements,' which an English reader might suppose to contain a large body of legal doctrine upon the subject of real property, only denounces appropriate punishments against several kinds of offences which fall under the cognizance of the revenue board, such as evasions of the land tax, neglect of magistrates to visit lands which have suffered from calamitous events or unfavourable seasons, for the purpose of remitting part or the whole of the land tax, neglect of the tenants to register the lands of the nobility, fraudulent sale of lands by pretended owners, &c. The same remark applies also to particular sections of this subdivision. That intitled the 'law of mortgages,' is nothing more than a denunciation of punishment against mortgages without the privity of the magistrate, against attempts of the mortgager to raise money upon his mortgaged property a second time, and against refusals of the mortgagee to re-assign the property when the mortgager is prepared to redeem.

A very cursory view of the principal features of this code, will shew that it has no great pretensions to scientific construction; and its intricacy, disproportion, repetitions, and inaccuracy of method, will appear still more glaring, upon a narrower examination of its contents. This indeed is fairly admitted in one of the prefatory edicts, and pretty strongly implied in a section for the express purpose of directing the magistrates in cases where the laws appear contradictory. It cannot, however, be of any importance to specify mere formal improprieties, in the code of a foreign

nation. A few pages may perhaps be employed to better purpose, in stating and criticizing some of its principles and regulations.

The code begins, very significantly, with a section on punishments. From the first to the last page, we have 'blows,' 'blows,' 'blows,' without intermission. It is the *bamboo*, says Du Halde, that governs China. The source of every thing in that vast empire is *fear;* the end of every thing, *tranquillity*. These are the proximate and final causes to which the collective agency of the Chinese people may be referred. There is scarcely a provision, in the whole body of its jurisprudence, which does not regard the latter as its end, and rely upon the former as its agent. The collection of customs and the support of troops are not designed for national aggrandizement, nor the punishment of crimes for the preservation of individual happiness or virtue? personal freedom, so far from being the object of legislation, is almost entirely annihilated by the multiplicity of injunctions and prohibitions; and assuredly the interests of commerce are not studied by a system, which interferes in all trading concerns, which discourages ingenuity by forbidding innovation, and activity by restraining enjoyment. Even those provisions which wear the aspect of charity toward the poor and afflicted, may reasonably be ascribed to the fears of government. In a country of vast extent, peculiarly favourable to population, subject to frequent famines, and depending wholly upon its own resources, the establishment of public stores, the distribution of grain to the necessitous, and the appropriation of unoccupied lands to the destitute, are measures essential to the security of the state. Desperate multitudes would otherwise associate into bands of robbers, a rebellion would extend over the province, and its leader, perhaps, seize the throne.

Having but one remedy for all kinds of social disorder, the law of China is very anxious to adjust the dose. The principle of fear is to be excited in different degrees, exactly suited to the magnitude of the crime. For this purpose, the gradations of punishment are fixed in the following manner. The first and lightest description, is that of the lesser bamboo. Of this there are five degrees; the first being nominally a punishment of ten blows, the second 20, and so on to 50, which are reduced in practice, however, to about one third. The *size* of the bamboo is defined with laudable accuracy; it is to be 5 *Che** and 5 *Tsun* in length,

* The *Che* (of which the *Tsun* is the tenth part) is a measure of length a little exceeding the English foot. The *Kin* is a weight exceeding the English pound by about one third.

1½ *Tsun* by 1 *Tsun* in breadth at the end, 1½ *Kin* in weight, and to be held by the smaller end. The next class of punishments is administered with the larger bamboo, and consists also of five degrees, from 60 to 100 blows, of which only one third are usually inflicted. The size of this instrument is more formidable; it is to measure 2 *Tsun* by 1½ at the extremity, and to weigh 2 *Kin*. In the next class, the exertions of the bamboo are assisted by the terrors of exile. Its five degrees consist of the same number of blows as the five preceding degrees, with the addition to each, respectively, of banishment into servitude to the distance of 500 *lee*, (or about 50 leagues,) for a year, a year and a half, two years, two years and a half, and three years. The fourth kind of punishment, inflicted with three different degrees of severity, is perpetual banishment to the distance of 200, 250, or 300 leagues, accompanied, however, with 100 blows. The next division of punishments we could wish were as little known in England as the bamboo,—the punishment of DEATH. Even here the Chinese legislator is not forsaken by his exquisite spirit of discrimination. There are *two degrees* of death, strangling and beheading; and that mode of punishment, which in Europe has been esteemed the easier and more honourable of the two, is reserved in China for the most hainous offenders, and particularly for principals as distinguished from accessaries. This is one of the cases, no doubt, in which the opinion of the legislator regulates that of the individual, in which a punishment is more dreaded because it is represented as more dreadful, and the enormity of the crime adds terror to the sanction instead of the terror of the sanction augmenting the abhorrence of the crime. There are some other modifications of capital punishment, according to the magnitude of the offence. All criminals capitally convicted, except such atrocious offenders as are expressly directed to be executed without delay, are retained in prison for execution at a particular period in the autumn; every sentence of death must be ratified by the emperor, and no execution whatever takes place during the first and sixth months of the year. A few of the most enormous crimes, high treason, parricide, and other aggravated cases of murder, (including those which the English law denominates petit treason) are punished in a manner still more terrible. This last effort of cruelty, in which the anguish of the criminal is left to the caprice of the executioner, is denominated "a slow and painful execution." Sir George assures us it is but rarely inflicted; being *almost* always commuted for the ordinary punishment of decollation. The celebrated minister of state, *Ho-quen*, on whom this sentence was lately pro-

nounced, received permission, on account of the distinguished rank he had held, to become his own executioner. The first ten degrees of ordinary punishments are commuted, in the case of officers of government, for a proportionable forfeiture of salary and degradation of rank. Subjects of the empire, enrolled under the Tartarian banners, receive the due number of blows with the whip instead of the bamboo, and instead of going into banishment, are compelled to wear the *cangue*, or movable pillory, a proportionable number of days. This instrument is a sort of wooden collar, about a yard square, and weighing 25 *Kin*, or upwards of 30lbs.*. Most of the capital and other severe punishments, however, have lately been made redeemable at certain sums of money, proportioned to the rank of the offender. An officer above the fourth rank may redeem his life, (even in cases of murder, for any thing that appears to the contrary) for 12,000 ounces of silver; and a private individual for 1,200. Even in China, it seems, the spirit of judicial vengeance is almost satiated with human blood: happy, if there had been wisdom and virtue enough in its government, to remit so dreadful a penalty on a nobler principle than that of avarice or a respect for wealth, and to substitute a species of correction, better calculated, than pecuniary fines, to improve the public sentiment, reform the offender, and repress the offence. It would be too much to expect, however, that the criminal code of a country like China, should so far exceed our own in point of wisdom and benevolence.

After determining all the degrees of human guilt (below that of treason, &c.) to be exactly twenty, and attaching its due punishment to each, the Chinese code finds it easy to fix the situation of every offence upon the scale, according to its circumstances of extenuation or atrocity. The following clause will afford a specimen.

'Any officer, knowingly permitting one such supernumerary to con-

* According to a collection of engravings intitled "Punishments of China," the list we have extracted from the Penal Code is far from complete. Sir George Staunton seems to dispute the authority of that publication, but not in very confident terms. He says, "the fancy of the painter has given, in some instances, a representation of cruelties, and of barbarous executions, which it would be very erroneous to suppose have a place in the ordinary course of justice, although *something of such a nature* may, no doubt, have been practised heretofore, under some tyrannical and sanguinary emperors; and even perhaps in *the present age*, upon some particular and extraordinary occasions." We are therefore to consider this code as only prescribing "the ordinary course of justice," but by no means as confining the imperial prerogative of cruelty on "particular and extraordinary occasions."

tinue in the employ of government, shall be liable to the punishment of 20 blows, if the said officer be a presiding magistrate ; to 30 blows, if a deputy; and to 40 blows, if a chief clerk of such office or tribunal.—For every three supernumeraries, thus suffered to remain in employ, the punishment shall be increased one degree to any proportionate extent, not exceeding the limit of 100 blows.' p. 53.

In this clause, as in a great many others, the lowest officer incurs the greatest responsibility ; a regulation not altogether injudicious where he is the real offender, and his superiors only guilty of connivance or neglect, but grossly absurd if applied to cases in which he only executes their commands. Accessaries, in general, are punished one degree less severely than principals. This however admits of several exceptions ; among which we shall notice the following characteristic clause, the doctrine of which is exactly opposite, and perhaps preferable, to a maxim of English jurisprudence.

' When the relative situation of the parties engaged in the commission of one offence, creates a difference in their liability to punishment, the principals shall suffer as principals in the offence committed by themselves, but the accessaries shall be punished as accessaries in the offence of which they themselves would have been guilty, had they been in the place of the principal. As for instance : if a man engages a stranger to strike his elder brother,—the younger brother shall be punished with ninety blows, and two years and a half banishment for the offence of striking his elder ; but the stranger shall be only punished with twenty blows, as in common cases of assault.—Also if a younger relation introduces a stranger to steal to the amount of ten *leang* or ounces of silver of the family property, he shall only be punished as wasting, or disposing of without leave, the family property to that extent, whereas the stranger shall be punished as in common cases of theft.' p. 33.

To understand the ground of this latter regulation, it must be recollected, that all the members of a family are considered to possess a qualified or contingent right to the family property, and, consequently, that they only steal what is in some measure their own. Several of the rules relative to accessaries are similar to those of the English law, and some others might safely be adopted by it.

In the reduction of punishments, death and perpetual banishment are each reckoned as one degree : and no offence can be rendered capital, or the mode of a capital execution altered, by virtue of any constructive aggravation. Several divisions of the code, especially those on quarrelling, and abusive language, are greatly extended and almost entirely filled with nice and subtle distinctions of the degrees of criminality, according to the relative situation of the parties. Without entering into these refinements, we shall

merely observe, that trifling differences and shades of guilt are beneath the notice of a legislator; that perfect accuracy in the adaptation of punishments to offences, even after they are committed, is utterly impracticable to any finite intelligence; that, if it were practicable even beforehand, it would be of no other use than to explain the lawgiver's opinion of their relative demerit; that the perpetration of a crime under particular circumstances is not prevented, by the consideration of a trifling addition to the ordinary punishment; that a limited exercise of discretion may safely be intrusted to the judicial power, especially where it is vested jointly in a jury and a judge; and that the purpose of prevention is much better secured, by the general persuasion that the penalty will be made to correspond to the offence, than by a previous knowledge of the exact price which an offence will cost should it happen to be detected.

Offenders not less than 70 or more than 15 years of age are allowed to redeem themselves from any punishment less than capital by a trifling fine, and those who are not less than 90 or more than 7 are exempt from all punishment; capital convicts, whose age is not less than 80 or more than 10, are recommended to the particular consideration of the emperor. Several of the higher orders in the state are exempted from trial till a warrant for that purpose is obtained from the emperor, and proceedings upon such trial are to be referred to him for decision. The privilege extends to the lineal relations of the individual so intitled, both ascending and descending. The case of capital convicts, whose parents or grand-parents are aged or infirm and have no other male child or grand-child aged 16 to support them, is to be submitted to the particular consideration of the Emperor. None of these privileges extend to cases of a treasonable nature.

Voluntary confession is treated with an unexampled and unreasonable degree of favour. The few cases in which it may intitle the offender to lenity, may with much greater safety be committed to a discretionary judicial power of mitigating punishment, or to the sovereign's prerogative of remitting it. Some of the clauses in this section are so particularly characteristic of the code itself, and bear so strong an impression of its fatherly manner and anxious equity, that we shall beg leave to submit them to the reader.

'Whoever, having committed an offence, surrenders himself voluntarily, and acknowledges his guilt to a magistrate, before it is otherwise discovered, *shall be freely pardoned*: but all claims upon his

property, on the part of government or of individuals, shall nevertheless be duly liquidated —If the voluntary confession of the offender is inaccurate and imperfect, he shall be liable to punishment for as much of the offence committed by him, as he had endeavoured to conceal; but in cases of a capital nature, the punishment shall always, upon making any timely confession whatever, be reduced one degree.—If an offender does not confess his guilt until he is informed that a charge is prepared to be laid against him, or if he previously absconds, or takes refuge out of the empire, his punishment shall not be entirely remitted, but mitigated two degrees. In all cases also of fugitives and deserters returning to their original places of abode, the punishment to which they are liable by law shall be mitigated no more than two degrees.—If the robber, thief or swindler repenting of his conduct, restores the plunder to the persons from whom he took it, or if the corrupt officer restores the amount of the bribe to the person from whom it was received, this restitution shall be deemed equal to a confession at a legal tribunal, and in the same degree entitle the offender to pardon.' pp. 27, 28.

As a counterpart to this, we may add the following.

'A thief who, when pursued, casts away the stolen goods, but afterwards defends himself by force, and refuses to surrender, shall be punished, according to the law in ordinary cases of criminals not surrendering, with 70 blows at the least; but a thief who upon such an occasion wounds any person, shall be strangled; and a thief who, upon such an occasion, kills any person, shall be beheaded.' p. 281.

Highway robbery is punished with death, however small the plunder. Theft is punished in proportion to the value of the property stolen, beginning with 60 blows for the lowest sum, and rising a degree higher for every 10 ounces of silver up to 120, above which it becomes capital; but Sir George would persuade us here in England, where we insist on the right of hanging a *pilferer* of the value of *five shillings*, that so severe a sentence is never executed, even in China. Bribery, for a lawful object, is punished exactly like theft: for an unlawful object, more severely, the offence becoming capital when the bribe exceeds 80 ounces, and the smallest bribe whatever incurring a penalty of 70 blows. Theft of public property is treated like bribery for an unlawful object, and embezzlement of public property is punished still more severely. There are some very judicious regulations for the reciprocal responsibility of officers in the treasury department, and for the punishment of lending or deriving profit from public property.

The crime of high treason, as described at the head of the *criminal* laws, does not include an attempt on the sovereign's life; but is defined to be an attempt to subvert

the established government, or to destroy the imperial palace, temple, or tombs. In the preliminary regulations, however, there is a section devoted to ten crimes of a treasonable or peculiarly atrocious nature, in which these particular kinds of high treason are specified under the titles of *rebellion* and *disloyalty*, and an attempt upon the life of the prince seems to fall under the description of *sacrilege*. So little does a despotic government find precision necessary, in the description of offences which it is interested to punish. We can easily imagine with what contempt the chief officers of justice, in China, would treat the scrupulous exactness of our English courts respecting 'flaws in the indictment.' The sacred person of his imperial majesty, however, is protected by a sufficient variety of specific regulations. All persons unauthorizedly entering, or approaching with an intent to enter, the gates of the imperial temple, or palace, are liable to severe punishments; and if they enter the apartments in the actual occupation of the emperor, empress mother, or empress grandmother, or come into the palace armed with any sharp weapon, they are to suffer death. Severe penalties are also denounced against such as travel on the roads, or cross the bridges, or intrude into any of the passages of the palace, which are reserved to the emperor's use; but the imperial retinue, attending his majesty when he travels, may proceed upon the side paths. Shooting arrows or bullets, or throwing stones or bricks, *towards* any imperial palace, is also a capital offence.

'When labourers of any description are employed in the imperial palaces, whether in the domestic or state apartments, the officer of government who has the superintendance of their work, shall give in an exact statement of the proper name and family name of each person to the officers on guard at the several gates, and also to the superior officer in waiting; when any such individual enters the palace for the first time, his name and his person shall be identified at the gate, and an exact notice taken of his figure and his appearance.—In the course of the hour *shin* (between three and five in the afternoon,) the number of persons, as well as the figure and appearance of each, having been found to correspond with the register, they shall depart through the identical gates by which they had been admitted. If any of them wilfully remain within the palace, contrary to this regulation, they shall be liable to the punishment of death by being strangled, after the usual period of imprisonment.' pp. 198, 199.

Relations of convicted persons are not to reside near the imperial palace; and any such relation, 'who shall absurdly undertake' an office near the emperor's person, or the duty of guarding the palace, 'concealing the previous

circumstance by which he is disabled from so doing,' is to suffer death. When his majesty travels, the people are to make way for his approach, or if they have not time to retire may 'prostrate themselves humbly on the road side till the retinue has passed.' Intrusion within the lines is punished with five years banishment.

In the division of *ritual* laws, the physician who shall make up medicines for his majesty in any unauthorized manner, is rendered liable to a punishment of 100 blows. If any of the articles of food are not clean, the cook is to be punished with 80 blows; if he does not taste the dishes himself, with 50 blows; if he introduces into his majesty's kitchen any unusual drug or article of food, he shall be punished with 100 blows, and 'compelled to swallow the same.'

Some curious precautions are taken to prevent the formation of a party, or the ascendancy of an officer of state, in the imperial court. 'If any of the officers about the court cabal and combine together, in order to impede and obstruct the measures of his Imperial Majesty's government, all the parties in such cabal, without distinguishing between principals and accessaries, shall be beheaded after the usual period of confinement; their wives and children shall become slaves and their fortunes shall be confiscated.' 'If an officer belonging to any of the departments of government, or any private individual, should address the Emperor in praise of the virtues, abilities, or successful administration, of any of his majesty's confidential ministers of state, it is to be considered as an evidence of the existence of a treasonable combination subversive of government, and shall therefore be investigated with the utmost strictness and accuracy; the cause and origin of these interested praises of persons high in rank and office being traced, the offending party shall be beheaded, after remaining in prison the usual period. His wives and children shall become slaves, and his property confiscated. If the confidential minister or great officer of the crown to whom the address related, was privy to the design, he shall participate in the punishment of the offence; but otherwise shall be excused.'

Persons falsely delivering verbal orders from the emperor, empress, or hereditary prince, are to suffer death; and any sort of false communication to his imperial majesty, either verbally, or in writing, is to be punished with 100 blows and three years banishment. Officers of government privately investigating affairs of state in any part of the empire, without authority, are to suffer death.

There are some very elaborate regulations for the punish-

ment of magistrates, and their inferior officers, in cases of unjust sentence, whether executed, or only pronounced, and whether erroneous through negligence or design. An unjust sentence of capital punishment, if executed, is to be punished with death.

The use of torture is allowed in cases of homicide and robbery where the offender contumaciously refuses to acknowledge the truth, and in various other cases, not expressly defined, but including treason, no doubt. The mode specified in this volume, is that of compressing the ancles; but this is not the only, or the most cruel mode, if we may believe the work intitled "Punishments of China." Privileged classes, offenders not less than 70 years old, or not more than 15, and such as labour under permanent disease and infirmity, are exempt.

The most striking feature of the whole Chinese economy, is the stress which is laid upon relationship. It being once established as a principle, that the empire was a family and the sovereign the father of all his subjects, the paternal relation became a subject of great importance. Every intermediate authority, between the real individual father, and the universal political one, assumed the same aspect. In other countries the relation is no longer observed in all its strictness, when the state of physical dependence has terminated; the child becomes a man, and the parent in some degree ceases to be a father. But a Chinese never becomes a man, till his father dies. As the relation is established by law, it continues in all its force till it entirely ceases. The national character, therefore, is destitute of all manliness, and is marked with certain traits of imbecility which remind us alternately of childhood and dotage. In the several edicts which Sir George Staunton has very properly appended to his work, there is a peculiar sort of kindness and condescension, which strongly conveys the idea of senility. We will insert a short extract from the imperial edict confirming the sentence of death pronounced on the criminal *Chin-te*, who had very nearly perpetrated the assassination of the emperor, and afterwards charged several of the nobility as his accomplices. The tone of self-applause and expostulation, of praise and censure, is exactly that of an indulgent, but offended grandfather.

'We, indeed, who hold the universal sovereignty of the earth, (*i. e.* China,) surely have governed with candour and integrity! That our actions are neither equivocal nor suspicious, must be obvious to all our subjects, the nearest as well as the most remote from our presence. During these last eight years, though we make no claim to the perfection of political virtue, at least we have not dared so far to forget

ourselves as to take away a life unjustly. Where, therefore, is there a ground for malice, or an excitement to revenge? The nobles and magistrates who compose our court, are esteemed by us with fraternal regard. Our sons and nephews are united to us by the closest ties of blood: shall we allow a wretched criminal to injure them by his wicked aspersions? In fact, we do not fear or harbour a suspicion against any one. Among the inhabitants of the earth, there may surely be some who rush on wildly like mad dogs, and who commit acts of violence, which no one had previously suggested or contrived. The bird *Chee-kiao* even devours its mother; yet who are its confederates?

'If, in consequence of the confession extorted from this criminal, we were to proceed against those, whom, with the blind fury of a mad dog, he has charged with criminality, they would hardly escape with life. We renounce, therefore, altogether, an investigation of such a malignant tendency. Our chief mortification at present arises from observing, that the influence of our government and example is not more effectual; and this leads us to infer that we have been guilty of some failure in our duty, which we must endeavour to rectify, that there may be no blemish in our conduct, to render it inconsistent with our affection for our people.

'On the other hand, the conduct of *Mien-gen*, Prince of *Ting-ching*, who first laid hold of the criminal, and whose clothes were torn while exerting himself to repel his onset; the exertions of *La-vang-to-ur-chee*, Prince of *Ku-lun-ge-fu*, and of the officers in waiting *Tan pa-to-ur-chee*, *Chu-ur-kang-go*, *Cha-ke-ta-ur*, and *Sang-kee-se-ta-ur*, by whom the criminal was ultimately secured, especially that of *Tan-pa-to-ur-chee*, who received three wounds in the struggle, all deserve our warmest admiration and praise. On the last of these we confer the dignity of *Pei-le;* and to the two Princes, and the above mentioned officers in waiting, we shall not omit to bestow distinguished marks of our favour and approbation.

'But, at the time of this accident, the officers in waiting, together with the other individuals in our train, were certainly not less than an hundred persons; among whom, six only, regardless of danger, stepped forward, in order to seize the villain. It is true, that the Princes *Mien-gen* and *La-vang-to-ur-chee*, and the four officers in waiting, have long enjoyed our distinguished favour; but among so many who calmly looked on with their hands in their sleeves, were there none whom we had in like manner favourably distinguished? The Prince *Mien-gen* is indeed our nephew, and the Prince *La-vang-to-ur-chee* our cousin by marriage; and the exertions of those who are so nearly connected with us by kindred or alliance is highly grateful to our feelings; but were there not many of the unmoved bye-standers as nearly related to us? Is it thus they testify their gratitude and affection to the Sovereign and to the state? If, on such occasions as this, we experience these tokens of indifference and insincerity, we can have but little reason to hope, that on more ordinary occasions, they will exert themselves for the good of their country.' pp. 538, 539.

The principal regulations arising out of the respect paid to the head of a family, we shall endeavour to collect together. Abusive language from a slave to his master, from a child to a parent, immediate or remote, from a wife to her husband's parents—even after her husband's death and her

subsequent marriage, is to be punished with *death* by strangling! The abuse must always be heard, and complaint made, by the party to whom it is addressed. Abusing any elder relation, or officer of government, is punished according to the respective situation of the parties; and mutual abuse between equals is punished in ordinary cases with 10 blows each. Striking the same relations, is to be punished with death by beheading. 'If a father, mother, paternal grandfather or grandmother, chastises a disobedient child or grandchild in a severe and uncustomary manner, so that he or she dies, the party so offending, shall receive 1000 blows:' if *designedly*, with 60 blows, and one year's banishment. The particular crime of infanticide, so prevalent among the lower orders in China, is not noticed, except as it may be included in this article. Striking in defence of a parent incurs no punishment,—except a serious wound is inflicted, which is punished three degrees less severely than in ordinary cases, —and except death ensues, in which case no exemption applies. Murder itself, however, in deliberate revenge of the death of a parent, is only punished with 60 blows, and in revenge of the death of other relations, with 100; but where the death of a parent is thus revenged immediately, no punishment attaches. Concealing the person, or assisting the escape, of a parent or master from the hands of justice, involves no criminality except in cases of treason. We hardly need repeat that these special and extraordinary cases are precisely the proper subjects for the exercise of a discretionary clemency; and that a wise legislator will be careful not to diminish, by express enactments, the abhorrence of crimes or the respect to judicial institutions. General rules are necessarily weakened by exceptions; and it is an ill policy which justifies what it should only pardon.—A child omitting to go into lawful mourning for a parent, or a wife for a husband, is liable to 100 blows and a year's banishment; or partaking of festivities or playing on a musical instrument within the lawful term, (three years,) is to be punished with 80 blows. A person who neglects to retire from office during the period of mourning for a father or mother, is to be punished with 100 blows, and dismissed for ever from the public service. If any person, for the purpose of holding an office, absents himself from a parent upwards of 80 years old, or totally disabled, while such parent 'has no other male offspring above the age of 16 to perform the duties of filial piety,' he is to receive 80 blows. Partaking of festivities, or playing on musical instruments, during the confinement of a husband or parent on a capital charge,

incurs the same punishment. A son or grandson quitting his parent, forming a separate establishment, and making a division of the family property, is punishable with 100 blows; or, if during the term of mourning for such parent, with 80 blows, on being prosecuted to conviction by the parent in one case, or in the other by an elder relation. A man or woman marrying during the lawful period of mourning for a father or mother, or a widow within the period of mourning for her husband, is liable to a punishment of 100 blows; and to a punishment two degrees less, if the marriage be of that inferior kind which may be termed concubinage.—It will scarcely be imagined by the youngest of our readers, that these regulations of exterior conduct have much influence upon the heart. Ceremonial observances are very apt to supplant the principle they are designed to succour. The principle itself will not be imparted, where it is wanting, by fictitious indications of its existence; the true methods of inspiring it will be neglected; and there is even some danger, where it already exists, of its becoming indolent and paralytic when its duties may be performed by deputy.

There is one important consequence of the regard the Chinese law pays to relationship, which is yet to be mentioned. In cases of high treason, all the criminal's male relations of the first degree, and all other relations however distant residing under the same roof, if above the age of 16, are to be indiscriminately beheaded; the males under that age, with all the females, to be distributed as slaves to the great officers of state; and the property confiscated. In cases of rebellion, those who are thus guilty by construction of law are condemned to perpetual banishment; as also the slaves and children of persons convicted of '*massacre*,' (or the murder of three in a family,) of 'murder for magical purposes,' or of rearing venomous animals and preparing poisons. It is probable this severity is not intended so much to prevent the commission of the crimes, as to remove those individuals who, as the law presumes, must participate in the principles or designs of the offender.

Heavy penalties are denounced against various kinds of sorcery, disturbing graves for magical purposes, and predictions of national calamities. Casting nativities, however, is expressly permitted. Magicians and leaders of sects are also threatened with death, and their followers with 100 blows; but illegal meetings for superstitious purposes are extremely frequent, and seldom suffer any molestation from the magistrates.

No kind of notice is taken of the Christians, who are said to amount to 200,000; but two edicts on the subject are given in the Appendix, bearing date as recently as 1805. In the first of these edicts, an European named *Adeodato*, who had attempted to propagate Christianity by printing and teaching in the Chinese and Tartar languages, and several natives who 'had taken charge of the letters,' been 'discovered teaching the doctrine in one of their churches', 'superintended congregations of Christians', or in some way attempted to propagate their religion, are condemned to banishment; all the books, and printing blocks are ordered to be destroyed, and the natives rigorously prohibited 'frequenting the Europeans in order to learn their doctrine.' The second edict contains strictures on some sentences in these obnoxious books. As critiques from the pen of an emperor of China are not very often to be met with, our readers will be gratified with a specimen.

'In another place we are told, that *there was a Pei-tse*, (i. e) *a Tartar prince, who used to commit many bad actions, and never attended to the expostulations of the Fo-tsin*, (i. e.) *Tartarian princess, his wife, who endeavoured to dissuade him from his wickedness. One day, a legion, of devils seized the Pei-tse, and carried him to hell, and the Tien-chu seeing that the Fo-tsin was a good and virtuous woman, privately informed her, that her husband was suffering everlasting torments in a sea of fire.* From which it is inferred, that those who neglect pious exhortations, cannot possibly escape the everlasting punishment inflicted by the *Tien-chu*.

'Now this is absurd and extravagant in the highest degree: where did the Europeans become acquainted with the appellatives *Pei-tse*, and *Fo-tsin*, except it was in their interviews and conversation with the natives of Tartary, from whom they have adopted them in order to fabricate this idle tale!

'We do not now mean rigorously to investigate what has been done heretofore; but, it is obvious, that this account of a *Pei-tse* carried to hell by devils, is given without any kind of evidence, and does not possess the least shadow of truth or credibility. It would appear, in short, to be a tale which their ingenuity has contrived; and, upon this principle, what is there that we may not readily expect them to say or to write! If, instead of an early prohibition, we suffer them to go on diffusing their tenets and fabricating their stories, still more egregious falsehoods and absurdities will be obtruded upon us.'

'For the future, we earnestly exhort our Tartar subjects, to attend to the language and admonitions of their own country and government; to practise riding and archery; to study the works of the learned and virtuous, and to observe the social duties. If the sects of *Foe* and *Tao-sse* are unworthy of belief, how much more so is that of the Europeans? pp. 536, 537.

As far as we can learn from this code, it appears certain

that the Chinese are a nation of idolatrous polytheists, though it was always insisted by the Jesuits that they only worshipped the different attributes of one Supreme Being. The emperor and ordinary magistrates officiate as priests in the established rites of the empire; but there are two or three religious orders permitted and regulated by the state.

There is one remarkable article in this code, which strongly resembles our 'benefit of clergy:' but we can hardly think it necessary to confound moral distinctions, and punish those who are the least criminal with the greatest rigour, in order to encourage learning, or promote an acquaintance with the law. The article runs thus.

'All those private individuals, whether husbandmen or artificers, or whatever else may be their calling or profession, who are found capable of explaining the nature, and comprehending the objects, of the laws, shall receive pardon in all cases of offences resulting purely from accident, or imputable to them only from the guilt of others, provided it be the first offence, and not implicated with any act of treason or rebellion.'

No consent of the parties is necessary, to enable their respective parents to betroth and unite them in marriage. A junior relation who resides at a distance from his family, and has contracted a marriage but not completed it, is compellable to complete another in preference, which his elder relations may have contracted for him, under a penalty of 80 blows. It is to be considered, however, that he may lawfully take other wives, agreeable to his own choice. These 'inferior wives' are regularly espoused, but with fewer ceremonies, and without any regard to equality of rank: they are subordinate to the first, though equal among themselves. The superiority is recognized in a great multitude of regulations, and protected by a variety of direct enactments. A husband who degrades his first wife to the condition of a concubine, is punished with 100 blows; or if, during the life time of his first wife, he marries a second 'first wife,' or raises a concubine to that condition, he is punished with 90 blows: the second marriage is null, and the degraded wife or favoured concubine is replaced in her former rank. The inheritance descends to the eldest and other sons of the inferior wives according to seniority, on failure of issue by the first.

An extensive comparison of the punishments denounced in this code against particular offences, would afford some very curious results. We shall only introduce one specimen.

'If any person, having lighted a fire on the grave of a stranger

to drive away foxes by the smoke, suffers the fire to communicate, so as in any manner to burn the coffin deposited underneath, he shall be punished with *eighty blows, and two years banishment.* If the party offending is a junior relation, the punishment shall be increased one degree; if a senior, abated one degree.' p. 296.

'Whoever is guilty of *killing his son,* his grandson, or his slave, *and attributing the crime to another person,* shall be punished with *seventy blows and one and a half year's banishment.*' p. 36.

The Chinese code distinctly admits the absurd principle, of punishing a crime according to an *ex post facto* law (p. 43); this is not of much importance, however, in a despotic government, where a prince might safely commit an act of injustice, though his code had failed to sanction it.

Having already extended this article too far, we must entirely avoid several topics which should otherwise have been noticed, and hasten to close it with a general remark. After examining a system of laws, the obvious question seems to be whether it is fairly administered; a question wholly superfluous in this case, as the negative may be very safely assumed. In China, whenever injustice is profitable, and the chance of detection small, we may be quite sure it is committed; if fear can be lulled asleep, there is nothing left to protect integrity. There are a thousand situations, beyond the cognizance of human tribunals, in which the proud are restrained by a sense of honour, the ingenuous by a regard to conscience, and the devout by a reverence of the Deity: but a Chinese, who has neither honour, conscience, nor religion, cannot possibly feel any reluctance to commit a crime, where he feels safe from discovery and the bamboo. Accordingly there is no other country upon earth, where the magistracy is so nefariously venal, and the scales of justice so favourable to the rich. The concurrent testimony of all travellers to this fact, is amply confirmed—or we should rather say exemplified—in the present work, by a very curious instance, in which all the circumstances of a homicide were suppressed in an official report, and their place filled up with a long series of fictions. If cunning, however, is the offspring of fear, the Chinese must necessarily be a nation of cheats.

Art. VIII. *A Treatise upon Growth in Grace,* as begun and carried on in Fellowship and Communion with the Persons in the Godhead;—with the Father in his everlasting Love, by Faith in the Son's Salvation, through the sacred Teachings and Influences of the Holy Spirit. By the Rev. Samuel Eyles Pierce. 12mo. pp. viii 304. Williams. 1810.

IT is peculiarly painful to be placed under the necessity of censuring a book written, professedly to glorify God and promote the happiness of

man. The work in our hands is not of a character to injure any who have reflected much and correctly on religious topics. But its title is calculated to procure it a circulation among such as the apostle denominates "babes in Christ," and this is precisely the class of persons, to whom it would be most pernicious. The uncouthness, indeed, of the author's phraseology, and the obscurity of his conceptions, are often far below any thing that could be expected from one who had ever learned to write: but he deals out his opinions so dogmatically, so much in the air of one who is infallible, that those who have but recently turned their attention to religious inquiries might be deluded, by its positive tone, into the employment of the same terms and the adoption of a similar spirit. Mr. Pierce's book is not only marked throughout with a conceited coinage of words and phrases, but with a shocking presumption respecting things mysterious, a deplorable bias towards gross perversion of Scripture, and a constant forgetfulness of the *practical* tendency of the religion of Christ. Many of his expressions approach so nearly to blasphemy, that we shudder while we read, and dare not quote them. It may be necessary, however, in justification of our opinion, to cite a few of those passages which we really look upon to be among the least exceptionable.

The author gives what he calls 'a general plan of gospel truths and doctrines,' in which there is not one word said respecting the sanctifying tendency of true faith, or of the necessity of that 'holiness, without which none shall see the Lord.' His description is made up of such language as this:

'In the eternal designs of Father, Son and Holy Ghost toward the elect in Christ, all things were designed to illustrate and exalt the riches, freeness, glory, and sovereignty of grace. *The fall itself was as a foil to set it off. The sinfulness and misery* of the elect, which they were plunged into, were *only designed to glorify the Lord Jesus.*' 'The chosen had, in election, a supernatural life and being given them in Christ, and supercreation blessings bestowed upon them in him.' 'Hereby the regenerate are *filled with all those spiritual faculties* which qualify them for *taking in* the knowledge of God the father and his son Jesus Christ.' 'The believer, from the word and spirit, *learns to know* that he is accepted in the beloved,—that he is beloved by the Father *with the same love wherewith* Christ is loved,—that we appear in his view *and are in his sight, what Jesus is,* and are justified, and *freely. fully, and irrevocably pardoned.*'

Thus the author proceeds for more than 200 pages, when he endeavours to shew that there is no such thing as growth in grace, and that those divines are wrong who say, that while on earth 'there is something *wanting* in our faith, and hope, and love.' 'The regenerate soul *cannot* have any addition to the holiness of the new principles imparted from the Spirit, to eternity. He cannot be *a partaker of every grace* of the Holy Spirit *more completely* than he is already.' This is the character given of God's work, and 'his work, when truly, scripturally, and properly explained, is strictly *pure gospel.*' We are not, however, greatly surprized at hearing language like this from a man, who boldly professes 'to mount the summit, to *view the eternal designs* of Father, Son, and Holy Ghost towards them in Christ!'; and it is equally to be expected that he should deal in misapplications of the holy scriptures. The following is his perversion of

a passage in the third chapter of Genesis, 'on passing the decree in the council of the eternal three, the essential *Word* sustained the title, wore the glory, and bore the name of God-man among and before the Three in Jehovah. And as such the holy three rejoiced in him, saying, *Behold the man is become as one of us.*'!!

There is a certain period in the life of every man, when on some one subject he enters as a pupil,—when, of course, he reads, 'not to weigh and consider,' as Bacon expresses it, but 'to believe, and take for granted:' at such a time a man throws open his mind to all representations connected with the subject he deems important, and receives the false and the true with equal avidity. At this critical period, with regard to religious inquiries, we know of no work that is calculated to communicate such erroneous and baneful notions, as this treatise by Mr. Pierce Instances, indeed, have occurred within our own knowledge, where persons who have regulated their 'growth in grace' by the standard in this book, have only passed from the slavery of the passions to the liberty of antinomianism. We are anxious, as far as in us lies, to preserve the young and ill informed among our readers from so deplorable a calamity: and, as a suitable antidote to the lurking poison of this work, we beg leave to recommend the three epistles on Growth in Grace, in the well-known collection called 'Omicron's Letters,' by the late reverend and excellent John Newton.

Art IX. *Supplement to the Life and Writings of the Honourable Henry Home of Kames;* consisting of additional Matter, illustrative of the State of Literature and Improvement in Scotland, during the Eighteenth Century, and various Corrections of the Original Work. 4to. pp. 62. Price 6s. Cadell and Davies 1809.

THESE additions and corrections to Lord Woodhouselee's work, are not numerous, nor of very material importance; but certainly such as the possessors of that work will wish to have bound up with it. The most remarkable article is a rather long letter written by the celebrated Andrew Baxter, in his last illness, and but a few weeks before his death. It is in a high tone of *philosophical* piety, without any reference to the consolations peculiar to Christianity. It bears strong marks of an amiable and vigorous mind. But who might the reader guess it should be, that receives the philosopher's last reflections on the subjects of Deity and eternity and the expressions of his elation in the near prospect of another life? The letter is addressed to John Wilkes, Esq.!—then, indeed, a young man.

Art. X. *Beauties selected from the Writings of the late William Paley,* D. D. Archdeacon of Carlisle, alphabetically arranged; with an Account of his Life, and Critical Remarks upon some of his Opinions. By W. Hamilton Reid. 12mo. pp. 325. Price 4s. 6d. Sherwood, Neely, and Jones. 1810.

PALEY'S writings are perhaps not among the works best adapted to be laid under contribution, for one of the collections called 'Beauties.' Their beauty consists in their plain, strong, logical, and comprehensive sense; unaccompanied by any thing of the splendour of eloquence, and so perfectly clear of all attempts at that sort of wri-

ting, as to indicate that the author held it of comparatively small value. They are of a composition that rarely suspends the progress of argument, by passages of tender, or vehement emotion; and that extends, through successive chapters and volumes, without any of those picturesque inequalities, if we may so phrase it, those elevations and depressions of thought, those brilliant prominences, which make it possible to detach from the writings of some men, small pieces, which, even so dislocated, shall shew striking beauty. It may be a question, or rather, we are inclined to think, it is not a question, whether this practice of cutting out fine paragraphs, which in their proper place have so much more beauty, by means of their connexion, than when thus detached, and have the very important use of exhilarating and stimulating the reader through the labour of a protracted train of regular thinking,—it should not be a question, whether taking out these passages, destroying all their relative beauty and value, and throwing them in a confused heap, to afford a little vain luxury, or perhaps mere idle amusement, to desultory readers, is an injurious practice. Can there be one reader in all England that would not be far more benefited, by carefully perusing, in regular course, two or three hundred pages of a single work of one of our great writers, than by going through the same number of pages of a disorderly miscellany, comprising the very best passages in all his works? But if the case were otherwise, and these medleys of beauties were desirable things when collected from such of our popular writings as are most fitted to yield such extracts, the works of Paley, as we have suggested, are not the properest subjects for this kind of taxation; as, for the most part, one page might just as well be selected as another. Where is he less than acute, argumentative, luminous, and practical? And where is he more? The extracts brought together by Mr. Reid, are certainly, many of them, excellent pieces of thinking; but he might have refused them all, and yet have assembled an equal quantity of excellent writing, from the works that have afforded them. These works, it is also to be recollected, are perhaps more generally read, than those of any other late author; and certainly are of so much importance, that any thing which would tend to satisfy readers with some fragments, in substitution for the complete works, would be so far a public injury. It is possible however that, on the contrary, this selection may have the effect of inducing some of those, who have not yet read, and might not otherwise so soon determine to read, some of Paley's complete performances, to have recourse without delay to such valuable sources of instruction. On this one supposition, and this alone, we can honestly commend the present compilation.

The prefixed Memoir is chiefly and avowedly drawn from Mr. Meadley's book, with the addition of a few sensible observations, controverting several of Paley's opinions, particularly those relating to the obligation of promises. It is not clearly indicated in what proportions these remarks are furnished by the compiler himself, and by the several writers to whom he refers. Unless he had been willing to venture a more explicit judgement, on the subject of Paley's very profitable adherence to the established church, while dissenting from its articles, though solemnly subscribed by himself, he had perhaps better

have let it alone. Nobody seriously pretends to doubt, whether Paley's opinions deviated widely from the established standard, though it is a very remarkable fact, that he had too much worldly wisdom to join in a petition to the legislature, to modify it in favour of more scrupulous consciences; and nobody should ever advert to this, without employing the most decided terms of reprobation.

Art. XI. *Spiritual Gleanings*; or, Select Essays, with Scripture Mottoes. 8vo. pp viii 366. Price 8s. Hazard and Binns, Bath. Williams and Smith. 1808.

THE title of this book, 'Spiritual Gleanings,' is characteristic, and modest, but not very fortunate for its sale. The very word, *spiritual*, has so unhappy an effect on a great portion of mankind, as actually to give them the vapours. If, however, they can assume courage enough to pass by this formidable word, we will assure them that, in this place, it stands for sound sense and valuable sentiment. The term *gleanings* is expressive of industry, and is used perhaps to indicate that easy, and almost imperceptible concatenation of thought, which would not comport with works that require strict method. But it also conveys an idea of penuriousness, which by no means accords with the true character of this production; which evidently proceeds from a cultivated and active mind, elevated by a spirit of evangelica piety. A text of scripture is chosen, as a sort of key-note. Trains of reflection arise, sometimes immediately connected, and, at others, remotely associated with the passage quoted, but always such as are calculated to profit, and often, in a high degree, to please. Christianity, in the view of the author, is not a sublime speculation occupying and enlarging the understanding merely, but a vivifying principle, which, while it elevates the mind to the most noble subjects, does not withdraw the attention from domestic duties, or the regulation of our temper and conduct in the minute details of common life. In the second essay, intitled, 'The conflict', she observes, that it is 'in the family circle.'

'Our every day tempers are tried; and in proportion as we are detached from the active engagements of the world, and limited in those pursuits, which employ, sometimes expand the energies of the mind, we become more susceptible of, and more inclined to linger over those embarrassments, which frequently embitter the domestic scene. In renouncing the pleasures of a sinful life, the Christian only resigns the artificial means of happiness, for solid and substantial joy; but, in regulating the temper, he encounters a difficult, and sometimes a painful task. To understand the doctrines of the gospel and admire its privileges, to analyze a sermon, and enjoy divine ordinances, and indeed to affect the exterior of religion, is no very difficult attainment; there belongs to each of these, some outward gratification, some effort of the understanding, or exhibition of the person. Praise is to be obtained "in the great congregation"; but to watch the secret repinings of the mind, to subdue the risings of anger, to guard the door of the lips, when the attention is frittered and vexed, and urged from its favourite pursuit, to return the answer of peace when provocation mingles with authority and frowns occur for trifles, to endure the obloquy of reproach when our actions are guided by the purest motives of duty and of principle, and to

forego every selfish consideration, without the triumph of a smile, this is that secret warfare which Solomon commends in his own energetic language; "He that ruleth his heart, is better than he who ruleth a city." ' p. 13.

'This conviction of frailty' (alluding to the motto, Ps xxxix. 2, 3, 4,) 'yields a tenderness towards others which subdues the risings of anger, and composes the tumult of the mind. It teaches us to forgive the irritation of the moment, by reflecting, that the relative connections, as they now exist, will soon be dissolved for ever. The tenderest endearments are retiring, the sharpest asperities are hastening to decay: we shall converse with parents, and wife, and husband, and children, but a little while: and all the interesting charities of the social scene will vanish like the morning dew. We may indeed meet in a glorified state, but we shall forbear and suffer, and grieve and weep together, no more. It is consoling to reflect, that, in our final change, the mortal will not only put on immortality, but the *corruptible* incorruption: the occasion of sinful petulance will exist no longer; the source of it will be made pure, as the waters of the river of life! p. 18.

Some kind and beautiful remarks occur in the essay on 'honour the aged;' (Levit. xix. 32.) but these our limits will not permit us to quote. The following passage, taken from 'the Christian's privilege', is shorter. After speaking of the pleasure enjoyed by the Christian in contemplating the works of creation, providence, and grace, our author proceeds thus:

'We confess, indeed, that these delightful contemplations must be cultivated and cherished, before we taste their pure and soothing influence. It is not reasonable to suppose that a mind hastily withdrawn from the gratifications of sense, can habitually recur to devotion as a source of felicity, or that a nature "sold under sin", and in bondage to its seductions, can magnify the works of the Creator. We do not imagine that a memory destitute of the treasurers of Scripture, can enrich the volume of nature with those associations and promises, which chear and support the Christian, and come o'er him,

"Like the sweet south,
That breathes upon a bank of violets."

'No, we dare not represent the pleasures of religion as an ordinary or random acquisition. Our animal spirits are soon attracted; the world abounds with objects which feed our vanity, and gratify the ordinary bias of our passions; but the joys which result from a participation of gospel privileges, are like the brilliant tints of a summer's evening, which glow with renewed splendour when reflected upon a retiring storm, and sweetly reanimate creation after a refreshing shower! The scriptures never represent a sense of pardon and acceptance with God (that source of peace which the world cannot give) until the soul is made sensible of sin, and the consequences attached to an habitual indulgence of it; and when we feel we are permitted to "magnify his works, which men behold," the consciousness of our unworthiness, and the high sense of the privilege *restored* to beings, who have forfeited original rectitude, add humility to praise, and love to admiration! Upon the dark ground of human demerit, the glories of redemption shine with irresistible and brilliant rays, and therefore the Christian studies to enhance and enrich his privileges by contrast.' pp. 319, 321.

We regret that this interesting work (which we understand is to be ascribed to a female pen) should so long have escaped our observation. It may be certainly read with interest and advantage by all: and we can with peculiar pleasure recommend it to the notice of our fair countrywomen.

Art. XII. *The Lower World:* a Poem, in four Books with Notes. By Mr. Pratt. *To justify the Ways of Man to Brute.* Book I. p. 4. foolscap 8vo. pp 150 Price 5s. Sharpe and Hails 1810

AFTER saying that Mr. Pratt's writings have a general tendency to cherish benevolent feelings, the most candid critic might search in vain to discover any thing else, that could recommend them to the world. We wish the subject of his present publication had fallen into better hands; for though it would be hardly fair to deny him the praise of a good intention; we cannot flatter him with the hope of rendering much service to the cause for which he pleads. The "Lower World" is a rather heavy declamation in verse, on the subject of humanity to the brute creation; and his notes contain some striking anecdotes of their good qualities, and the cruelties they suffer from man. We hope he had no design of propping a crazy popularity, either in the choice of his subject, in his fulsome compliments to living characters, or the idle frequency of his allusions to the Supreme Being

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Art. XIII. *Brief observations on the Address to his Majesty, proposed by Earl Grey in the House of Lords,* June 13, 1810. By William Roscoe, Esq. 8vo. pp. 44. Price 2s. Cadell and Davies. 1810.

MR. Roscoe has been long known as a strenuous and able advocate for peace. He has here taken occasion, from the address to his Majesty by Earl Grey, in which that noble Lord recommended the continuance of the present war on a defensive system, to show that a protracted warfare on *any* system must be injurious to the happiness and prosperity of the country. He combats at some length the supposition that a peace with France would render that country more able to carry on renewed hostilities with effect, and the apprehension that our vigilance would be insufficient to guard against unprovoked aggression. He contends that her present aggrandizement is entirely owing to our imprudent opposition.

'War is the element in which she lives, the instrument on which she feeds; and whilst war continues, she will continue to invigorate and strengthen herself, at the expence of surrounding states. If, in compliance with the plan proposed by Lord Grey, the war be conducted on our part with economy and caution, and be principally confined to a defensive system, we shall only depress the spirit of the country, and prolong the anxiety and distresses of the people, by an inefficient, a protracted, and in the end a ruinous warfare. If, on the other hand, we resort to measures of offensive annoyance and attack; if we fit out expensive armaments, engage in hazardous expeditions, and subsidize with immense sums every country that can be induced to oppose our enemy, we must expect a repetition of the same misfortunes that we have heretofore experienced. A long course of disastrous events has shewn—that it is not in the power of this country to controul

the affairs and prescribe the destinies of Europe: and that it is only to a cessation of hostilities and a season of repose, that we are now to look for effectual relief.

Art. XIV. *The Jews a blessing to the Nations, and Christians bound to seek their conversion to the Saviour;* a Sermon preached at the Parish Church of St. Laurence Jewry, King Street, Cheapside, on Wednesday June 13, by the Rev Thomas Scott, Rector of Aston Sandford, Bucks, pp. 40. Black, Parry, and Kingsbury. London. 1810.

THE existence of the various institutions which have recently been formed, in this country, for the purpose of extending Messiah's kingdom, must be felt, by the pious and reflecting mind, as a 'sign of the times' equally gratifying and auspicious. And of such Institutions, that under the patronage of the London Society for the propagation of Christianity among the Jews, (for whose benefit the Sermon before us was preached and published,) though yet in its infancy, is likely, ere long, to hold a conspicuous and important place Most ardently, therefore, do we join in the prayer, that 'the Spirit of the Lord the 'Spirit of Wisdom and Understanding', may rest on those who are called upon to arrange its plans and direct its energies!

In Mr. Scott, these friends of the Jews have found an able and a zealous advocate. It appears, indeed, that 'more than thirty years ago, he was led, in the course of his studies, to consider, very deeply, the deplorable state of the dispersed Jews, and to reflect on the obligations under which Christians lay, to seek their spiritual and eternal good'; and his heart now exults to recognize, in the objects of this Society, what he was then induced, though 'almost without encouragement,' most earnestly to desire. He has chosen for his Text, on this interesting occasion, Zech. viii. 23. 'Thus saith the Lord of Hosts, in those days *it shall come to pass,* that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, we will go with you, for we have heard *that* God is with you.' This prophecy he has explained, at some length; and shewn that it has already, received a most extraordinary accomplishment—that its fulfilment, thus far, has 'brought Christians in debtors to the Jews, to an amount which baffles calculation'—that it shall have a still more astonishing accomplishment, and that at no very remote period. These topics are discussed with considerable energy and zeal. The preacher is, throughout, familiar with his subject; and though he does not triumph over the passions of his audience, and draws them irresistibly by the force of his eloquence, he appears confident in the strength and immense importance of his cause, and like one in earnest to recommend it, simply upon its own merits, appeals at once to the judgement and the conscience, by arguments which they can neither evade nor contest.

In the Introduction to this discourse several thoughts occur, well adapted to excite the attention of Christians to this grand object: and at the close, the most popular objections are stated and satisfactorily answered. The following passage contains a sentiment, which, if allowed and duly considered, will have great force in recommending the object of the Society.

'Sufficient light, I apprehend, is given by the Scriptures of the pro-

phets, to warrant our general conclusion; that, as the Jews have been a blessing in the midst of the nations, in former ages; so they shall be hereafter, and to a far greater degree; (the Saviour himself and the writers of the Sacred Scriptures excepted;) and the universal promulgation of Christianity shall be effected, in a very considerable degree, by Jewish converts, ministers and missionaries. In attempting, therefore, the conversion of the Jews, we take the most effectual method of evangelizing the heathens, and of eventually promoting the grand end of all missionary attempts;—and this should never be lost sight of in our reasonings on this important subject.'

Art. XV. *The Duties of the Clergy:* A Sermon preached at the Visitation of the Rev. James Phillott, D. D. Archdeacon of Bath, by the Rev. R. Warner, Curate of St. James's, Bath; &c. &c. pp. 26. Price 1s. 6d. Wilkie and Robinson. 1810.

THIS Sermon, though it does not display much originality of thought, nor much force of reasoning, and though, moreover, exceedingly defective in its general structure, is, notwithstanding, an aspiring production; and claims our approbation, not merely for its easy and perspicuous style, but also for a considerable flow of liberal sentiment, and for its faithful appeals to the conduct and consciences of clergymen. We did expect, however, in a discourse thus denominated, to have found the general functions of the Christian pastor touched upon and recommended; but as the preacher has confined himself, in his discussion, to the exact phraseology of his text, the sermon corresponds but very partially to its title, nor even that in a manner so direct and interesting as the subject might have borne.

There are some positions advanced in this sermon which, if not positively erroneous, ought at least to have been more cautiously guarded, and better explained. When the preacher 'admits the accuracy of the remark, and acknowledges that the New Testament makes no discoveries, properly so called, in morality;' if he only intend that moral obligation may be traced into considerations existing and known, antecedently to the revelation of the gospel, it is readily granted; for men are invariably bound, as the subjects of divine government, to observe whatsoever God may command. But as to the specific modes of moral obedience, the New Testament certainly *does* present various discoveries, properly so called, in morality. We are morally required, for example, to receive and venerate the instructions of Christ, which, without the N. T. could never have been known.—Nor can we admit, as quite correct, the sentiments of the following passages, the one relating to the *morality*, the other to the *doctrines*, of the Gospel. 'Morality' (says the preacher) 'in the Christian system, like the sun in the natural world, shines on all alike; every one sees its light, every one feels its warmth.' And of the doctrines of revelation he observes, that 'sublime as they are in themselves, and earnestly as they may be enforced, they will still fail to interest the heart, unless they be seen to operate upon the conduct of the minister who preaches them, unless he recommend them *himself*, in the visible form of living example.' Now while we acknowledge, in the former of these in-

stances, the simplicity and affecting tendency of evangelical morality, it remains awfully true that thousands who 'see its light,' so as, in theory, to approve of it, do not 'feel its warmth,' so as to be morally improved by it. And, however strenuously we should insist on the importance of recommending the Doctrines of the N. T. by their influence on the character of those who teach them, it is, nevertheless, certain, that evangelical truth, by whomsoever taught, will interest and be cherished in every heart which is divinely prepared to receive it.—In more than one passage of this discourse, the doctrine of salvation by grace, so earnestly taught in the scriptures and so explicitly recognized in the articles of the established church, seems to be wholly cast in the shade.

Art. XVI. *Haverhill, a Descriptive Poem*, and other Poems. By John Webb. 8vo. pp. 120. Price 5s. Nunn, Great Queen Street. 1810.

WE were not a little surprised, after reading the preface to these poems, and learning that the author was a journeyman weaver, to find them distinguished by a vigour of thought, and a flow of numbers, which would do credit to a much higher class of society. The descriptive and biographical sketches are often touched with spirit, and the moral principles and feelings which are occasionally disclosed, merit the warmest commendation. The admirers of Crabbe cannot fail to be pleased with the following passage.

> 'Behold that cot, whose miserable form
> Shakes at the pressure of the wintry storm;
> Whose mossy roof, chink'd wall, and broken pane,
> Admit the feathery snow, and driving rain.
> Enter the ruinous abode, and see,
> In living traits, domestic misery!
> Crouch'd o'er the embers, view the squalid race,
> Rags on each back, and famine in each face;
> While cries for bread assail the mother's ears;—
> She gives but one expressive answer—tears!
> See at her breast a famish'd nurseling lies,
> The milky fount can furnish no supplies;
> Want has dry'd up the source which could impart
> Nutritious streams to warm its tender heart.
> Is this the fair, who, erst of beauty vain,
> Smil'd with contempt on every rustic swain?
> Is this the nymph, who, drest so passing well,
> Who ey'd with Scorn's keen glance each village belle?
> Is this—but soft, my Muse! that pallid brow,
> And tatter'd garb, declare—"How alter'd now!"
> Where is the friend who should her cares beguile,
> And make her hapless fortune wear a smile?
> He's gone to meet the ale-house-going throng,
> And join the chorus of the drunkard's song;
> Thoughtless of home, he drinks, and smokes, and swears;
> Laughs loud, and to the winds consigns his cares.

Art. XVII. *Elements of Punctuation:* including essential and general Rules for Pointing: with numerous and appropriate Examples. Extracted from the admired Treatise by the late David Steel, Esq. Barrister at Law. 8vo. pp. 15. Price 8d. Maurice, Fenchurch-Street. 1810.

WE are pleased with this publication on two accounts: both as it may tend to bring the name of Mr. Steel into more general notice—a notice which it well deserves; and as the theory of punctuation, here extracted from his valuable treatise, is in itself so complete and satisfactory. The rules are judicious, and the examples appropriate. The present republication is correct, cheap, and respectable.

Art. XVIII. *The Legend of Mary Queen of Scots, and other ancient Poems, now first published, from MSS. of the Sixteenth Century.* With an Introduction, Notes, and Appendix. By John Fry, 8vo. pp. 200. Price 7s. Longman and Co. 1810.

IF, as Mr. Fry positively asserts, 'the only sure criterion by which to judge of this Legend is a comparison with its precursor and model, the 'Myrour for Magistrates,'—we may as well confess ourselves, at once, utterly incompetent to decide upon its merits. In the absence, however, of this invaluable standard, we should have no hesitation in pronouncing the aforesaid Legend, a dull, dismal, historical ditty, unillumined by a single ray of poetical talent, and much more likely to frustrate than assist the editor's intention, of 'contributing to the extension of the already numerous, and splendid list of Elizabethan poets, and "to imp new feathers to the broken wings of time."' As the 'Myrour for Magistrates' is not necessary to judge of the merits of the preface, we may venture to speak on this point with more decision; and accordingly do pass sentence upon it as one of the most exquisitely juvenile pieces of composition, we have almost ever had occasion to peruse. We shall not stop to animadvert upon Mr. Fry's assertion, that 'Pope has blasted his own memory for ever, by an injudicious attack upon those flowers whence he pilfered sweets'—or 'that e'er another century elapses, his genius will "like the baseless fabric, &c.;" but the following period is really too fine to be suppressed. —'How gratifying to observe the representative of a noble and ancient family, rise superior to the Circean witcheries of modern fashionable life. "Deforme existimans, quos dignitate præstaret ab iis virtute superari," *Valerian* (!) signalize himself in labours which must ever remain a monument of praiseworthy industry, and endear his name, (a name which will not be ranked among those "homines de quorum vitâ siletur") to future antiquaries.' Hem!

Art. XIX. *A Letter from John Bull to his brother Thomas.* 12mo. pp. 25. Price 6d. Hatchard. 1810.

IF this was intended as an appeal to the populace against Sir Francis Burdett and his party, it does no credit to the author's judgement: and if he wished to disgrace the opposite cause, by an unworthy defence of it, he is not intitled to much respect for his honesty.

Art. XX. *English Grammar*: containing Orthography, Prosody, Etymology, and Syntax. To which are added, Rules for attaining an easy accurate style in speaking and writing; Examples declined; Exercises of bad English; the use of stops and marks; a table of abbreviations; with directions for addressing persons in discourse and writing. By J. Binns. 12mo. pp. 13. Price 2s. Barnsley, Greaves.

WE cannot imagine what possible necessity there was for Mr. Binns to busy himself in compiling a treatise on English grammar, or in writing a panegyric on the English language. Still less need was there for him to sit in judgement on the foreign tongues, and to inform mankind, that 'the Italian glides along like a purling stream,' that 'the French savours of effeminacy and affectation,' that 'the German is harsh and unpolite,' and 'that the Spanish is stormy and tempestuous, and carries a kind of terror along with it.'—The tone of confidence with which this rural pedagogue utters his opinions and recommends his 'divine songs' for 'Sundays,' and his 'Grammar' and 'Catechism' for 'work days', is truly amusing.

Art. XXI. *An Essay on Knowledge;* being an attempt to examine its general character, and to shew its salutary influence on human happiness and virtue. fcp. 8vo. pp. 87. Price 3s. 6d. Wilkie and Robinson. 1810.

THIS is a collection of very useful, but very trite and obvious truths, which will probably attract readers by the neatness of its appearance, if not delight them with the merit of its composition.

Art. XXII. *The Hermit, with other Poems*, by Richard Hatt. 12mo. pp. 136. Price 5s. Vernor and Hood. 1810.

IF we have any skill in prediction, Mr. Richard Hatt will find his poems a bad speculation. People at this time of day we are afraid, are too fastidious to 'applaud' an author very vehemently, whoever he may be, lettered or 'unlettered,' that has not some little notion of etymology and syntax. As Mr. Hatt insinuates something about 'poverty,' we shall forbear to say in direct terms that there is not one original thought in his whole volume; that where he is not stupid he is unintelligible; and that his attempts at humour are defiled by the most dirty vulgarity.

Art. XXIII. *The Spirit of the Moment candidly considered;* or, an Appeal from the Passions to the Judgement of Englishmen. By a Man of Kent. 8vo. pp. 32. Price 2s. Robinson. 1810.

WE should probably not have been pestered with this tedious, narrowminded, unconstitutional pamphlet, if the author had given himself the trouble to study, and, if the supposition be not too extravagant, to comprehend, Locke's answer to Filmer.

Art. XXIII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. J. Fawcett has now in the press, The Devotional Family Bible, containing the Old and New Testaments, with copious Notes and Illustrations, partly original and partly selected from the most approved Expositors, ancient and modern, with a devotional Exercise also at the end of every chapter by way of improvement: to be published in parts and in numbers, to suit the convenience of purchasers, and the whole to be comprised in two volumes royal 4to.

Family Sermons for every Sunday in the Year, selected by the Rev. G. B. Mitchell from Archbishop Secker's works are nearly ready for publication.

The life of the late Arthur Murphy, Esq. is in the press, composed from authentic documents in the possession of Mr. Ford, his executor: it will form a quarto volume, and include the epistolary correspondence of Mr. Murphy with many distinguished persons of his day.

Dr. George Rees is preparing for the press a new edition of his popular work on Disorders of the Stomach, in which many additional cases and important observations will be introduced.

A Treatise on some Practical Points relating to the Diseases of the Eye, by the late J. C. Saunders, Esq. is in the press: it will be illustrated by coloured engravings, and contain a short account of the Author's life, with an engraving from a portrait by Devis.

Dr. Robert Hooper will publish in a few days, Examinations in Anatomy, Physiology, Practice of Physic, Surgery, Materia Medica, Chemistry and Pharmacy; for the use of Students who are about to pass the College of Surgeons, Medical and Transport Boards. In foolscap 8vo.

Dr. Hooper will publish early in next month, the first fasciculus of his long promised Anatomical Atlas.

In the Spring of 1811 will be published, an Inquiry into the Physiological changes of the Human Body at its different Ages, the Diseases to which it is predisposed in each period of Life, and the Principles of Longevity. By Thomas Jameson, M. D. of the Colleges of Physicians of London and Edinburgh, and resident Physician at Cheltenham. In this work the Author professes to enter at large into the following subjects. 1. The History of the Phenomena of the Body in its progress from the embriotic State to the meridian of Life, and the subsequent changes which occasion its decay.—2. The conditions of the Organs which render the Body liable to distinct classes of diseases in each period of Life, illustrated by the specification of the Ages at which each disease makes its appearance. 3. The Principle of Human Duration and the general prophylactic of the Periods as deduced from tables of Mortality and the previous History of the body.

Mr. Cromek, editor of the "Reliques of Burns," will publish in the course of the ensuing month, the Remains of Nithsdale and Galloway Song, with historical and traditional Notices relative to the manners and customs of the peasantry.

The Rev. Mr. Davis, of Campton Academy, is printing an useful Collection of Reading Exercises for Youth of both Sexes.

Mr. Smart is preparing for the press a Guide to Parsing, which, it is expected will furnish material assistance to the Study of English Grammar and the above necessary Exercise, particularly to School Classes. Mr. Murray's arrangement will be followed.

Mr. George Woods has prepared for the press an Account of the Isle of Man, comprising its History, Antiquities, and present State. The work will form one octavo volume, and be ready for publication in a few weeks.

Shortly will be published, an Account of the Kingdom of New Spain; translated from the French of Alexander de Humboldt. In two volumes octavo.

Mr. Charles Eichhorn will shortly put to press a translation of Gessner's pas-

toral novel of Daphnis, intended for the use of German and English scholars; with an interlineary translation, and the English elegantly rendered at the foot of each page.

The eight volumes of the Spectator, comprised in one commodious octavo volume, will be published in a few weeks.

Mr. John Nelson of Islington is preparing for the press a quarto volume on the Antiquities of that Parish, illustrated by views of ancient Buildings yet remaining, and others long since removed, with an old plan of the Village, and several miscellaneous Plates.

Mr. John Bigland will shortly publish, in two octavo volumes, a Sketch of the History of Europe from the peace of 1783 to the present time.

In preparation, a Portraiture of the Heavens as they appear to the naked Eye, on ten folio Plates, constructed for the use of Students in Astronomy. By the Rev. Francis Wollaston, F. R. S.—The Plates will be engraved by Mr. Carey.

J. Stewart, Esq. Author of the Pleasures of Love, has in the press, Genevieve or the Spirit of the Drave, with other poems, chiefly amatory and descriptive.

The Arabian Nights Entertainments, from the version of Galland, carefully revised and occasionally corrected from the Arabic, with the addition of thirty-five new Tales, and an introduction and notes, by Dr. Jonathan Scott, is nearly ready to appear in three editions, demy and post octavo and royal duodecimo, the two former with engravings after pictures by Smirke.

The engravings for a Chinese Dictionary of about 7000 characters, are commenced under the superintendance of Dr. Montucci. The work will be translated into Latin, French, and English, in compliance with the desire of the East India Company; and the doctor hopes it will be completed in five years.

The Gleaner, a selection of Papers from neglected periodical Essayists, which have been for some time under preparation for the press by Dr. Drake, will appear in a few weeks, in four octavo volumes, elegantly printed on demy and on royal paper. This edition, corresponding in size and type with the recent octavo editions of the Tatler, Spectator, and Guardian, will be followed by another, adapted both in form and embellishments to the British Essayists of Chalmers, and the British Classics published by Sharpe.

In the course of the month, the second edition of Mr. Johnes's translation of Monstrelet's Chronicles will appear, in 12 vols. 8vo.

Mr. Southey's poem of Kehama is nearly finished at press: it is printing by the Ballantynes of Edinburgh.

The author of Wallace has a volume of poems nearly ready for publication. Bannockburn has been selected by Miss Helford, as the subject for her next Metrical Romance.

Art. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A Treatise on a new System of Agriculture, and the feeding of Stock in portable Houses, for which his Majesty has granted his royal Letters Patent. By George Adams. Illustrated by Plates. 8vo. 10s. 6d.

A Treatise on Fiorin Grass; with a short Description of its Nature and Properties. By J. Farnish. 1s. 6d.

BIBLIOGRAPHY.

A Catalogue of Books in the various Branches of Literature, which lately formed the library of a distinguished Collector, and were sold by auction by Mr. Jeffrey, of Pall Mall, with the prices at which they were sold, and the purchasers'names. Royal 8vo. 15s.

EDUCATION.

A Practical Treatise on the Use of the Globes, illustrated by an extensive and select Variety of Problems and Examples. By W. Thackwray. 12mo. 3s. 6d. bound. An Example Book to the above Treatise, 4to. 7s. 6d.

A Key to the eleventh edition of Dr. Wanostrocht's Grammar of the French Language. By J. Cuvellier, French Teacher at Alfred House Academy. 12mo. 3s. 6d. bound.

MATHEMATICS.

A System of Conic Sections, adapted to the Study of Natural Philosophy. By the Rev. D. M. Peacock, A. M. formerly Fellow of Trinity College, Cambridge. 8vo. 4s. 6d.

The First Principles of Geometry and Trigonometry, treated in a plain and familiar manner, and illustrated with Figures, Diagrams, and References to well known Objects, for the use of young Persons. By J. Marsh, Esq. Author of the Astravium. 5s.

The System of Mathematical Education at the Royal Naval College, Portsmouth. Part I. By J. Inman, A. M. 4s.

An Introduction to Algebra, designed for the Use of Students at the Royal Naval College, Portsmouth. By James Inman, A. M. Professor at the Royal Naval College, and late Fellow of St. John's College, Cambridge. 8vo. 4s.

MEDICINE AND CHIRURGERY.

Facts and Opinions concerning Diabetes, by John Latham, M. D. F. R.S. Fellow of the Royal College of Physicians, and Physician extraordinary to his Royal Highness the Prince of Wales. 8vo. 7s.

A Commentary on the Treatment of Ruptures, particularly in a State of Strangulation. By Edward Geoghegan, Member of the College of Surgeons, Honorary Member of the Royal Medical Society, Edinburgh. 8vo. 4s.

Advice to such Military Officers and others, as may be suffering from what has been called the Walcheren Fever. By C. Griffith, M. D. 1s.

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ERRATA:

Page 843 line 31 *for* ingenuous *read* ingenious.
880 line 25 — the existence *read* their existence.
881 line 17 — sentiment *read* sentient.
887 line 45 — or *read* of.
900 line 39 — Astade *read* Ostade.
954 line 47 — 'Mythology' *read* 'Anthology'
956 line 7 for *furniculaire* read *funiculaire*.

THE

ECLECTIC REVIEW,

For DECEMBER, 1810.

Art. 1. *Political Essay on the Kingdom of New Spain.* By Alexander de Humboldt. With Physical Sections and Maps Translated from the original French, by John Black. 2 Vols. 8vo. pp. 455, 531. Price 1*l.* 18*s.* Longman and Co. 1811.

THIS is a work of more than ordinary value, whether we consider the interesting nature of its subject, or the high character and qualifications of its author. Whoever turns an attentive eye to the Spanish possesions in America, and considers the immense tract of territory over which they extend, their population already numerous and capable of almost unlimited increase, the genial fertility of their soil and climate, the inexhaustible wealth of their mines, the facilities they afford to a spirit of adventure, the brilliant advantages this country in particular would derive from an unrestrained commercial intercourse, the instability of their present jealous and oppressive administration, and the wide field for speculation which opens in calculating the condition to which they are ultimately destined,—must doubtless acknowledge, that every thing in the shape of accurate and authentic information concerning these productive regions, is highly desirable:—and whoever reflects on the very inadequate and superficial statements hitherto published, must feel considerably indebted to the author of the volumes before us. M. Humboldt has been long celebrated both for his enterprize as a traveller, and his attainments as a man of science. Intimately acquainted with the country he professes to describe, and eminently qualified for the task of describing it, he has here presented us with an ample collection of valuable facts and observations; and the precise and specific character of his researches, may reasonably induce us to overlook his occasional dulness of manner, and the needless minuteness with which he sometimes dwells on comparatively unimportant details.—We shall lose no time in introductory remarks, but proceed at once to lay before our readers a condensed analysis of this 'Political Essay'—as the translator

has rather unfortunately termed it; just observing that these two volumes are but a portion of M. Humboldt's performance, the whole of which we are given to understand, has not yet reached this country if indeed it is yet completed by the author.

Nearly one third of the first volume is taken up with a geographical introduction, in which M. Humboldt, after remarking on the uncertainty that prevails in the geography of New Spain, (arising partly from the rigorous seclusion in which, till within a late period, it has been kept by the mother country, and partly from the long peace it has enjoyed since the commencement of the sixteenth century,) proceeds to point out what he conceives to be the most proper means for speedily completing an accurate and comprehensive survey. He then gives a pretty copious account of the materials to which he has had recourse in constructing the maps and drawings which accompany the Essay; in the course of which account, he takes occasion to introduce historical notices of the errors which have obtained in regard to the latitudes and longitudes of some of the principal cities in New Spain, and enumerates a considerable number of positions which he has himself ascertained, whether from astronomical observations, or trigonometrical and barometrical measurements. Mexico is fixed at N. latitude 19° 25′ 45″ (not as erroneously printed in the translation p. xxi. 9° &c.) and W. longitude 6^h 45′ 42″ or 101° 25′ 30″. This position, as many of our readers will perceive, is considerably different from what is given in by far the greater number of geographical drawings, and even from that assumed by Mr. Arrowsmith in his large and beautiful map of the West-Indies,—where it is placed at lat. 19° 57′ 0″ and lon. 102° 8′ 0″. We may just observe, in passing, that a good deal of this introduction might have been judiciously thrown into the form of notes, or an appendix.

M. Humboldt begins his 'Essai Politique' by stating, that he arrived in Mexico by the South Sea in the year 1803, having recently visited 'the province of Caracas, the banks of Oronooko, Rio Negro, New Granada, Quito, and the coast of Peru;' and that on comparing the scanty cultivation of these parts of South America, with the civilized appearance of New Spain, he was induced to study the statistics of this beautiful and extensive kingdom with particular attention. Residing at Mexico for a year, he was enabled not only to converse freely with intelligent persons, but to obtain access to a large variety of manuscript memoirs and official documents. The materials thus acquired he combined with the results of his own pre-

vious researches; and finding them too voluminous to be incorporated in the historical account of his travels, (part of which is already published,) was induced to arrange them in a separate work, under the title of *Essai Politique sur le Royaume de la Nouvelle Espagne.*

'This work,' he continues, 'is divided into six grand sections. The *first* book consists of general considerations on the extent and physical aspect of New Spain. Without entering into any detail of descriptive natural history (a detail reserved for other parts of my work) I have examined the influence of the inequalities of the soil on the climate, agriculture, commerce, and defensive parts of the coasts. The *second* book treats of the general population and division of the casts. The *third* presents a particular statistical view of the intendancies, their population and area, calculated from the maps drawn up by me from my astronomical observations. I discuss in the *fourth* book the state of agriculture, and of the metallic mines; and in the *fifth* the progress of manufactures and commerce. The *sixth* book contains researches into the revenues of the state, and the military defence of the country.' I. p. 3.

Of these sections the present volumes comprehend the three first, and part of the fourth. We shall consider them in order.

I. The Spanish possessions of the new continent, stretching from 41° 43′ of south latitude to 37° 48′ of north, are divided into nine large, and as it respects each other, independent governments—the *viceroyalties* of Peru, Buenos Ayres, New Granada, and Mexico, and the *capitanias generales* of Chili, Portorico, Caraccas, Guatimala, and Havannah, including the Floridas. Of these governments the first in point of rank, whether we regard its political importance, territorial wealth, or commercial facilities, is Mexico or New Spain,—an appellation, which though conferred originally by Grijalva on the province of Yucatan, and afterwards used by Cortes to designate the empire of Montezuma, is now given generally to the whole extent of country, over which the viceroy of Mexico exercises his authority, and of which the 38th and 16th degrees of latitude may be considered as the northern and southern limits. In extent it is five times larger than the mother country, and may very probably, M. Humboldt conjectures, in the course of another century equal her in population.

Although nearly one half of New Spain lies under the torrid zone, yet in general these equinoctial regions enjoy rather a cold and temperate, than a burning climate. Of this striking deviation from the usual circumstances of geographical latitude, the great breadth of the new continent towards the North, and the mass of snows with which it is covered, may doubtless furnish some explanation; but

the principal reason is to be found in the extraordinary construction of the mountains,—almost the whole interior of the viceroyalty of Mexico forming an immense plain, elevated from six to eight thousand feet above the surrounding seas. The highest plains of Europe rarely exceed a fourth or fifth part of this measurement, and the levels which are sometimes met with in New Granada, Quito, and Peru, at the astonishing altitudes of from ten to fifteen thousand feet, can be considered only as insulated summits. But the table land of Mexico is in fact a flattened ridge of mountains—a prolongation of that chain which, under the name of the Andes, run through the whole of South America—not torn and interrupted, as there, by vallies and crevices, but presenting the appearance of so many 'basins of old dried up lakes' following one another in succession, and only separated by inconsiderable hills. M. Humboldt has illustrated this remarkable configuration by three vertical sections, in which are represented the eastern and western declivities of the soil from Mexico, and also the central table land as far north as the mines of Guanaxuato. The road to Vera Cruz advances for sixty marine leagues before a single valley occurs, the bottom of which is less elevated than 3280 feet above the level of the sea; but after this the descent is continued and laborious. The western side of the country, although furrowed by vallies, declines more gradually. Northward from Mexico, as far as the city of Santa Fe in New Mexico (about 500 leagues) the surface is continually elevated from five to eight thousand feet—a height equal to that of Mount Cenis, St. Gothard, or the great St. Bernard.

It is by this singular geological constitution that the climate, soil, productions, agriculture, internal commerce, and military defence of New Spain, are almost entirely modified. The coasts and some of the vallies are a good deal similar to the West-Indies, both in climate and fertility. On the declivity of the Cordillera, at the elevation of 4 or 5000 feet, a soft spring temperature prevails, which never varies more than four or five degrees; and the vegetation, nourished by aqueous vapours, is beautiful and abundant. The mean temperature of the table land of Mexico is about equal to that of Rome. Above this altitude from 5 to 7000 feet, the climate becomes cold and disagreable, and the soil, covered with a saline efflorescence, presents an aspect of aridity.—Like the mother country, New Spain suffers from the want of water and navigable rivers. The lakes with which Mexico abounds, our author observes, appear to be annually on the decline,

and are merely 'the remains of immense basins of water which seem to have formerly existed on the high and extensive plains of the Cordillera.' Considered in respect to its communication with the rest of the civilized world, the physical situation of the city of Mexico, says Mr. Humboldt, is preeminently advantageous. 'A king of Spain, resident in this city might transmit his orders in five weeks to the peninsula in Europe, and in six weeks to the Phillipine islands of Asia,' while 'under careful cultivation the kingdom would alone produce all that commerce collects together from the rest of the globe.'—Owing to the 'current of rotation' which is perpetually heaping up sands, so as insensibly to contract the Mexican gulf, the eastern coast possesses fewer advantages for navigation than the western; and both coasts are exposed to violent tempests, which for several months render them inaccessible. The north-west winds which blow in the gulf from the antumnal to the spring equinox, are attended by the following singular phenomena.

'At first, a small land wind *(terral)* blows from the north west; and to this *terral* succeeds a breeze first from the north-east and then from the south. During all this time a most suffocating heat prevails; and the water, dissolved in the air, is precipitated on the brick walls, the pavement, and iron or wooden balustrades. The summits of the Pic d'Orizaba and the Cofre de Perote, and the mountains of Villa Rica appear uncovered with clouds, while their bases are concealed under a veil of demi-transparent vapours. These Cordilleras appear projected on a fine azure ground. In this state of the atmosphere the tempest commences, and sometimes with such impetuosity, that before the lapse of a quarter of an hour it would be dangerous to remain on the mole of Vera Cruz.' p. 84.

One chapter of this first book is devoted to the discussion of the interesting problem of the communication between the two seas, and nine points are indicated by which this communication might possibly be effected—the points of separation between the Ounigagah and the Tacoutche Tesse (supposed the same with Colombia) and those between the Rio del Norte and the Rio Colorado—the isthmuses of Tehuantepec, Nicaragua, Panama, and Cupica—the River of Guallaga and the gulf of St. George—and the ravine from the Raspadura to the Choco. Some of these 'possibilities', however, seem to be thrown out as mere suggestions rather than as projects. Of the course of the Colombia river but a very small part is yet explored. A communication by means of the Rio del Norte and the Rio Colorado if practicable would be too circuitous; and the effect which an opening in the isthmus of Panama might have on the gulf stream

would require to be attentively considered. The nature of the ground is imperfectly known with regard to all the points of communication. It is remarkable that by means of a small canal in the 'ravine' de la Raspadura, uniting the rivers of Noanama (or San Juan) and Quito, canoes laden with cacao are accustomed, when the rains are abundant, to *pass from sea to sea*. This interior communication has existed since the year 1788—though scarcely heard of in Europe. It would lead us too far to speculate on the probable consequences of a navigable opening in Mexico or Darien. M. de Humboldt in the conclusion of this chapter observes, that

'Should such a canal of communication be effected, the productions of Nootka Sound and of China will be brought more than 2000 leagues nearer to Europe and the United States. Then only can any great changes be effected in the political state of Eastern Asia; for this neck of land, the barrier against the waves of the Atlantic Ocean, has been for many ages the bulwark of the independence of China and Japan.' p. 45.

II. For a long time, M. Humboldt affirms, the population of New Spain has been progressively increasing. The total result of the enumeration in 1793 was 4,483,529. Since this enumeration, which, however, from various causes was by no means complete, the increase has been exceedingly rapid; as appears from authenticated registers of baptisms and burials, as well as from the great augmentation of tithes and other imposts, and the striking improvements which have taken place in agriculture and civilization. The average proportion of deaths to births is stated as 100 to 170: the proportion of births and deaths to the population as one in 17, and one in 30; the number of births as 350,000 and of deaths as 200,000*. In admitting 5,800,000 inhabitants for the kingdom of Mexico at the end of the year 1803, M. Humboldt thinks he has taken a number probably much *below* the existing population; and, reasoning from analogy, he considers it as extremely probable that in 1808 this population will exceed six millions and a half.

Of the 'physical causes' which have proved most destructive to the inhabitants of New Spain, our author has specified three—famine, the *matlazahuatl*, and the small pox. Greatly as the means of subsistence have multiplied, they are not yet fully equal to the wants of the population, so that when

* In another part of this work M. Humboldt has calculated the proportion of the sexes to each other: he finds that the male *exceed* the female part of the population as 100 to 95.

a scarcity occurs, the mortality is dreadful. In 1784, it is conjectured, the number carried off by famine, and its attendant train of epidemics, was not fewer than 300,000. The *matlazahuatl* is a disease peculiar to the Indian race, not very dissimilar to the yellow fever. The ravages of the small pox, dreadful in former times to a degree almost incredible, have been greatly repressed by inoculation; and the introduction of the vaccine matter promises ere-long to banish it entirely. M. Humboldt has described the enthusiasm with which this salutary preservative was received, in a style of true French eloquence. It is somewhat singular, that the effect of cowpock matter in preventing variolous contagion has been long observed, by the country people among the Peruvian Andes.'—Our author combats the supposition that the working of the mines of New Spain, is an employment particularly injurious to health; the Mexican miners, amounting in all to no more than 30,000, not being like the Peruvian Indians subject to the barbarous law of the *mita*, nor exposed to such sudden and violent transitions of temperature.

In Mexico, as in the other Spanish colonies, the population may be distinguished into seven races:—pure Europeans, vulgarly called *Chapetones—Creoles*, or whites of European extraction born in America—copper coloured indigenous *Indians—Mestizos*, or descendants of whites and Indians—African *negros—Mulattos*, or descendants of whites and negroes—and *Zambos*, or descendants of negroes and Indians.

The number of Whites in New Spain is calculated at about 1,200,000, of which it is probable not more than 80,000 are *Chapetones* or pure Spaniards. Between these and the *Creoles* there exists an almost irreconcileable antipathy. The Spanish laws allow the same rights to both, but the government, partly from a suspicious policy, and partly from a rapacious venality, bestows all the great offices and most of the subordinate employments on the former. The cast of the whites, it should seem, is almost the only one in which either great wealth or any thing like intellectual cultivation is found. The city of Mexico possesses more extensive and more solid scientific establishments than any city of the new continent; and considerable attention is paid to the fine arts, and to the sciences of botany, chemistry, mineralogy, methematics, and astronomy.

'The academy of painting and sculpture contains a finer and more complete collection of casts than is to be found in any part of Germany. We are astonished on seeing that the Apollo Belvidere, the group of Laocoon and still more colossal statues, have been conveyed through mountainous roads at least as narrow as those of St. Gothard;

and we are surprised at finding these masterpieces collected together under the torrid zone, in a table land higher than the great St. Bernard. The collection of casts brought to Mexico cost the king 200,000 francs.' [8334*l.*] M. Tolsa, professor of sculpture at Berlin, was even able to cast an equestrian statue of Charles IV; a work which, with the exception of the Marcus Aurelius at Rome, surpasses in beauty and purity of style every thing which remains in this way in Europe. Instruction is communicated gratis at the academy. It is not confined alone to the drawing of landscapes and figures. The academy labours successfully to introduce among the artisans a taste for elegance and beautiful forms. Large rooms well lighted by Argand's lamps contain every evening some hundreds of young people, of whom some draw from relievo or living models, while others copy drawings of furniture, chandeliers, or other ornaments in bronze. In this assemblage (and this is very remarkable in the midst of a country where the prejudices of the nobility against the casts are so inveterate) rank colour and race is confounded. We see the Indian and the Mestizo sitting beside the white, and the son of the poor artizan in emulation with the children of the great lords of the country. It is a consolation to observe, that under every zone the cultivation of science and art establishes a certain equality among men, and obliterates, for a time at least, all those petty passions of which the effects are prejudicial to social happiness.

'Since the close of the reign of Charles III. and under that of Charles IV. the study of the physical sciences has made great progress, not only in Mexico, but in general in all the Spanish colonies. No European government has sacrificed greater sums to advance the knowledge of the vegetable kingdom than the Spanish government. Three botanical expeditions in Peru, New Granada, and Spain, have cost the state nearly three millions of frances [83,340*£.*] The city of Mexico exhibits a very interesting botanical garden, within the precincts of the viceroy's palace.—'The principles of the new chemistry are more diffused in Mexico than in many parts of Spain. The school of Mines possesses a chemical laboratory; a geological collection arranged according to the system of Werner; a physical cabinet, in which we not only find the valuable instruments of Ramsden, Adams, Le Noir and Louis Berthoud, but also models executed in the capital, even with the greatest precision, and from the finest wood in the country. —The taste for astronomy is very old in Mexico. There distinguished men Velasquez, Gama, and Alzate, did honour to their country towards the end of the last century.' pp. 212—218.

The wealth of the country is very unequally divided; a few individuals, those chiefly who have the working of productive mines, being enormously rich, while the great bulk of the people suffer all the hardships of extreme poverty. A similar inequality of fortune prevails among the clergy.

The proportion of *Indians* is larger than is commonly supposed: in general they appear to form about two fifths of the whole population of Mexico. M. Humboldt has entered into a long dissertation on their physical constitution, their

moral and intellectual character, and their social state, preceded by some ingenious, though not very satisfactory conjectures, respecting their origin*. The Indians of New Spain, we are told, bear a general resemblance to those who inhabit Canada, Florida, Peru, and Brazil. 'They have the same swarthy and copper colour, flat and smooth hair, small beard, squat body, long eye, with the corner directed upwards towards the temples, prominent cheek bones, thick lips, and an expression of gentleness in the mouth, strongly contrasted with a gloomy and severe look.' They attain in general to a pretty advanced age, and are remarkably free from every kind of deformity. In disposition they are grave, inactive, melancholic; taciturn when not drunk, and tyrannical when placed in power: they evince great obstinacy in adhering to their customs and opinions. Scarcely any other effect, our author observes, has resulted from the introduction of 'Christianity' among them, than a change of ceremonies.

'The natives know nothing of religion but the exterior forms of worship. The festivals of the church, the fire works with which they are accompanied, and processions mingled with dances and whimsical disguises, are a most fertile source of amusement to them. In the province of Pasto I have seen Indians masked, and adorned with small tinkling bells, perform savage dances around the altar, while a monk of St. Francis elevated the host.—The early missionaries not only tolerated but even favoured to a certain extent this amalgamation of ideas, by which means the *christian worship* was more easily introduced.'

Although the social economy of the Indians is much less abject now than it was in the sixteenth and seventeeth centuries, (the systematic slavery of the *encomiendas* having been annulled by Charles III. who prohibited also the *repartimientos*,) yet taken *en masse*, our author says, they still 'offer a picture of extreme misery.' Instead of being allowed to pay indirect duties and imposts, they are subject to an odious and degrading capitation tax; they are banished to the most barren districts; the whites are prohibited from settling in their villages; no act signed by them is valid; they are unable to contract any obligation 'beyond the value

* The Toultecs or Aztecs, he supposes, 'might be a part of those Hiongnoux, who, according to Chinese historians, emigrated under their leader Punon, and were lost in the north parts of Siberia.' This nation of wariror shepherds he adds, 'has more than once changed the face of oriental Asia, and desolated, under the name of Huns, the finest parts of civilized Europe.' The number of languages, however, still spoken in Mexico (exceeding twenty, of which fourteen have grammars and dictionaries tolerably complete) would lead us to infer a variety of races and origin. The language most universally diffused over the new continent, is the Aztec or Mexican.

of fifteen francs;' and, in short, form a *status* in *statu*. The danger and impolicy of perpetuating this condition is pointed out very forcibly. Some of the Indians are *bonâ fide* slaves, the Spanish laws to the contrary notwithstanding. They are of two sorts, *poitos* and *mecos*. The former consist of those 'savage' Indians, who not having learnt to make the sign of the cross, are surprised and carried off in the predatory incursions of the missionary monks. The latter are prisoners taken in the petty warfare carried on almost without interruption on the frontiers of the *provincias internas*.

The remaining part of the population of Mexico consists of negroes—of which there are fewer than in any of the European colonies under the torrid zone, the whole number not exceeding 6,000—and of the various casts which spring from the mixture of the pure races with one another, amounting on a probable calculation to nearly 2,400,000. In general the degree of estimation in which these mixed races are held corresponds to their greater or lesser degrees of whiteness of skin—degrees which are discriminated with great nicety. M. Humboldt has concluded this division of his work by the following obsevations.

'The want of sociability, so universal in the Spanish colonies, and the hatred which divides the casts of greatest affinity, the effects of which shed a bitterness over the life of the colonists, are solely due to the political principles by which these regions have been governed since the sixteenth century. A government aware of the true interests of humanity will be able to diffuse instruction, and by extinguishing gradually the monstrous inequality of rights and fortunes, will succeed in augmenting the physical prosperity of the colonists; but it will find immense difficulties to overcome before rendering the inhabitants sociable, and teaching them to consider themselves mutually in the light of fellow citizens.'—'According to the ideas which unfortunately have been adopted for ages these distant regions are considered as tributary to Europe. Authority is there distributed not in the manner which the public interest requires, but according as the dread of seeing a too rapid increase in the prosperity of the inhabitants seems to dictate. Seeking security in civil dissensions, in the balance of power, and in a complication of all the springs of the great political machine, the mother country foments incessantly the spirit of party and hatred among the casts and constituted authorities. From this state of things arises a rancour which disturbs the enjoyments of social life.' pp. 259, 262.

III. The kingdom of New Spain, in its present state, is distributed into twelve intendancies and three provinces.* Ar-

* 'Before the introduction of the new administration by Count Don Jose de Galvez, minister of the Indies, New Spain contained 1, el reyno de Mexico; 2, el reyno de Nueva Galicia; 3, el nuevo reyno de Leon; 4, la colonia del Nuevo Santander; 5, la provincia de

ranging them according to their 'physical state' we have, under the temperate zone, the province of New Mexico, the intendancy of New Biscay, the provinces of old and new California, the intendancy of Sonora, and the intendancy of San Luis Potosi—a space of 82,000 square leagues with 677,000, souls, or 8 inhabitants to the square league: under the torrid zone, the intendancies of Zacatecas, Guadalaxara, Guanaxuato, Valladolid, Mexico, Puebla, Vera Cruz, Oaxaca, and Merida—a space of 36,500 square leagues with 5,160,000 souls, or 141 inhabitants to the square league.† Thus nearly seven eighths of the whole population are concentrated in the equinoctial part of Mexico; and of these inhabitants four fifths live on the high table lands. In the foundation of these territorial divisions, scarcely any attention appears to have been paid either to extent of territory or to numerical proportion of inhabitants. The intendancy of San Luis Potosi, for example, contains 27,821 square leagues, while that of Guanaxuato has not more than 911; and in Guanaxuato, again, there are 568 inhabitants to the square league, while in Durango there are not more than 10, and in Sonora not more than six. The following table will exhibit the results of M. Humboldt's statistical analysis of each province and intendancy. The first row of figures expresses the total amount of the population in 1803, the next the extent of surface in square leagues; and the last the number of inhabitants to the square league.

Intendancies.			
Mexico	1,511,800	5,927	255
Puebla	813,300	2,696	301
Guanaxuato	517,300	911	586
Valladolid	376,400	3,446	109
Guadalaxara	630,500	9,612	65

Texas; 6, la provincia de Cohahuila; 7, la provincia de Nuevo Biscaya; 8, la provincia de la Sonora; 9, la provincia de nuevo Mexico; 10, las provincias de la vieja y nueva California. These old divisions are still very frequently used in the country.'

† Another division of New Spain, which M. Humboldt lays before his readers is that indicated by its 'commercial relations or the situation of the coasts;—1, Provinces of the interior, New Mexico, New Biscay, Zacatecas, Guanacuato; 2, Maritime provinces of the eastern coast opposite to Europe, San Luis Potosi, Vera Cruz, Merida or Yucatan; 3, Maritime provinces of the western coast opposite to Asia, New and Old California, Sonora, Guadalaxara, Valladolid, Mexico, Puebla, Oaxaca. In the military government of the *provincias internas* a considerable change, it seems, has taken place since M. Humboldt left Mexico.

Zacatecas	153,300	2,355	65
Oaxaca	534,800	4,447	120
Merida	465,800	5,977	81
Vera Cruz	156,000	4,141	38
San Luis Potosi	334,900	27,821	12
Durango	159,700	16,873	10
Sonora	121,400	19,143	6
	Provinces		
Nuevo Mexico	40,200	5,709	7
Old California	9,000	7,295	1
New California	15,600	2,125	7

It would be fruitless to attempt to follow M. Humboldt step by step in his copious developement of these analytical statements: we shall therefore merely notice a few detached particulars.

More than a third of the second volume is occupied with a description of the city of Mexico, researches into its ancient state, an hydrographical survey of the valley of Tenochtitlan in which it is situated, and an ample historical account of the hydraulical operations which have at different times been carried on for the purpose of drawing the waters into the river Panuco, and protecting the city from inundations. When Cortez took possession of the Mexican capital he found it lying 'in the *midst* of the salt water lake'* Tezcuco, the 'finest of the five lakes' which are contained in the valley, and the least elevated of the whole series: but at present the centre of the city is distant from this lake nearly a league: and the dikes by which the ancient Tenochtitlan was connected with the main land are now paved causeways across marshy grounds. The water which flows in is not sufficient to replace that which is lost by evaporation: the trees, too, not only of the plain, but of the surrounding mountains, have been inconsiderately destroyed: but the diminution is principally owing to the famous subterraneous passage, projected in the beginning of the seventeenth century, and called the *desague de Huehuetoca.* 'This cut in the mountain has not only reduced within very narrow limits the two lakes in the northern part of the valley (Zumpango and San Christobal) but has also prevented their waters in the rainy season from flowing into the basin of the lake Tezcuco.' The valley of Te-

* Tezcuco is strongly impregnated with muriate and carbonate of soda; a crust of these efflorescent salts has covered every part from which its waters have retired.

nochtitlan is a basin surrounded by a circular wall of high porphyry mountains, the bottom of which is elevated 7468 feet above the level of the sea. The lakes 'which are so many natural recipients, in which the torrents deposit the waters of the surrounding mountains, rise by stages, in proportion to their distance from the centre of the valley or the site of the capital.'—Some of M. Humboldt's observations on the city of Mexico we shall lay before our readers.

'Adorned with numerous Teocallis like so many Mahometan steeples,* surrounded with water and dikes, founded on islands covered with verdure, and receiving hourly in its streets thousands of boats which vivified the lake, the ancient Tenochtitlan, according to the accounts of the first conquerors, must have resembled some of the cities of Holland, China, or the Delta of Lower Egypt. The capital reconstructed by the Spaniards exhibits perhaps a less vivid, though a more august and imposing appearance. Mexico is undoubtedly one of the finest cities ever built by Europeans in either hemisphere. With the exception of Petersburg, Berlin, Philadelphia, and some quarters of the city of Westminster, there does not exist a city of the same extent which can be compared to the capital of New Spain, for the uniform level of the ground on which it stands, for the regularity and breadth of the streets, and the extent of the public places. The architecture is generally of a very pure style, and there are even edifices of a very beautiful structure.' 'The city is also remarkable for its excellent police. The most part of the streets have very broad pavements, and they are clean and well lighted. II. pp. 38—44.

'Nothing can present a more rich and varied appearance than the valley, when in a fine summer morning, the sky without a cloud, and of the deep azure which is peculiar to the dry and rarefied air of high mountains, we transport ourselves to the top of one of the towers of the cathedrals of Mexico, or ascend the hill of Chapoltepec. A beautiful vegetation surrounds this hill. Old cypress trunks of more than 15 and 16 metres [49 and 52 feet] in circumference, raise their naked heads above those of the schinus, which resemble in their appearance the weeping willows of the east. From the centre of this solitude, the eye sweeps over a vast plain of carefully cultivated fields, which extend to the very feet of the colossal mountains covered with perpetual snow. The city appears as if washed by the waters of the lake of Tezcuco, whose basin, surrounded with villages and hamlets, brings to mind the most beautiful lakes of the mountains of Switzerland. Large avenues of elms and poplars lead in every direction to the capital; and two aqueducts, constructed over arches of great elevation, cross the plain, and exhibit an appearance equally agreeable and interesting. The magnificent convent of Sonora de Guadaloupe appears joined to the mountains of Tepeyac, among ravines which shelter a few date and young yucca trees. Towards the South the whole tract between the San Angel, Tacabaya, and San Augustin de las Cuevas, appears an immense garden of orange, peach, apple, cherry, and

* The form of the Teocalli is that of a truncated pyramid

other American fruit trees. This beautiful cultivation forms a singular contrast with the wild appearance, of the naked mountains, which inclose the valley, among which the famous volcanoes of La Puebla, Popocatepetl, and Iztaccicihuatl, are the most distinguished. The first of these forms an enormous cone of which the crater continually inflamed and throwing up smoke and ashes, opens in the midst of eternal snows. pp. 42—44.

'According to the most recent and least uncertain data, the actual population of the capital of Mexico appears to be (including the troops) from 135 to 140,000 souls. The regular troops and militia in garrison are composed of from 5 to 6,000 men in arms. We may admit with great probability that the actual population consists of 2,500 Europeans; 65,000 Creoles: 33,000 Indigenous; 26,000 Mestizoes; 10,000 Mulattos. There are consequently in Mexico 69,500 men of colour and 67,500 whites; but a great number of the Mestizoes are almost as white as the Europeans and Spanish Creoles.' 'The Clergy of Mexico is extremely numerous, though less numerous by one fourth than at Madrid.' pp 81, 82.

In the course of this division of his work, M. Humboldt takes occasion to introduce some interesting remarks on the volcanoes of New Spain. The most memorable of these is that of Jorullo in the intendancy of Valladolid, which was formed in the night of the 29th September, 1759.

'The great catastrophe in which this mountain rose from the earth, and by which a considerable extent of ground totally changed its appearance, is perhaps one of the most extraordinary physical revolutions in the history of our Planet. Geology gives us no example of the formation, from the centre of a thousand small burning cones, of a mountain of scoria and ashes 517 metres [1695 feet] in height, comparing it only with the level of the old adjoining plains, in the interior of a continent 36 leagues distant from the coast, and more than 42 leagues from every other active volcano.'—'In the month of June 1759 a subterraneous noise was heard. Hollow noises of a most alarming nature were accompanied by frequent earthquakes, which succeeded one another from fifty to sixty days to the great consternation of the inhabitants. From the beginning of September every thing seemed to announce the complete re-establishment of tranquillity, when in the night between the 28th and 29th, the horrible subterraneous noise recommenced. The affrighted Indians fled to the mountains of Aguasarco. A tract of ground from 3 to 4 square miles in extent which goes by the name of *malpays* rose up in the shape of a bladder. The bounds of this convulsion are still distinguished in the fractured strata.'

'Those who witnessed this great catastrophe from the top of Aguasarco assert, that flames were seen to issue forth for an extent more than half a square league, that fragments of burning rocks were thrown up to prodigious heights, and that through clouds of ashes illuminated by the volcanic fire, the softened surface of the earth was seen to swell up like an agitated sea. The rivers of Cuitamba and San Pedro precipitated themselves into the burning chasms. The decomposition

of the water contributed to invigorate the flames; eruptions of mud, and especially of strata of clay, enveloping balls of decomposed basalles, appear to indicate that subterraneous water had no small share in producing this extraordinary revolution. Thousands of small cones from two to three metres [6 to 9 feet] in height issued forth from the *malpays*. Each small cone is a *fumurola* from which a thick vapour ascends to the height of ten or fifteen metres. In many of them a subterraneous noise is heard which appears to announce the proximity of a fluid in ebullition'—'It is worthy of observation, that the new volcano of Jorullo was formed on the same parallel with the ancient Mexican volcanos.' pp. 210—220.

Of the commerce of New Spain M. Humboldt furnishes us with scarcely any information.—He concludes his statistical survey by 'bestowing a rapid glance on the coast of the great Ocean, which extends from the port of San Francisco, and from Cape Mendocino, to the Russian establishments in Prince William's Sound.' The interval which separates these establishments from the Spanish possessions is gradually diminishing; but it is more than probable, our author says, that 'before the Russians shall clear this interval, some other enterprising power will attempt to establish colonies either on the coast of New Georgia, or on the fertile islands in its vicinity.'

IV. In the remaining portion of these volumes M. Humboldt discusses the agriculture of New Spain, to the gradually ameliorating state of which he thinks it owes more of its prosperity than to the mines. In this opinion we are disposed to concur; but we are quite unable to perceive the force of those arguments by which he wishes to prove that the working of the mines is not at all injurious to the progress of cultivation. The distinction which he draws between a larger and smaller extent of territory, would lead us to conclude, not that the evil does not exist in the former case, but merely that it is less sensibly felt. To the agriculture of a country like New Spain, where the land now under cultivation would support a population eight or ten times more numerous,* where a deficiency in the maize harvest alone, brings with it all the horrors of famine,† where even the provinces of New Mexico and New Biscay are still separated by an inhospitable desert,‡—to the agriculture of such a country, the employment, in mining speculations, of an immense capital, of 30,000 persons in subterraneous operations, § of probably a much greater number in transporting the mineral produce‖, and of beasts of burden to an incredible amount** must, we are persuaded, notwithstanding the specious reasoning of M. Humboldt, be

* II. 460. † I. 119 ‡ II. 309. § I. 124. ‖ I. 119.

** In the mines of Guanaxuato fourteen thousand mules are employed simply in the process of emalgamation. II. 444.

decidedly prejudicial. The injury has been overstated no doubt, and the agricultural improvements may have been considerable; but it seems equally plain, that these improvements have been made in proportion as the gambling passion for mining adventures has declined.

The great bulk of M. Humboldt's chapter on agriculture, however, is taken up with describing those vegetable productions of New Spain which form the chief subsistence of its inhabitants. These are the banana, the manioc, maize, and the 'cereal gramina' of Europe—wheat, barley, oats, and rye. The banana is confined principally to the warm and fertile region of the coast. The facility with which this singular plant reproduces itself is well known:

> The bended twigs take root, and daughters grow
> About the mother tree, a pillar'd shade,
> High over arched, and echoing walks between.

It requires very little cultivation. By two days of moderate labour a man may procure subsistence for a week for a whole family; no other care being necessary than to 'cut the stalks of which the fruit has ripened, and to give the earth once or twice a year a slight dressing by digging round the roots.' This exemption from labour, however, as might be expected, is extremely hostile to the advancement of civilization.—Two species of manioc are cultivated by the Mexicans, the sweet and the bitter—the latter of which in its native state is a very active poison, but when properly prepared makes a very nutritive bread. Still more important and extensive is the cultivation of the maize—which may indeed be considered as the staple food 'of the people, as also of great part of the domestic animals.' None of the gramina is more abundant or more unequal in its produce. European grain succeeds best in the temperate region of New Spain, and on grounds either naturally humid or artificially irrigated.—Besides these productions, M. Humboldt has enumerated several others, among which we may notice cotton, tobacco, and the sugar cane, the cultivation of which has sensibly increased since the tumultuous events at St. Domingo.

We must here take a temporary leave of this instructive work, presuming that the ample abstract we have exhibited of its contents will supersede the necessity of recommending it by a studied encomium, and that 'the portion now presented' will be received with a degree of favour, fully sufficient to authorize the publication of the remainder of the Essay, as soon as it shall 'arrive in this country.' We have not much to say in behalf of the translation. It is thrown off

too hastily to be done well. The sense is not always perspicuously given, and the style has no pretensions to connected fluency. We would suggest, that to print a French word in italics is not quite equivalent to translating it. We do not know what authority Mr. Black can plead for such words as 'epoqua,' 'tutory,' 'flexility,' 'frigorification,' or for such phrases as 'almost no,' and '*chest!* (*bureau*) of hydraulical operations;' and are apt to think that no authority will bear him out in asserting (Vol. I. p. 48.) that 400=1312, and that 600=1968. For these and similar inaccuracies he will plead, no doubt, the 'rapidity with which translations like the present *must* be executed;' but the public is not always so easily satisfied; and will very naturally inquire, whether the haste arises from a laudable eagerness to impart information, or from an interested avidity to distance competitors.—The translator's solicitude to ascertain the 'value of the different foreign measures, weights, and monies, and to convert them into those of our own country', deserves praise, and some of his notes are pertinent and judicious. But others, we are sorry to observe, are the very reverse of this. The profane levity which Mr. John Black has manifested at p. 168. Vol. I, on a subject which called for more than usual serious reflection, cannot be reprobated too much. Should the remaining sections of M. Humboldt's work fall into the hands of this translator, we would strongly advise him to deliver no more lectures to missionary societies.

The maps and geological sections are neatly engraved, though on a scale far inferior to the splendid originals. The map of New Spain, indeed, is so ingeniously 'reduced,' as to be of scarcely any value without the assistance of a microscope.

Art. II. *The Fall of Cambria, a Poem.* By Joseph Cottle. 12mo. 2. vols. pp. 532. Price 14s. Longman and Co. 1810.

OUR times are unfavourable, to the last degree, to the writers of that kind of poetry commonly called Epic; a denomination about which there has been, among critics, a vast deal of superstition—a denomination as fairly applicable, for what any of them can shew to the contrary, to any poetical narration of the great military transactions that have decided the destiny of a state, as to the Iliad—a denomination, therefore, which might with perfect propriety have appeared in the title-page of this work, had the author deemed it worth while to be tenacious of so trifling a point of rank. The present times, we observe, are unfavourable, because a great part of the impressive power of the heroic poem obviously depends on the contrast between such transactions as it narrates, and the or-

dinary course of human events. We have very naturally been accustomed to calculate the effect of this sort of poem, on an assumption that the fall of great states and monarchs, the extinction and creation of imperial dynasties, the exploits of great heroes, and such conflicts of armies as transfer whole nations to a new dominion, are things of so rare occurrence as to be of themselves adapted to take possession of the utmost faculty of attention and wonder, and therefore to need nothing but the eloquence of poetry to give them an overpowering magnificence. In their plainest mode of representation they must rise before our view, it is presumed, with somewhat of the aspect of sublime mountains: the effect of their appearing in poetry will be as when those mountains are seen in the state of volcanoes.—But this high advantage of the epic poem—its having the province of celebrating a class of events which, in even the humblest style of recital, would be exceedingly striking to the imagination—is, along with so many other high and prescriptive things, totally abolished in the present age. The fall of monarchs—the end of a royal race—the catastrophe of empires—what solemn phrases these used to be, in the lessons of moralists, and the declamations of orators! How many pensive and awful reflections were they expected to awaken! To what a remote, and lofty, and tragical order of ideas were we supposed to be aspiring when we uttered them! But the time is at length come for such ambitious phrases to express but the ordinary events taking place within our sight. We are now become accustomed to reckon with great confidence, at the beginning of the year, that if we live to the end of it, we shall outlive some one or other ancient kingdom that is co-existing with us on the first of January. We take not the smallest credit for any unusual foresight in the prognostication; and when the event accordingly takes place, it seems so much a matter of course that it should have happened, that it is not till after a considerable interval of reflection that the mind admits any very grave impression of its importance. The impression is not so much made by the event itself directly, as by our reflective wonder that it has impressed us so little. But both our direct and our reflective ideas of the magnitude of such an event are soon swept away by that incessant rapid progress of revolution, which is overturning another and still another throne—destroying the boundaries of states—either reducing those states to the condition of provinces of one vast rapacious empire, or supplanting their ancient institutions by new forms and names of government—and consigning the hereditary monarchs and their courts to obscurity and

captivity, or driving them to the extremities and islands of Europe, or even to the other hemisphere. In this career of revolution, war has unfolded all its splendid and terrible forms, in such a crowded succession of enterprises and battles, with every imaginable circumstance of valour, skill, and destruction, that its grandest exhibitions are become familiar to us, almost to insipidity. We read or talk, over our wine or our coffee, of some great battle that has recently decided the fate of a kingdom, with an emotion nearly as transient as of an old bridge, carried away in our neighbourhood by a flood, or a tree overthrown by the wind or struck with lightning. It is, even after every allowance for the natural effect of iteration and familiarity, perfectly astonishing to observe what a degree of indifference has come to prevail in the general mind, at the view of events the most awful in their immediate exhibition, and the the most portentous as to their consequences.

Now it is very evident that this state of the public mind must be unfriendly in the extreme, as we began by asserting, to the labours and hopes of epic poets. It is the chief object of their unfortunate task to excite the sentiments of awe and astonishment by the representation of events, for the most part, of greatly inferior magnitude to those (of the very same class,) which are just sufficing to keep up our newspapers and annual registers to the competent pitch for amusing us. It is true that the poets, by going back several ages for their subjects, have the advantage of exhibiting their heroes and great transactions with that venerable aspect of antiquity which is strangely imposing to the imagination; but this is more than counterbalanced in favour of the newspapers by the momentous and direct relation of the present events to our own interests. The facts, too, of the epic narrative, instead of occupying the mind so as to withdraw its attention from the present events, have a quite contrary operation, tending rather to reflect its thoughts back to these nearer and greater objects. And this reflected attention involves comparison; which we shall be sure to make with a considerable degree of disposition to find the transactions of our own more magnificent than those of former ages. We shall thus be made to contemplate with more attention, and, through a kind of reacting pride, with more admiration, the events of the last year or month, in consequence of the poet's challenging us with a pompous display of the battles and revolutions of remote periods,—so that not only we are likely to behave ill to contemporary epic poets, but even Homer himself has need of all the sanctity of antiquity, and all the surrounding

throngs of devotees of every time and nation, to protect him against the pert profaneness, with which we might be tempted to ask, 'What are all your conflicts on the Phrygian plain, and what is the fall of Troy, compared with what is taking place in our times about once every six months?' The author then of the 'Fall of Cambria,' will not be surprised to find himself partaking in some measure the misfortune which a revolutionary period has brought on poets, by rendering what were once accounted the most inspiring subjects vulgar and almost insipid.

If this diminution of the interest of heroic poetry had taken place from any *other* cause, it would not perhaps have been regretted by a Christian moralist, who feels it quite time that the characters and actions which are so pernicious in fact, should cease to be attractive in description. The moral effect of exhibiting martial excellence in an attractive form would be very equivocal, even in a case with the best imaginable conditions. Some of these conditions would be, that the contest should bear the clear evidence of perfect justice on the one side, and therefore iniquity on the other; that the defenders of the just cause should fight purely from the love of justice, not for military glory, as it is called; that the chiefs among these defenders should have so much general virtue, that their valour in a just cause should not be the means of seducing us into a partiality for some vice in another part of the character; and that the perhaps equally valiant combatants on the side of injustice should be so represented, as to become, by means of the other parts of their characters, or from the fact of their being on the side of injustice, so decidedly the objects of our antipathy, that their bravery, however splendid, should conduce nothing, towards conciliating us to the bad men, and the bad cause. It is doubtful whether a careful observance of all these conditions, in a poem which should describe with the most animated eloquence (as it might, without violating these conditions,) the most brilliant achievements of war, would be enough to prevent those achievements so described, from exciting a feeling of more complacency towards the work of destruction than ought *ever* to be entertained towards it,—than it would be strictly moral to entertain towards it even in a case in which it should be attended with all conceiveable circumstances of justice. But if the moral influence on the reader's mind, from a grand poetical celebration of heroes and heroic exploits, with even perfect justice on their side, a celebration, too, conducted with a strict regard to all the other conditions above suggested, would be at the best equivocal, it is quite

needless to ask, what must naturally be the influence on his mind from the celebration of such wars as have actually made the grandest figure in poetry,—which poetry has, at the same time, violated all the conditions on which it might be just barely pardonable to display *any*, even the most righteous war, in attractive colours.

From the general character of Mr. Cottle's writing, we should conclude with confidence, that no poet ever had a higher respect for the purest principles of morality. There is strong evidence of this in the present performance. But the subject, like almost all such subjects, involved difficulties, which no dexterity could overcome. Was the subjugation of Wales, by Edward I. a just or an unjust achievement? If a just one, then our feelings are engaged pointedly against justice by our sympathetic interest in the heroic and amiable character of the Welch Prince Llewellyn, and some of his associates, and the patriotic and enthusiastic energy of the people. If it was unjust, if it was an enterprize of wicked ambition in the monarch, and wicked loyalty in his chiefs, then it is an immoral lenity that we are tempted to exercise towards these workers of iniquity, by the magnanimity and generosity which the poet frequently makes them display. It is true, he has made some of the English leaders very detestable characters; but still, the characters of the men and the enterprize are not so managed on the whole, as to inspire such an entire detestation of the undertaking throughout, as we ought to feel *if* it was an iniquitous undertaking. Perhaps indeed the poet felt, and perhaps justly felt, that it would be accounted an unpardonable violation of courtesy and patriotism, to offer to English readers a work which, in celebrating a great national achievement, should represent our own country as atrociously in the wrong. But it is a striking disadvantage in the choice of a subject, that either justice must be compromised on the one hand, or a sentiment so invincible, and accounted so virtuous, as patriotism, systematically affronted on the other. We speak on the supposition of the English being in the instance in question, completely in the wrong.—It is another serious disadvantage of the present subject, that how much soever the English invasion may appear to be in the wrong, it is evidently to the advantage of both the nations that it should be *successful*, this being the only event that could for ever put an end to their wars, and to the savage condition of their border territory; and this also promising to the minor nation incalculable advantages in point of progressive knowledge and civilization. Thus a civil war is raised among our feelings, some of which are im-

precating discomfiture and punishment on the invader for his ambition, while others are desiring his success in order to the final pacification of two fiercely conflicting nations, whose strife, it is perfectly evident, will otherwise be cruel and perpetual, and in order to the civil improvement of the aggrieved state. The poet interests us at every step for the success of Llewellyn, over whose final defeat and whose death we are compelled to mourn, as over the fall of a virtuous hero, and a just cause, detecting the royal arm that inflicted the fatal blow: and yet this sympathy is confounded by our being equally compelled to reflect, that the life and victory which we wish him, would have been, on the wider scale of humanity, a far greater disaster.

Against the radical vice of epic poetry, its giving a pernicious fascination to the exploits of war, Mr. Cottle has evidently laboured earnestly, by endeavouring to throw as much of the interest as possible into the subordinate parts of the fable, and by occupying an unsually large proportion of the work with speeches of the principal personages. Still more directly he has done it by taking occasions to introduce, formally, many solemn reflections on the essential hatefulness of war, and the vanity of those martial qualities and feats, to which, however, he will in vain admonish those whom Christianity in vain admonishes, of the folly of applying such terms as glory and immortality. It may be from the meritorious singularity of sentiments in perfect unison with the highest moral and Christian principles, in a poem celebrating the exploits of heroes, that we are tempted to consider these passages as the best, in every sense, in the work.

As Mr. Cottle's performance has been a good while before the public, it is the less necessary for us to attempt any regular detail of its parts. It opens with a mixed narrative and description which we think may be quoted as a very fair specimen of the degree of ability with which active and picturesque scenes are exhibited throughout the work.

> 'Of Cambria and her valiant sons subdued
> By the first Edward, England's lord, I sing.
> 'The bright red clouds, were gathering in the west
> As Edward, the renowned Plantaganet,
> With earnest step and purpose resolute,
> Toward Cambria's realm urged on his warrior bands.
> Eager they marched. Their prince with cheering smile
> Now paus'd, and, on their way, seeking renown,
> Welcom'd each passing company, whose line
> Of glittering helmets, thro' the extended vale
> And o'er the distant hill pouring advanced,
> Till the dim object, fading, died away.

'Nor did not joyance bound at Edward's heart,
And hope inspiring, when so brave a force
Impatient for the combat he beheld,
Himself impatient,—heroes clad in mail,
The waving banner, spear and hauberk bright,
Catching the radiance of the setting sun;
Joy not sedate was his, when to the fight,
Seeking Llewellyn, such a host he led,
Anticipating glory, and the fruit
Of that campaign, which promis'd the bright wreath
Of ever-during fame!
The evening star
Faintly shone forth, as in the horizon 'peared,
Fronting their path, Chester's brave battlements.
Far off they rose, a cumbrous mass of shade,
Obstructing the mild rays that still illumed
The farthest sky, upon whose tranquil verge,
The summer lightning at long intervals
Flash'd harmless on the sight. The lofty towers
(To which they hastened with a traveller's joy
Who spies his home at last after long toil,)
Now stand more manifest; the embrasured wall
The thin black aperture, the buttress huge
Increasing momently, whilst, at each flash,
That half disclosed the sapphire gates of heaven,
The castle rose in radiant majesty
Than crystal clearer; then, a little space,
Plunged into night, till o'er the canopy
Again the white glare burst. Nearer they draw;
When, from the crowded ramparts, a loud shout
Of exultation burst, friend hailing friend,
Which Eve from drowsy listlessness aroused
Into stern vigilance, whilst Echo sent
Loud answers from her wood-crown'd mountains round. I. p. 1—3.

After this introductory display of warlike activity, however, the poem advances a great way before it brings the English and Cambrian heroes into full operation; the interval being occupied with an account of the early life, and the matured character and purposes of Llewellyn; with a negotiation for peace, carried on rather from the benevolent solicitude of the negociator, an English prelate, than at the desire of the two hostile princes, while Edward was waiting to assemble all his forces, at Chester; and by a variety of spirited and knightly adventures consequent on the capture, by the English, of Eleanor de Montfort, the earl of Lancaster's daughter, who had been long betrothed to Llewellyn, and now returning from France to be united to him, had just reached the Welch coast when she fell into the enemy's hands, and was conveyed to the castle of Glocester. Throughout this interval, Llewellyn appears to very

great advantage, whether expressing the high sentiments of justice, patriotism, and heroism, in his speeches to his chiefs and to the English prelate; or distressed by the tender anxieties of the lover; or deploring, as a pensive moralist, the desolations of war, and the essentially unhappy condition of man in this world. The author evidently intended this prince as a hero complete at all points; as amiable as formidable; equally capable of yielding to the gentlest influences and defying the most terrific;—and he has fully succeeded. Llewellyn will be the high favourite of every reader: through every stage his apprehended fate is deprecated; and the poet is hardly forgiven for even following the historian in the catastrophe, notwithstanding our absolute conviction of its having been a happy event for Wales and for humanity. We doubt whether our author's composition has so much energy any where else as in the speeches of this hero: though it appears to advantage in many other parts;—as, for instance, in the whole affair of the single combat between Warwick and Talbot, occasioned by the dishonourable conduct of the latter towards Eleanor, who had a very generous and noble champion in Warwick. The whole series of adventures connected with this subject are related in a spirited manner.

After the entrance of the English army into Wales, there is, of course, a long and diversified succession of military exploits—sieges, surprises, and severe though partial conflicts; in which many gallant men on both sides made good their claims to the honours of history and poetry. The ascendant fortune of England is repeatedly checked by the prodigious bravery of the mountaineers; but is finally triumphant on the side of Snowdon, where Llewellyn falls by the hands of Edward. We will give the poet's own description.

'Now the vast tempest swells, and deeper tones
Of horrid dissonance, rush through the air.
The buckler sounding loud—the helmet's crash—
The shiver'd lance—the sword's shrill contact keen,
Grating and harsh—the ponderous battle-axe,
With dying groan and 'Mercy's' plaintive cry,
From prostrate valour, all commingling rise,
Rousing afresh to more stupendous wrath
The warriors furious arm! Transcendent deeds
Of noble enterprise, now are performed.
Death, drunk with blood, reels and forgets to count
The thronging multitudes that pass him by!
Men, great in arms, for ever close their eyes,
And 'mid the unheeded dead, are trodden down,
In pitiless confusion.—Spite of strength

And courage form'd in valour's sternest mould,
The Cambrian's arm is slack! Llewellyn piles
Death round him, whilst throughout the field of blood,
He traverses and lays the mighty low,
Seeking the royal crest! Edward hastes on!
The lions meet! and now the fight begins!
Llewellyn's buckler rings and Edward's shield
Bears the deep scar! blow fast succeeding blow,
From each, with crushing vehemence, descends!—
Llewellyn's falchion snaps! and Edward's shield,
Divided, falls to earth. The King, his sword,
Plunged at the foe. The Cambrian's buckler wards
The stroke of fate, and now, with arm to arm,
Grappling, they strive! Such fearful vehemence
Man ne'er surpassed. 'Avaunt!' the King exclaimed,
Llewellyn cried, 'Avaunt!' Instant they part.
A sword and shield from the surrounding heap,
Sudden they seize, and rush again to arms!—
Still fiercer is the conflict! fighting men
Forget their strife, and, wondering, turn to gaze
Upon the furious combatants! His sword,
Llewellyn raised, and, with one vengeful blow,
Put forth his latent nerve, resolved to bear
All force before him, gorget, helm and shield!
Edward upraised his buckler, the fierce blow
Alighted like Heaven's bolt! awhile he reel'd,
When, springing forward, with a sudden thrust,
He plunged his sword, deep in Llewellyn's heart,
The Hero falls, and Cambria is no more!' Vol. II. pp.254—256.

The scene which follows, and closes the work, however truly painted from history, does not harmonise well with the melancholy ideas accompanying the fall of the hero and the cause. When the surviving patriots, retaining, in spite of the calamity, their high spirit of independence, declare to Edward that they will not be a conquered people, that they will still have a prince of Welch nativity or perish, there occurs to him a trick by which he circumvents all this stern defying patriotism in a moment. During the campaign, his queen had been delivered of a son at a castle within the boundaries of Wales. Here, says the king is a true and unquestionable Welch prince for you; he shall be the man. The Cambrians were caught; they all instantly assented with shouts of triumph; the young native was formally denominated the Prince of Wales; and the whole concludes with a song of Lhyrarch celebrating this termination of the long struggle for independence in an event so joyous, and so promisng of lasting peace and happiness.

There is a great deal to be praised in this poem. The

moral spirit of it, so far as the general exceptions we have before made do not interfere, is singularly excellent; faithful to the supreme authority of religion, and favourable to every thing amiable and dignified. The serious and pensive reflections which form a prominent distinction of the work, are often of a kind which the wisest men are most inclined to indulge. They sometimes reach a no small degree of abstraction; they indicate a deep sensibility, and an extremely attentive observance of its varying emotions. The narration will not perhaps be thought sufficiently rapid, but is generally very clear. The speeches will be thought much too long, notwithstanding that they are employed a good deal in carrying on the narration. Taking the narration as a whole, it is in a somewhat more settled form, perhaps, than is required in a standard epic; but probably the author might consider himself as privileged in virtue of declining that proud title, to allow himself in a looser arrangement of his facts, and a more digressive and episodical mode of relating them. He holds himself always at liberty to protract the story of any collateral course of transactions as long as it will furnish good materials for poetry. Yet we think that most of these collateral narrations will be found tending towards the main purpose of the story; like streams which, while wandering in distinct and even distant fields or vallies, are still winding towards a confluence. At the same time the fable has much of the simplicity of history; not attempting the intricacy and artifice of construction which distract the reader's attention between the bearings of the plot, and the intrinsic quality of the successive portions of the composition, and which make so much of the interest of the work depend on curiosity, that, when once that is satisfied, the work becomes comparatively an object of indifference.—Mr. C. never scruples to suspend the course of events to dilate on the moral reflections they have suggested; or to give time for a lengthened lyrical performance by the bards Caradoc or Lhyrarch, (which will not be considered as among the best parts of the work;) or to describe those grand or beautiful scenes of nature, which these descriptions prove the author to have contemplated with a fixed silent attention, a perception of something deeper than shades and colours, a reflective mysticism, if we may so call it, and a recognition of an all-pervading spirit. No doubt some of the ideas suggested amidst the imaginative musing, will appear strained and bordering on conceits, but many are within the laws of just analogy, while ingenious and subtle. Examples of both are found

in Lhyrarch's 'Song of the Ocean.' The poet has given great variety to his descriptions, by taking full advantage of the romantic scenery of Wales; as well as of the picturesque array of war and fashion of manners in a chivalrous age. As to characters, there is such an enormous multitude of heroes going up and down throughout all literature, as to have rendered the heroic character familiar to the imagination, and to make it comparatively easy for the poet, to exhibit his personages in the correct general shape and features of this character, both in its more generous and its more ferocious form. Along with this success of general delineation, we think our author has reached the higher point of giving to heroes substantially of the same order, an individual complexion of character by which, for instance, Edward, Warwick, and Llewellyn, are clearly discriminated from one another. The Cambrian prince especially is strikingly distinguished by tenderness and enthusiasm. A high degree of this latter quality is made to distinguish the Cambrians in general from their invaders; and to the predominance of this quality the strains of the bards are made materially to conduce.—The poet's language is wrought with care, and is in general equally removed from meanness and classical pomp; but sometimes, apparently to avoid the latter, is suffered to sink into a certain degree of feebleness. The versification has a sufficient variety of pauses, and a prevailing smoothess and facility.

Art. III. *Life of Torquato Tasso;* with an Historical and Critical Account of his Writings. By John Black.

(Concluded from page 975.)

AS the letters of Tasso written during his confinement are extremely curious and interesting—exhibiting a lively representation of the state of his mind and the symptoms of his disorder at that period—we shall lay several extracts from them before our readers.

'I shall content myself at this time with relating the disturbances I receive in study and in writing. Know then, that these are of two sorts, human and diabolical. The human are laughter full of derision, and shouts of men, and youths, but especially women; and various cries of animals, which are harrassed by men to disquiet me; and voices of things inanimate, which are moved by the hands of men. The diabolical are enchantments and witchcraft; but of the enchantments I am not certain, as the rats, of which the chamber is full, and which seem to me possessed of the devil, may naturally occasion they do, and not merely by diabolical art. Some other sounds also which I hear, may be referred as to their origin, to human artifice. But, whatever may be thought of the enchantments, I hold it to be certain that I have been be-

witched, and the operations of witchcraft are very wonderful. For, whenever I take a book to study, or a pen to write, I hear the sound of voices in my ear, in which I can, as it were, distinguish the names of Pavolo, Giacomo, Girolamo, Fulvio, and Francesco, and others, who, perhaps, are malignant persons, and envious of my quiet. And if they be not such, they would act courteously if they would endeavour to remove the bad opinion of them which I have conceived on account of their evil acts. At that time, also, more than any other, many vapours ascend to my head, although very often I write before eating, so that, in short, my ideas are exceedingly disturbed. And if it happens, that with these external impediments, internal ones, as often is the case, concur, I am excited to extreme rage, so that often I do not end my letters, but tear them, and again transcribe.' Vol. II. p. 101.

'To day I received your two letters, but one of them disappeared as soon as I had read it, and I believe that the *Folletto* (Sprite) has carried it off, because it was that in which he was spoken of. This is one of those wonders which I have frequently seen in the hospital. Hence I am certain that they are the operations of some magician, of which, indeed, I have many proofs, but especially from a loaf taken visibly from before my eyes, and a plate of fruit which vanished one day. The same thing has happened with other provisions, at a time, too, when nobody entered my prison. I might mention a pair of gloves, letters, books taken from locked chests, and found in the floor. Some others, indeed, I have not found, nor do I know what has become of them; but as to those which go a missing when I am absent, these may have been taken from me by men, who I verily believe have the keys of all my trunks. Thus you see that I cannot defend any thing from my enemies, nor from the devil, except my will, with which I shall never consent to learn any thing from him, or from his followers.—In addition to the wonders of the Folletto, I have many nocturnal alarms. For, even when awake, I have seemed to behold small flames in the air, and sometimes my eyes sparkle in such a manner, that I dread the loss of sight, and I have visibly seen sparks issue from them. I have seen also, in the middle of the tent-bed, shades of rats, which,by natural reason, could not be there; I have heard frightful noises; and often in my ears are the sounds of hissing, tingling, ringing of bells, and sounds like that of a clock. Often there is a beating for an hour; and sometimes in my sleep, it seems as if a horse threw himself upon me, and I have afterwards found myself languid and fatigued. I have dreaded the falling sickness, apoplexy, and blindness; I have had headaches, but not excessive; pain, but not very violent, of the intestines, the side, the thighs, and the legs: I have been weakened by vomiting, dysentery, and fever. Amidst so many terrors and pains, there appeared to me in the air, the image of the Glorious Virgin, with her son in her arms, sphered in a circle of coloured vapours, so that I ought by no means to despair of her grace. And though this might easily be a phantasy, because I am frenetick, disturbed by various phantasms, and full of infinite melancholy; nevertheless, by the grace of God, I can sometimes *cohibere assensum* (with-hold my assent,) which, as Cicero remarks, being the operation of a sound mind, I am inclined to believe it was a miracle of the Virgin. But, if I am

not deceived, the source of my frenzy is to be attributed to some confections which I ate three years ago.' Vol. II. p. 169.

'I must now give you some account of my sprite. The little thief has stolen from me many crowns, I know not what number, for I do not, like misers, keep an account of them, but perhaps, they may amount to twenty. He puts all my books topsy-turvy, opens my chests, and steals my keys, so that I can keep nothing. I am unhappy at all times, but especially during the night, nor do I know if my disease be frenzy, or what is its nature. I find no better remedy than living fully, and satisfying my appetite, that I may sleep profoundly. As to food, indeed, by the grace of God, I can eat abundantly, for the object of the magician seems not to have been to impede my digestion, but my contemplation. Often, however, I fast, not from motives of devotion, but because my stomach is full; but at such times I cannot sleep. Look upon me with compassion, and know that I am unhappy, because the world is unjust!' Vol. II. p. 175.

'I have hitherto seen no symptoms of a change to the better, or rather things are getting worse, because my chum, the devil, not having the quiet possession of me which he expected, is become a manifest thief of my money. He deprives me of it when I sleep, and opens my chests, so that I can guard it no longer, and therefore I send your lordship the remainder to keep for me. I pray that you will try to deliver me from the hands of the devil, along with my books, which are in no degree safer than my writings.' pp. 175, 176.

The author remarks in his preface, that Tasso's misfortunes are considered, in some measure, the national secret of his country; and that although he should be much gratified if his work, as a literary performance, were to gain the suffrage of the public, yet it is as a work of inquiry and research into the causes of the poet's mental disorder and confinement, upon which he is desirous to rest its claims. We think that Mr. Black has completely succeeded in proving that Tasso's mental alienation and confinement have been erroneously attributed to love for the princess Leonora of Este; and that he is equally successful in developing the actual causes of the poet's disorder,—which evidently appears to have been occasioned principally by the vexatious circumstances that arose out of the revision of his poem. But he is much less happy, we think, in his manner of accounting for Tasso's confinement. Alphonso, he says, cordially hated the family of the Medici, and was, moreover, of a very violent and implacable disposition; he was extremely offended, therefore, with Tasso for wishing to quit his service for that of the Medici, and the poet's confinement was the consequence of his patron's anger on that account. Now one of the arguments made use of by the author, when contending that the confine-

ment of Tasso ought not to be ascribed to his love for the princess Leonora, is, that the problem will admit of a better solution from other elements; and he proceeds with all due gravity to remark, that Newton has established it as a rule of philosophizing, that no more causes are to be assigned for the explanation of natural events, than what, besides being true, are sufficient to explain the phænomena. This novel maxim appears to us to bear with equal, if not greater force, against the mode of explanation which the author himself adopts. Tasso had discovered symptoms of mental derangement so unequivocal, that sending him to a hospital for safety and for cure was surely a perfectly natural proceeding; and therefore to go in quest of other motives seems quite needless. Indeed the author himself admits, that 'if it were not certain, from several circumstances, that Alphonso was irritated, it is so far from being necessary to suppose his ordering Tasso into confinement to have proceeded from a spirit of vengeance, that it might be alledged as a proof of his humanity and benevolence.' Now it is by no means clear to us, that there is sufficient reason for believing the duke to have been so much irritated against Tasso as the author imagines. Alphonso's resentment on account of Tasso's wish to enter into the service of the Medici, if he felt any at all, very soon subsided. It appears from the author's own narrative that the Duke continued to treat Tasso with great kindness, even after he had been apprised of his views in regard to quitting his service. Besides, for some time prior to his leaving Ferrara, Tasso had abandoned his intention of going to Florence, nor does it appear that when Alphonso sent him to St. Anne's, he had any reason for conceiving that the poet had resumed that intention. It is true, that Tasso complains of harsh usage when in the hospital, but the author does not pretend to bring any accusation of cruelty against Alphonso upon that account. He thinks it probable, that at first admission into the hospital, Tasso, as a lunatic, might have been treated with some degree of severity; but affirms, that if a system of co-ercion were practised at all, it was temporary only, and that Tasso was afterwards indulged with every accommodation and comfort which the nature of his situation would admit. He was also frequently permitted, under the protection of a friend, to leave the hospital, and remain abroad during the day; he was allowed to visit churches and monasteries, as well as the houses of his friends; and was even present at masquerades and other public amusements. With respect to the tricks which appear to have been too

often practised upon the poor bard during his confinement, Alphonso can by no means be considered as responsible for these proceedings on the part of the people of the hospital. Indeed, the author himself is a little dissatisfied with this hypothesis; and in the appendix expresses considerable doubt whether the Duke of Ferrara can justly be accused of having acted with any degree of harshness or oppression towards the unfortunate poet,—whose history we must now resume.

To the frequent applications made by Tasso and his friends for his release, the Duke invariably replied, that his only design in confining Tasso was to cure him, and that when convalescent he should be set at liberty. At length, in July, 1586, he was released, through the intercession of Don Vincenzo di Gonzaga, Prince of Mantua, after a confinement of rather more than seven years.

He accompanied the Prince to Mantua, where, being treated with much kindness, he was, for a time, highly pleased with his situation. But, as usual, he soon grew restless and unhappy. 'I cannot,' says he in a letter to a friend, 'live in a city where all the nobility do not yield me the first place, or allow, at least, that I should be their equal in every external demonstration of respect. This is my humour or my principle.' Such being his humour it is not surprising that he should imagine himself neglected. Shortly after he writes,

'I am in very bad health, and so melancholic, that I am accounted mad by others and myself; since, not being able to conceal so many vexing thoughts, so many disquietudes of an infirm and perturbed mind, I break forth into very long soliloquies, which, if they are overheard by any one, (and they may be heard by many,) my designs are known to a number of people, and what I hope, and what I desire. The true medicine of the mind is philosophy, and it is a remedy which I often apply to its infirmities. Hence, I begin to laugh at my misfortunes, and at all the disfavours which I receive; what more? I laugh also at the bad opinion which men have of me, and at my past folly, by which I confirmed it. This laughter, however, is so allied to fury, that I have need of hellebore, or of some such medicine, which may heal my body, full of vicious humours, and may purge my stomach, from which certain vapours ascend to the brain, that disturb my discourse and reason.' Vol. II. p. 214.

In October, 1587, Tasso left Mantua and went to Rome, where, after a very short interval of tranquillity, he became more disquieted and melancholy than ever. Hoping, says his biographer, like other sick people, to find rest by a change of posture, he determined to visit Naples, expecting to obtain from justice the dowry of his mother,

or from favour the property of his father, which had been confiscated.

He arrived at Naples about April, 1588, and took up his residence with the monks of Mount Olivet, whose monastery was most beautifully situated near that city. Here he was visited by different persons; and it was now that he first became acquainted with Manso Marquis of Villa. At the house of this nobleman he was frequently entertained, and on one occasion spent several weeks with him at Bisaccio. The marquis in a letter to a friend, gives the following curious account of a conversation between Tasso and a spirit.

'The Signior Torquato is become a very mighty hunter; and triumphs over all the asperity of the season and the country. When the days are bad, we spend them, and the long hours of evening, in hearing music and songs. Sometimes, too, we dance with the girls here, a thing which likewise affords him much pleasure; but chiefly we sit conversing by the fire, and often we have fallen into discourse of that spirit, which, he says appears to him. One day he said, "since I cannot persuade you by reasoning, I shall convince you by experience; I shall cause you with your very eyes to see that spirit, the existence of which my words cannot influence you to believe." I accepted the proffers, and the following day, as we were sitting by ourselves together by the fire, he turned his eyes towards a window, and held them a long time so intensely fixed on it, that, when I called him he did not answer. At last "Lo!" said he, "the friendly spirit which has courteously come to talk with me, lift up your eyes and you shall see the truth." I turned my eyes thither immediately, but though I looked as keenly as I could, I beheld nothing but the rays of the sun, which streamed through the window. And while I still looked around without beholding any object, Torquato began to hold, with this unknown something, a most lofty converse. I heard, indeed, and saw nothing but himself; nevertheless, his words, at one time questioning, at another replying, were such as take place between those who reason strictly on some important subject. And from what is said by the one, the replies of the other may easily be comprehended, though they be not heard. The discourses were so lofty and marvellous, both by the sublimity of their topics, and a certain unwonted manner of talking, that, exalted above myself into in a kind of ecstasy, I did not dare to interrupt them, nor ask Torquato about the spirit. In this way, while I listened between stupefaction and rapture, a considerable time had elapsed, till at last the spirit departed, as I learned from the words of Torquato, who turning to me, said, "from this day forward all your doubts shall have vanished from your mind." And I, "or rather they are increased; since, though I have heard many things worthy of marvel, I have seen nothing of what you promised to shew me." He smiled and said "you have seen and heard more of him than perhaps—" and here he paused. Fearful of importuning him by new questions, the discourse ended, and the only conclusion I can form is, that it is more likely that his visions

or frenzies will disorder my own mind, than that I shall extirpate his true or imaginary opinion.' Vol. II. p. 237.

Tasso returned to Rome in December, wandering from place to place, seeking rest but finding none. His letters written at this period present a very gloomy picture of the state of his mind. 'I am still,' says he, 'molested by fever, enfeebled by long infirmities, terrified at fortune, and the narrow faith of men. Constrained as I am to doubt every danger, and above all, oppressed with melancholy, I can find nothing which will console me, possess nothing which can cheer me, nor imagine any thing which can hinder me from despair.' Having received several very pressing invitations from the Prince, now Duke of Mantua, he left Rome, but proceeded no farther than Florence; for, delighted with the favour shewn him by the Grand Duke, he prolonged his stay, not only till he grew tired of that city, but repented of his journey altogether; and instead of passing on to Mantua as he intended to do, hurried back to Rome. Soon afterwards, desirous of prosecuting the lawsuit which had been commenced for the recovery of his mother's dowry, he took another journey to Naples, where he was kindly entertained by the Prince of Conca and the Marquis of Villa.

Notwithstanding his ill health, dejection of mind, and roving life, Tasso never relaxed in his attention to his studies, but was constantly engaged in some literary undertaking or other. It is frightful, says Mr. B., to consider the number and greatness of his exertions; and had he possessed the most vigorous constitution, it is impossible he could ever have been well. He had now finished his Gerusalemme Conquistata, which was given to the world in December 1593, being dedicated to Cardinal Cynthio, in whose house he, at this time, resided. The altered poem was greatly preferred by the author himself to the Jerusalem Delivered, but is, in reality, far inferior. The one, says the author, resembled Tasso when he composed it in his youth; it was embellished by love, by beauty, and strength; the other, like the same poet in his declining years, was languid, joyless, and severe; reason and judgment might indeed be seen, but ardour and fancy had fled away. Tasso was also much engaged at this period in the composition of his Sette Giornate or Seven Days of Creation, a poem which death prevented him from finishing.

The summer of 1594 Tasso spent at Naples, and in November returned to Rome, for the purpose of being crowned with laurel in the capitol,—the pope and the senate having

decreed him the honour of a triumph; but the ceremony was deferred for the sake of more propitious weather, till the spring. Fortune now seemed again disposed to smile upon him. He was in great favour with the Pope, who granted him a considerable pension, and his lawsuit having also been brought to a favourable adjustment, he found himself more easy and independent in his circumstances than he had ever been before. His mind, too, seemed more composed, and the 'sovereign Reason' more firmly seated on her throne. But the blessings of prosperity and mental health which had so long deserted him, now returned only to attend their possessor to the tomb. His shattered and feeble frame was fast hastening to decay: his constitution had been materially injured by the medical treatment adopted for the cure of his mental disorder;—the physicians of that age conceiving, like the ancients, that strong cathartics were the best remedy for melancholy. The ceremony of his coronation had been fixed for the month of April, at which period of the year similar honours had been conferred upon Petrarch. But as the time drew on, he experienced such an aggravation of his disorders, that, feeling his end approaching, he caused himself to be removed from his apartments in the Vatican to the monastery of Sant' Onofrio, being desirous 'to have his soul, by the assistance of the good fathers there, prepared for its departure.' Of the mystical rites, by virtue of which the dying poet attained the delightful assurance that he should go crowned, not with the laurel as a poet into the Capitol, but with glory as a saint to Heaven, the author gives, *con amore*, a particular and most edifying account! Tasso expired on the 25th of April, 1595, in the fifty second year of his age, and his remains were interred in the church of Sant' Onofrio.

From the concluding chapter, which is devoted to a description of the person and manners of Tasso, with remarks on his moral qualities and intellectual endowments, we could with pleasure make copious extracts, but must content ourselves with the following.

'The conversation of Tasso, though no doubt sensible and judicious, does not appear to have been gay or brilliant. His soul was naturally lofty, his conceptions elevated, his look pensive, and his manners dignified; and upon the whole he had too large a portion of what Milton calls "a tragic sadness and gravity." This might indeed in some measure be attributed to his misfortunes; but I am doubtful if he ever possessed much of that mobility of imagination, that facility, that rapidity, that abandonment and gaiety which give a charm to social intercourse. Gravity, indeed, was, in the age and country of Tasso, numbered among the virtues.—There was another quality of Tasso, which, in the scenes into which his destiny threw him, must have greatly impeded his fortune, as it not only

made him enemies, but delivered him into their hands. This was an uncommon frankness and openness of nature, which, however, if it be not itself a virtue, is *their* very common attendant. It proceeds, in general, from a heart free from guile, and which, therefore, is at once unsuspicious of others, and unconscious of any thing which it thinks necessary to dissemble; or it may arise from an upright dignity of soul, which sees or hears with abomination all that is base and wicked, and in which the love of truth is a true passion. There are some persons, too, of a sensibility so powerful, that, whoever happens to be with them, is at that moment to them the world; their hearts involuntarily open, they are prompted by a strong desire to please, and they thus make confidants of their sentiments, people, whom in reality they regard with indifference.' pp. 346, 352.

The author informs us that Tasso had the good fortune to be born of most pious parents, who educated him in the love and fear of God, and that through his whole life he was animated with a spirit of the warmest piety. The darkness of his fate, says Mr. Black, had a tendency to turn his views beyond this world, as night which hides the earth, reveals the sky. Indeed the author is never tired of asserting that Tasso was one of the most religious of men. In our view, however, his title to superior sanctity appears much more questionable than his claim to the meed of poetical merit. We admit that he may not have been chargeable with gross immoralities. It would be presumptuous to gainsay the declaration of his father confessor, who, saith Mr. Black, testified that, for many of the latter years of his life, he had been free from the taint of any mortal sin. The poet, it is very possible, may have been not only an exemplary devotee, walking in all the rites and ceremonies of the rubrick blameless, but an orthodox catholic, and an implicit believer in all the dogmas of his church. And yet, in spite of the visit which he paid to the sacred shrine of Loretto, and all the other acts of devotion which are adduced to prove the predominating power of religion over his mind, we are still unreasonable enough to suspect, that he was too much devoted to the pursuit of literary renown to feel any great ambition for the attainment of that nobler kind of 'glory, and honour, and immortality,' which religion has to bestow. It is impossible to read his letters without being convinced, that a thirst for human applause was the master passion of his soul. The obstacles which stood in the way of the gratification of this passion, occasioned a disappointment so severe as to disorder his reason and drive him to despair. But had he possessed that palladium of the soul which can enable a man to take arms and stand up with boldness against assailing troubles, it is not probable that his strength would utterly have failed him in the

hour of need, and that his noble mind would have been so completely overthrown and laid desolate by the tempest of worldly sorrow. Though religion cannot prevent, it can often frustrate the attacks of misfortune; and can always soothe the anguish of a wounded spirit, and administer strong consolation to the afflicted. With this source of consolation, it is to be feared, Tasso was but little acquainted; it would at least be difficult to collect from his numerous letters any hints from which the contrary can be inferred,—except, indeed, that he does, on one occasion, express considerable satisfaction on reflecting that he had never held any opinion contrary to the holy Catholic church, nor had ever conversed with heretics or read any of their books.

We were much struck with the peculiar gravity and parade of manner which the author assumes, whenever he has occasion to describe any of those acts of devotion, which he considers as affording such decisive proof of the pious disposition of the poet. The solemn, reverential, and believing air with which he speaks of absolution, the real presence, extreme unction, and so forth, is quite remarkable. Had his book been written and published in Italy, with the fear of the Inquisition before his eyes, he could not have expressed himself more like a good Catholic upon these subjects. We wish, however, he had expressed himself on these and other occasions more like a Christian. He concludes some observations on the general infelicity of men of genius, and the melancholy which often accompanies great talents, (Vol. I. p. 184.) by remarking, that, as happiness consists in an equilibrium between our inclinations and the means of satisfying them, and as the desires of human beings are vast in proportion to their genius, the life of a man of genius must be spent in continual aspirations, and he will often be the most restless and dissatisfied of mankind, tormented by fretful impatience and a vacancy of heart, amid all the puerile enjoyments of life. Mr. Black appears to be much better acquainted with the causes and symptoms of the disorder than with its antidote. He might otherwise with the greatest propriety have proceeded to remark, that as men of genius, for the reasons assigned, are more exposed to unhappiness than other men, the consolations of that religion which encourages the mind to 'rest and expatiate in a life to come,' must to them be peculiarly suitable and necessary; and that, although genius of itself often proves but a source of misery to its possessor, yet when genius and piety are united in the same individual, and act in concert, it is impossible to conceive of a more enviable character.

We have been detained so long by Tasso's eventful story, that in our remarks upon his writings we are compelled to be very brief. We the less regret, however, the necessity of this compression, since criticism has absolutely exhausted itself upon the subject. Our readers must be so well acquainted with every thing, absolute or relative, that has been or can be said about Tasso's popular and enchanting poem, that they will not be sorry to escape another critical lecture upon the many beauties and the few defects of the Jerusalem Delivered. They do not want to be told for the thousandth time, that Tasso has treated a very happy subject in a very happy manner; that the plot is well conducted, and that the diversified incidents are skilfully connected with the main design. Nothing needs to be said to convince them that the characters are nobly conceived and well supported; nor can they require much instruction to teach them how to be amused and delighted with the enchantments, spells, and romantic adventures,—the bewitching beauty of the descriptions, and the majesty and sweetness of the numbers. One word, however, with Mr. Black, who, from admiring the soldiers of the cross, as exhibited by the poet, has actually become a very respectful admirer of the crusades themselves. He maintains, that they sprang from a laudable principle—the veneration which men naturally feel for places which have been the theatre of important events; that they were dictated by the soundest policy—by a wise spirit of resistance to the barbarous hordes which over-ran Asia and threatened Europe; and that, by aiding the progress of civilization, they were in their consequences, as all historians agree in affirming, eventually beneficial to Christendom. To which we briefly reply, in the first place,—that a right principle may be carried too far, and that, admitting a love for the holy land to be laudable, the outrageous zeal of the crusaders was not duly regulated by other principles of much greater importance: secondly, that the proceedings of these holy warriors were most evidently neither prompted nor guided by policy, which would have managed the affairs in a very different manner; and lastly, that historians are by no means agreed in opinion as to the beneficial effects of the crusades,—Gibbon, for instance, asserting, that he considers these fanatical and depopulating wars as having checked, rather than forwarded the maturity of Europe; and that, even admitting their propitious influence, such influence was incidental only, and therefore can avail nothing in determining the justice or policy of the enterprize.

Although Mr. Black seems to be upon his guard against

giving occasion for charging him with the easy-besetting sin of biographers,—moulding their hero into a God, and then falling down and worshipping the work of their own hands; yet we cannot say that he has kept perfectly clear of such idolatry. And though Tasso is not, to be sure, quite such a calfish deity as some of them are, and Mr. Black anticipates and hopes to soften the censures of others on this score by first censuring himself, yet we think it right just to hint our opinion upon the subject.—Another biographical offence to which Mr. Black must plead guilty is, that of giving too much scope to the faculty of invention; making out obscure facts with too great an appearance of certainty and distinctness; attributing to defunct personages sundry thoughts and feelings on the mere strength of conjecture; reasoning upon these hypothetical premises with too much confidence; and indulging, in short, rather too freely in those conveniently amplifying modes of speech—'might,' 'perhaps,' and 'probably.' Of this description is the account we are amused with (Vol. i. p. 118) of the rapturous meeting between Tasso and his father at Mantua, when the youthful poet had renounced his law studies. It is taken for granted that Bernardo had got the better of his ill humour on account of Torquato's determination to be a poet, in spite of all his efforts to the contrary; and had forgiven him for choosing to follow his example rather than his precepts. 'The sight of an only son *must* have given the old man inexpressible joy. With what pride *must* the young poet have communicated the glorious images which fascinated his imagination, and with what rapture *must* they have inspired the aged bard!' And then comes a grand piece of fine writing in the shape of a climax. 'To embrace after long absence a *son* is much! to clasp an only son is more!!—but to hold to one's heart a son distinguished among mankind by his deeds, or by his genius, is ecstacy not to be conceived!!!' Our author's observations upon Tasso's separation from his patron the Cardinal, in France, are equally satisfactory and conclusive. It seems the parting was a most unfortunate circumstance 'for himself, and *perhaps*, the admirers of his poem. Had Tasso lingered a few months longer, he would have witnessed the terrible scenes of St. Bartholomew; his feelings'—especially when we consider that one of the causes assigned by Tasso for his having incurred the displeasure of the Cardinal, is the zeal which he shewed in France for the Catholic religion—'his feelings *must* have been wounded in the highest degree: the view of Fanaticism armed with her poniard *might* have disgusted him with religion, and he would have ceased, *per-*

haps, to describe a war of which piety (which he had considered as the cause) might be only the pretence.'

We see little to condemn in our author's style, which is usually fluent and perspicuous, and sometimes forcible and elegant. In his comparisons, indeed, he frequently errs in not keeping the two parts of the simile properly distinct. In the preface, for example, we meet with the following sentence. 'It is well known that in the sciences, as in the political order, things must have reached a certain maturity, and genius must be born at a fortunate period in order to produce a revolution, or to gain its highest flight.' Now we cannot conceive how these words could possibly have contrived to arrange themselves in any other order than the following. 'As in the political order, things must have reached a certain maturity to produce a revolution; so in the sciences, genius must be born at a fortunate period, to gain its highest flight.' In the following sentence we meet with another glaring instance of the confusion which arises from blending the subject of the comparison with the object to which it is likened. 'Happiness, like the violet, is not to be found upon the mountain where the oak combats with the storm, but diffuses its odours in the vale of life, where unassuming virtue pursues the noiseless tenor of her way.' Pref. p. 34. 'To deject and plunge himself into low descents,' (II. 280.) we consider as "a vile phrase, a very vile phrase." The signs of the future tense, shall and will, are not always correctly applied. The epithet 'wrongous,' too, on this side of the Tweed at least, makes but an uncouth appearance, and 'to expel dejection,' is a kind of mixed metaphor not often met with, except in the conversation of those whose knowledge of language is confined to their mother tongue.

We think, however, that the author has, upon the whole, executed his task in a very respectable manner. We have to thank him for the most complete Life of Tasso which has ever been given to the world. Be it remembered, too, that this is the first literary effort of a young author; a circumstance which, though far from constituting of itself a legitimate claim to our suffrage, must at least add to the pleasure which we feel in bestowing upon the work that tribute of applause which its intrinsic merits justly demand. We consider the interesting story of Tasso's life as well told; the reflections occasionally introduced are, in general, sensible, appropriate, and free from affectation; and the critical and argumentative parts of the work bear an honourable testimony to the talents, good taste, and discrimination of the author. Mr. B. fears lest he should be thought to have

said too much concerning the lunacy of the unfortunate poet. For our own part, we have attended him with peculiar interest in his developement of the origin and the nature of Tasso's mental derangement, and are far from deeming that portion of the work the least valuable, which presents us with 'a detailed case of melancholia.' We sincerely join in the wish expressed by the author, 'that the materials here collected for the beneficent labours of the mental physician, may contribute to the rising interest for the insane.' We rejoice to think that the unhappy victims of insanity are more and more considered as objects of moral discipline, and look forward with satisfaction to a time when the barbarous and absurd mode of treatment, still we fear too often practised in many a private receptacle for lunatics, shall be laid aside for ever.

To each of the volumes is added a copious appendix. Among other articles we meet with a long dissertation concerning James Crichton, commonly called the admirable Crichton, whom the author regards as no better than one of those literary mountebanks, so numerous in that age, who were despised by men of talents and reputation. Jealous of the honour of Vincenzo di Gonzaga, the patron of literature and the friend of Tasso, Mr. B. makes rather an unsuccessful attempt to prove that prince to have been innocent of the young Scotsman's death. The discussion, however, is not uninteresting, though but little real information is added to the researches of Dr. Kippis.

Art. IV. *Six Lectures on the Elements of Plane Trigonometry:* with the Method of constructing Tables of Natural and Logarithmic Sines, Cosines, Tangents, &c. By the Rev. B. Bridge, A. M. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics in the East India College. 8vo. pp. iv. 83. Price 4*s*. Cadell and Davies. 1810.

IN the course of the last four years we have given accounts of two treatises on Trigonometry, both by able mathematicians, and both works of ingenuity, though one of them is lamentably defaced by pedantry, and prejudice, and bad taste.* Our attention is now called to another tract on the same subject. In point of magnitude it is inferior to its predecessors, but may safely challenge a competition with either of them in point of ingenuity, correctness, and perspicuity. For those students who wish only to acquaint themselves with the elements of *plane* trigonometry, Professor Bridge's work, though a mere pamphlet, will furnish a very valuable manual. If they wish to study spherical trigonometry also, we cannot do better than refer them to Mauduit or to Bonnycastle.

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* See Ecl. Rev. Vol. IV. p. 52. and Vol. VI. p. 25.

Mr. Bridge's Lectures are devoted to the following topics and inquiries:—the mutual relations of the sine, tangent, cosine, secant, &c. to each other and to the radius of the circle: geometrical investigation of the fundamental properties of arcs and angles: the determination of sine, cosine, tangent, and secant, of 30°, 45°, 60°, arithmetically: the finding sines of various arcs, by means of the expression for the sine of half an arc; investigation of formulæ for the construction of trigonometrical tables: method of constructing a table of sines, cosines, versed sines, tangents, cotangents, secants, and cosecants: methods of constructing logarithmic tables: solution of the cases of plane triangles: mensuration of heights and distances.

It would be unreasonable to expect, that where so many particulars are introduced into the narrow space of 83 pages, every separate discussion should be exhausted. The grand objects must be to select with judgement, and to exhibit investigations and results with perspicuity. In these respects Mr. Bridge has succeeded admirably. As a mathematician, indeed, perspicuity seems to be his principal characteristic. Many portions of these lectures afford striking proofs of his excellence in this particular; and we should gladly quote them, were it not that they require the aid of diagrams. The Professor's demonstration of the formulæ

$$\sin.\ (A \pm B) = \frac{\sin.\ A \cos.\ B \pm \cos.\ A \sin.\ B}{R}$$

$$\sin.\ (A \pm B) = \frac{\cos.\ A \cos.\ B \mp \sin.\ A \sin.\ B}{R}$$

has the advantage of being concise, and at the same time universally applicable to all arcs, whether either, both, or the sum of them, is less or greater than a quadrant.

Limited as we must be in our quotations to passages which may be understood without a diagram, we can only extract the two subjoined specimens of the theoretical part of this work. In the first of these, various formulæ are deduced from the expressions for the sine and cosine of (A+B). The four primitive formulæ are denoted by C, D, E, F. Mr. Bridge divides his formulæ into three classes:

Class. 1. This class consists of formulæ immediately derived from these expressions by *Addition* and *Subtraction*.

Formula I. *Add* (*D*) to *C*), then

$$\text{Sin. } \overline{A+B} + \text{sin. } \overline{A-B} = 2 \text{ sin. } A \times \text{cos. } B,$$

$$\text{and Sin. } A \times \text{cos. } B = \frac{\text{sin. } \overline{A+B}}{2} + \frac{\text{sin. } \overline{A-B}}{2},$$

Formula 2. *Subtract* (D) from (C), then
Sin. $\overline{A+B}$—sin. $\overline{A-B}=2$ cos. $A\times$ sin. B,

or Cos. $A\times$sin. $B=\frac{\text{sin. }\overline{A+B}}{2}-\frac{\text{sin. }\overline{A-B}}{2}$.

Formula 3. *Add* (E) to (F), we have
Cos. $\overline{A+B}+$cos. $\overline{A-B}=2$ cos. $A\times$ cos. B;
$\therefore$ Cos. $A\times$ cos. $B=\frac{\text{cos. }\overline{A+B}}{2}+\frac{\text{cos. }\overline{A-B}}{2}$

Formula 4. *Subtract* (E) from (F), then
Cos. $\overline{A-B}$—cos. $\overline{A+B}=2$ sin. $A\times$sin. B,
or Sin. $A\times$sin. $B=\frac{\text{cos. }\overline{A-B}}{2}-\frac{\text{cos. }\overline{A\times B}}{2}$.

Class II. In the *second* Class, I place such formulæ as may be immediately derived from those in Class I. by making $A+B=P$, and $A-B=Q$; in which case $A=\frac{1}{2}\overline{P+Q}$, and $B=\frac{1}{2}\overline{P-Q}$; then, from

Formula 1. Sin. $P+$sin. $Q=2$ sin. $\frac{1}{2}\overline{P+Q}\times$cos. $\frac{1}{2}\overline{P-Q}$.
..... 2. Sin. P—sin. $Q=2$ cos. $\frac{1}{2}\overline{P+Q}\times$ sin, $\frac{1}{2}\overline{P-Q}$.
..... 3. Cos. $P+$cos. $Q=2$ cos. $\frac{1}{2}\overline{P+Q}\times$cos. $\frac{1}{2}\overline{P-Q}$.
..... 4. Cos. Q—cos. $P=2$ sin. $\frac{1}{2}\overline{P+Q}\times$ sin. $\frac{1}{2}\overline{P-Q}$.

But it is evident that it is not necessary to consider P and Q as the sum and difference of A and B, any longer than whilst the substitution is actually making. When this substitution is once made, the expressions containing P and Q become true for any arcs whatever; to preserve therefore an *uniformity of notation*, I shall put A and B for P and Q in these latter expressions, and we then have,

Formula 5. Sin. $A+$sin. $B=2$ sin. $\frac{1}{2}\overline{A+B}\times$cos. $\frac{1}{2}\overline{A-B}$.

Formula 6. Sin. A—sin. $B=2$ cos. $\frac{1}{2}\overline{A+B}\times$sin. $\frac{1}{2}\overline{A-B}$.

Formula 7. Cos. $A+$cos. $B=2$cos $\frac{1}{2}\overline{A+B}\times$cos. $\frac{1}{2}\overline{A-B}$.

Formula 8. Cos. B—cos. $A=2$sin. $\frac{1}{2}\overline{A+B}\times$sin. $\frac{1}{2}\overline{A-B}$.

Class III. In this class I place the formulæ which arise from *dividing* those of the 2d Class by each other in succession, and then substituting *tangent* for $\frac{sine}{cosine}$, and *cotangent* for $\frac{cosine}{sine}$; Thus:

Formula 9. Sin. $A+$sin. $B=$ sin. $\frac{1}{2}\overline{A+B}\times$cos. $\frac{1}{2}\overline{A-B}=$ tan. $\frac{1}{2}\overline{A+B}$
Sin. A—sin. B cos. $\frac{1}{2}\overline{A+B}\times$sin. $\frac{1}{2}\overline{A-B}$ tan. $\frac{1}{2}A-B$.

Formula 10. Sin. $A+$sin. $B=$ sin. $\frac{1}{2}\overline{A+B}\times$cos. $\frac{1}{2}\overline{A-B}$ sin. $\frac{1}{2}\overline{A+B}$
Cos. $A+$cos. B cos. $\frac{1}{2}\overline{A+B}\times$cos. $\frac{1}{2}\overline{A-B}=$ cos. $\frac{1}{2}\overline{A+B}$
$=$tan. $\frac{1}{2}\overline{A+B}$.

Formula 11. $\frac{\text{Sin. } A+\text{sin. } B}{\text{Cos. } B-\text{cos. } A} = \frac{\text{sin. } \frac{1}{2}\overline{A+B} \times \text{cos. } \frac{1}{2}\overline{A-B}}{\text{sin. } \frac{1}{2}\overline{A+B} \times \text{sin. } \frac{1}{2}\overline{A-B}} = \frac{\text{cos. } \frac{1}{2}\overline{A-B}}{\text{sin. } \frac{1}{2}\overline{A-B}}$
$= \text{cotan. } \frac{1}{2}\overline{A-B}.$

Formula 12. $\frac{\text{Sin. } A-\text{sin. } B}{\text{Cos. } A+\text{cos. } B} = \frac{\text{cos } \frac{1}{2}\overline{A+B} \times \text{sin. } \frac{1}{2}\overline{A-B}}{\text{cos. } \frac{1}{2}\overline{A+B} \times \text{cos. } \frac{1}{2}\overline{A-B}} = \frac{\text{sin. } \frac{1}{2}\overline{A-B}}{\text{cos. } \frac{1}{2}\overline{A-B}}$
$= \text{tan. } \frac{1}{2}\overline{A-B}.$

Formula 13. $\frac{\text{Sin. } A-\text{sin. } B}{\text{Cos. } B-\text{cos. } A} = \frac{\text{cos. } \frac{1}{2}\overline{A+B} \times \text{sin. } \frac{1}{2}\overline{A-B}}{\text{sin. } \frac{1}{2}\overline{A+B} \times \text{sin. } \frac{1}{2}\overline{A-B}} = \frac{\text{cos. } \frac{1}{2}\overline{A+B}}{\text{sin. } \frac{1}{2}\overline{A+B}}$
$= \text{cotan. } \frac{1}{2}\overline{A+B}.$

Formula 14. $\frac{\text{Cos } A+\text{cos. } B}{\text{Cos. } B-\text{cos. } A} = \frac{\text{cos. } \frac{1}{2}\overline{A+B} \times \text{cos. } \frac{1}{2}\overline{A-B}}{\text{sin. } \frac{1}{2}\overline{A+B} \times \text{sin. } \frac{1}{2}\overline{A-B}} = \frac{\text{cotan. } \frac{1}{2}\overline{A+B}}{\text{tan. } \frac{1}{2}\overline{A-B}}$.

To this class may be added *three* other formulæ, which arise from making $B=0$ in formulæ 10, 11, 12, 13, or 14; in which case, *sin.* $B=0$, and *cos.* B (= radius) = 1.

Formula 15. Make $B = 0$, in formula 10, or 12; then,

$$\frac{\text{Sin. } A}{1+\text{cos. } A} = \text{tan. } \tfrac{1}{2}A = \frac{1}{\text{cotan. } \frac{1}{2}A}.$$

Formula 16. Make $B = 0$, in formula 11, or 13; then,

$$\frac{\text{Sin. } A}{1-\text{cos. } A} = \text{cotan. } \tfrac{1}{2}A = \frac{1}{\text{tan. } \frac{1}{2}A}.$$

Formula 17. Make $B = 0$, in formula 14; then,

$$\frac{1+\text{cos. } A}{1-\text{cos. } A} = \frac{\text{cotan. } \frac{1}{2}A}{\text{tan. } \frac{1}{2}A} = \text{cotan. } \tfrac{1}{2}A^2 \text{ or } \frac{1}{\text{tan. } \frac{1}{2}A^2}.$$

pp. 30, 33.

The following method of finding the value of the *modulus* in any system of Logarithms, will be worth the attention of young analysts: though we could have wished the author had shewn that in every system of logarithms the modulus is always equal to the log. of the series $\overline{1 + \frac{1}{1} + \frac{1}{1.2} + \frac{1}{1.2.3} + \frac{1}{1.2.3.4}} +$, &c., or to the log. of 2.718281828 in that system.

'In the solution of the equation $ax = N$, we found κ or log. $N = \frac{\overline{N-1} - \frac{1}{2}\overline{N-1}^2 + \frac{1}{3}\overline{N-1}^3 - \text{&c.}}{\overline{a-1} - \frac{1}{2}\overline{a-1}^2 + \frac{1}{3}\overline{a-1}^3 - \text{&c.}}$; the logarithm of any *given* number (N) will therefore depend upon the value of a; and it is evident that there will be generated *different* systems of logarithms for the *same* numbers, according to the value of the first assumed quantity (a), which is therefore called the base of the system;

and M or $\overline{a-1} - \frac{1}{2}\overline{a-1}^2 + \frac{1}{3}\overline{a-1}^3$ &c.—is called the *modulus* of that system.

Let $M=1$, then log. $N=\overline{N-1}-\frac{1}{2}\overline{N-1}^2+\frac{1}{3}\overline{N-1}^3-$ &c.; and the particular system of logarithms thus generated are called, from their inventor, *Napier's* Logarithms; and from their use in the quadrature of the equilateral hyperbola, they are also called *Hyperbolic* Logarithms

Now let $\overline{N-1}-\frac{1}{2}\overline{N-1}^2+\frac{1}{3}\overline{N-1}^3-$&c.$=p$: then log. N (in the system whose modulus is M) $=\frac{p}{M}$;

Hyp. log. N (or in system whose modulus is 1) $=p$;

Hence *(with modulus M)* log. $N=\frac{\text{hyp. log } N}{M}$,

and *hyp. log.* $N=M\times$ log. N.

Hyperbolic logarithms are therefore changed into *others whose modulus is (M)*, by *dividing* by M; and logarithms *whose modulus is (M)* are changed into *hyperbolic* logarithms by *multiplying* them by (M).

Again, since log. $N=\frac{\text{hyp log } N}{M}$,

let $N=a$; then log. $a=\frac{\text{hyp. log } a}{M}$.

But (Sect. 86. Lect. 14. *Alg.*) log $a=1$; (a)

$\therefore M=$hyp. log. a.

In the *common* system of logarithms $a=10$; hence, in *that* system, $M=$*hyp. log.* 10; we must therefore find the hyp. log. of 10.

Now log. $10=$log. $2\times5=$log. $2+$log. 5.

Let $M=1$; then (Sect. 22),

..... Log. $2=2\times\left\{\frac{1}{3}+\frac{1}{3.3^3}+\frac{1}{5.3^5}+\text{&c. to 7 terms}\right\}=.69314718.$

..... Log. $3=2\times\left\{\frac{1}{2}+\frac{1}{3.2^3}+\frac{1}{5.2^5}+\text{&c. to 10 terms}\right\}=1.09861228.$

..... Log. $5=2\times\left\{\frac{1}{4}+\frac{1}{3.4^3}+\frac{1}{5.4^5}+\text{&c. to 6 terms}\right\}+\text{log. }3=1.60943791$

From which we deduce,

Hyp. log. $2+$ hyp. log. $5=.69314718+1.60943791$;

$\therefore M=2.30258509.$ pp. 46—48.

All our author's investigations which relate to matters of pure theory, are conducted with as much simplicity and

(a) Or, take the logarithm of the equation $a^x=N$; then $x\times$ log. $a=$log. N. but $x=$log. N, $\therefore$ log. $a=1$.

elegance as the foregoing. But when theory and practice are intermingled, or when he descends to practice solely, he does not succeed quite so well. We trace, for example, no advantage in dividing the solutions of plane triangles into *seven* cases. There are, in fact, but three that are essentially different; except, perhaps, a fourth be made to shew the peculiar method of solving right angled triangles, by what is called technically, "*making either sine radius.*" On the other hand, the cases and examples given to illustrate the mensurations of heights and distances, are by no means sufficiently numerous: and in those exhibited, the operations are not always conducted by the shortest methods. Thus in case 2, p. 73, where the angles of elevation of an object, G I, at two given stations, M and L, on a horizontal line are known, the height, G I, is found by two distinct operations, in each of which three terms are known to find a fourth. But it may be found at once: for

$R_3 G\,I = \sin. M. \sin. L. \operatorname{cosec}. (L-M)\, ML.$

or $\text{Log. } G\,I = \text{Log. sin. } M + \text{Log. sin. } L + \text{Log. cosec } (L-M) + \text{Log } M\,L - 30.$

In this theorem M denotes the angle of elevation at the station farthest from the object whose height is required. This part of the work may, in a future edition, be much improved by the introduction of some of the examples from Hutton's and Dalby's courses of Mathematics, or from Keith's Trigonometry.

To make amends for these omissions, Mr. Bridge has introduced a 'section on the method of constructing the map of a given surface, finding its area, measuring an arc of the meridian passing through it, &c. &c. by means of a series of triangles.' As far as it goes, this section is written with ability: but instead of *three* pages the subjects it contains would furnish matter for *fifty*; and must after all be considerably compressed. The application of plane and spherical trigonometry to the surveys of large tracts of land, the measuring arcs of the meridian, &c. is highly interesting; and calls into exercise some of the most refined expedients in analysis. A treatise on these subjects, freed from every thing extraneous, and brought within a moderate compass, is still a desideratum. Much that is highly valuable may be found in Colonel Mudge's 'Account of the Trigonometrical Survey,'* in Delambre's 'Base of the Metrical System,' and in Puissant's 'Geodesia': but these are large quarto volumes, ill suited to the convenience of students at academies and colleges.

* Ecl. Rev. Vol. I. pp. 128, 199.

Mr. Bridge, has given a section on the French division of the circle, and the reduction of measures in the French to the English division, and *vice versa;* which, though falling in the introductory part of the work, we mention here, because it is of a *practical* nature, and, like other practical parts of these lectures, is susceptible of improvement. Mr. Bridge reduces French degrees and decimals to English degrees and decimals, by subtracting from the quantity given in the French scale, its *tenth;* and, on the contrary converts English to French measures by adding to the quantity in the English scale, the *ninth* part of it. Now, in the first of these cases, it is merely necessary to multiply by the decimal .9; and in the second, to divide by the same decimal .9. Applying this method to Mr. Bridge's last example p. 5, we detect a trifling error; 23° 27′ 58″ of the English, scale are equal to 26° 7′ 35″, not 26° 17′ 35″ of the new French decimal scale.

In pointing out these minor blemishes, in a treatise where we see so much to commend, we have been influenced by a sincere desire to contribute to its improvement With the same friendly intention, we would request Professor Bridge to put A H for A G at line 7, p. 9; to omit the long line at the top of radical expressions, whenever that omission does not lead to ambiguity; to omit the sign of multiplication whenever by its omission ambiguity is avoided; and to throw surd expressions into the numerators, instead of the denominator of fractions. Thus instead of

$$\sqrt{\frac{\text{ver. sine} \times \text{radius}}{2}}, \qquad \sqrt{\frac{}{1 - \text{sine}^2}},$$

$$\text{sin. } A \times \text{cos. } B + \text{cos. } A \times \text{sin. } B, \ \frac{1}{\sqrt{2}}, \ \frac{2}{\sqrt{3}}, \text{ \&c.}$$

we would substitute $\sqrt{\frac{\text{ver. sin. rad.}}{2}}$, $\sqrt{(1 - \text{sin.}^2)}$,

$$\text{sin. } A \text{ cos. } B + \text{cos. } A. \text{ sin. } B, \ \tfrac{1}{2}\sqrt{3}, \ \tfrac{2}{3}\sqrt{3}, \text{ \&c.}$$

These may appear slight alterations to inconsiderate readers, but some of them are important in practice, and all of them desirable in respect of elegance.

On the whole we admire these lectures highly. They will be serviceable, we doubt not, to many young mathematicians, besides those for whose use they are more immediately intended. We feel no hesitation, therefore, in giving them our warm recommendation; and sincerely hope the Professor will soon be able to avail himself of our suggestions.

The work is printed by R. Watts, late printer to the Uni-

versity of Cambridge: and we think it due to his ingenuity to add, that it bears evident marks of the neatness and accuracy of the acknowledged reformer of the Cambridge press.

Art. V. *Wallace*: or, the Fight of Falkirk: a Metrical Romance. 4to. pp. 248. Price 1l. 5s. Cadell and Davies. 1809.

THIS poem has been for some time before the public; and, though it first appeared anonymously, is now offered to the world, we observe, as the avowed production of a lady, Miss Holford—whose name we do not recollect to have before noticed among the literary claimants on public applause. We regret that unexpected engagements should have prevented us from paying an earlier attention to her performance; more especially, as the disclosure of the fact we have just mentioned, has imposed on us a much more difficult and delicate task, than we foresaw when the poem was first laid on our table. Professional critics, it is taken for granted, are of all men the most temperate and impartial, — ever disposed to award the fullest respective justice to the merits and defaults of every subject within their jurisdiction. But when a lady appears for the first time before them, and boldly presents them with a quarto volume, and a quarto volume of poetry too, they of course feel an obligation to summon into more than ordinary exercise the native principles of their most benevolent sympathy, their soundest judgement, and their purest taste.

In the front of the volume our author has thought proper to inscribe her poem to a female friend, in a few stanzas written in the measure of Spenser, containing, we think, a needless apology for her selection of a Scottish theme, and ending with an almost idolatrous apostrophe to our venerable and since afflicted sovereign. Next succeeds her preface; in which, with true amazonian independence, down she throws the gauntlet to the 'ireful critic', and heroically defies him to do his worst. Much to our satisfaction, however, she presently forsakes this topic, and proceeds to reiterate her pretensions of attachment to 'England and England's constitution and king;' and then turns with laudable zeal to censure that jealousy which seems 'to pervade the mind of the literary part of our countrymen towards their brethren of the North.' She concludes with an animated eulogium on the adventurous sons of Caledonia: its elegance our readers may possibly discover from the ornamented peroration: — 'cold, taciturn, and deliberate as the Scot may seem, put a *pen* or a *sword* into his hand, and he shall strike *fire* with it!'

The Romance is evidently composed in imitation of Mr. Scott's 'Marmion.' We have long dreaded some unhappy effects which we could foresee were too probably to be produced on the young and undecided, from the pre-eminent merits and extraordinary popularity of that great but most unequal poem; and do now very sincerely regret that an author, possessed of such powers as Miss Holford has here discovered, should be so often decoyed into an ill-judged conformity to Mr. Scott's carelessness and caprices. Wallace, as every one is obliged cruelly to predict, has no where reached the inimitable beauties of its defective model; while in irregularity and harshness of versification, in negligence and rudeness of diction, in dulness of detail, and improbability of incident, it much oftener exceeds than equals the flatter and more tedious portions of the charming 'Tale of Flodden field.' The poem contains, however, many striking passages, some of which we shall, with real pleasure, lay before our readers. The poem occasionally displays throughout, but especially from the beginning of the third canto, a strength and greatness of conception, a powerful delineation of discriminated character, a force and distinctness of scenic and of passionate description, and even a harmony of verse, which merit the highest commendation, and deserve a more lasting popularity than will, we are apprehensive, await the performance as a whole.

There is not great ability discovered, perhaps, nor much fresh interest, communicated in the conduct of the story. It is divided into five cantos, rather of unequal length. The first is employed with the *Gathering* of the Scottish clans on the evening before the battle, the characters of their several chieftains, and a wrangling council they hold during the night in the glen of Torwood. The second is partly taken up with Sir John Graham's (spelt here for metrical reasons Græme's) relation, to Wallace, of an alarming dream he has had, foretelling his own death, and all the dreadful disasters of the ensuing day. Sir John then '*strides away*' to the army, as the other leaders have 'strode' some time before him; while to Wallace, who remains behind, appears one of Monk Lewis's old unearthly agents, who forewarns him of all the horrors and calamities that await him. This seer tries, too, to mimic the immortal wizard of Lochiel, an attempt which itself dooms him to inevitable destruction. The third canto presents to us the camp and army of the English under Edward, and their preparations for the immediately approaching conflict: an opportune kick from Edward's horse, which breaks one or two of his Majesty's ribs, with all the subsequent bustle and confusion, forms a long

dignified episode. The fourth canto gives the battle, which is very finely conceived in many places, and told with unquestionable spirit and talent; and concludes with Wallace's precipitate flight alone from the field back to Torwood glen, where he sorrowfully rests for the night. The fifth relates his retirement next day, accompanied by his page, to the castle of Monteith; where he is afterwards represented as perfidiously delivered into the hands of his foes; and with this representation the poem terminates. Every one knows the distressful result.

The main failure in the conduct of the fable, however, we have in these observations overlooked. Sir William is led somehow to believe that his wife has been murdered at Lanark, by the invaders. But she contrives, for whatever reason, to get into his service as his page, and attends him in this capacity to the end of the poem; and notwithstanding their previous acquaintance, and though the lady is disguised in no respect but by the simple assumption of male apparel, Wallace never entertains the least suspicion, or makes the smallest discovery. De Wilton is matter of fact to this.

We shall now proceed to examine the poem more in detail, and to select from it such passages as will place Miss Holford's genius in the fairest point of view.—After a pettish sneer at the 'Maids of Helicon,' which might easily have been spared for a stanza expressive of the fair writer's regret that she had not been able more intimately to cultivate their acquaintance, and an invocation to the 'Dark Spirit of the North,' we are presented with the following very favourable lines: yet few can mistake their prototype.

> 'Now faint rose the distant vesper song,
> Then it died on the breeze away,
> For of old Dunblane, the saintly throng
> Hallow'd the closing day;
> Heaven's beaming arch shone clear and blue,
> And the sweet broom glisten'd with chrystal dew,
> And the Morle and the Muirs caroll'd free,
> And the Lintwhite pour'd his melody,
> And a mystic joy through the wild groves ran.—
> Yet stormy and dark was the breast of man;
> And the azure sky, tho' it sparkled so,
> Was big with an injur'd nation's woe!' p. 3.

We now 'tediously creep from name to name' in the enumeration and description of the patriotic chieftains, till we come to this powerful exhibition of the Hero of the tale. The conception is at once very lofty, and the expression unusually good.

'Oh, Wallace thy bold unruffled brow
Speaks the calm of a noble mind,
Thou hast drank of the wave at the ebb and the flow,
Thou standest like an oak, while tempests blow,
Unbent by the wavering wind,
And the bursting flame, or the midnight flood!
'Mid horror's wildest scene,
When the brooks of thy country are swollen with blood,
Unshaken, thy soul still holds her mood,
And thy brow is still serene!
In the heat of destruction's fatal day
Thy cheek it wax'd not pale,
Though the soul of a friend still flitted away
On every passing gale;
Nor on their heads, how dear soe'er,
Dropp'd from thine eye one funeral tear,
Nor heav'd thy heart one farewell sigh,
As the soldier met his destiny;
Nor private joy nor grief he knows,
Whose bosom is filled with his country's woes.' pp. 16, 17.

We will refrain transcribing as a *set off* to this manly passage the feeble compliment which Miss H. has here paid to the 'gallant Græme,' one of the brightest ornaments of Scottish Story; and shall rather introduce into its place the beautiful lines which almost immediately follow the above representation of Wallace, of the full effect of which, however, none but a reader of the romance can properly judge, because he now finds, much to his joy, that he has done with the review of the Caledonian Barons.

'It was now the edge of a summer night,
And the march had been long and sore,
And each weary soldier with delight
Beheld the bright orb's softening light
Tinge the purple western shore;
And when the halt was passed around,
Their tired limbs hail'd the gentle sound,
And each in his heart the signal blessed,
For one short hour of rugged rest.'

Here unquestionably the writer should have stopped, for the picture is complete; but as if for the express purpose of illustrating the noted treatise of Martinus Scriblerus Περι Βαθους she proceeds to enumerate the debasing circumstances connected with the causes of the soldiers' fatigue and annoyance.

"For the basnet's weight their temples galls,
And fast from their brows the heat-drop falls,
And they find it sweet to close their eyes

On heather beneath the arching skies,
Th.' forbidden to loose the iron clasp
Which binds them hard in its rigorous grasp." p 18.

We have now, at full length, the low quarrel which took place in the midnight conference; of which it is not necessary to take farther notice than pointedly to denounce the impropriety of foisting into Stewart's mouth a railing speech, that purports to be spoken in the Scottish language. Part of the folly of such an introduction is, that Stewart ever after speaks as good English as Miss Holford herself. Besides, it is not Scotch, but a kind of barbarous mongrel of the Scottish and English dialects There is quite a passion, we have had the privilege of observing, among our young poetical countrywomen, for writing and doting over little pieces in Scotch; nor can we see the least harm in so interesting an amusement. But we would by no means advise them to suffer one word of these favourite productions to appear in print; and are tolerably sure they would be very soon disposed to check any propensity of this nature, could they once picture to their imaginations the ambiguous grin with which a genuine Scotchman would infallibly peruse their non-descript compositions. The author of Wallace, however, seems ambitious to rival, even in their offensive peculiarities, most of our living poets. Here is a popular minstrel's noted imitation of Sternhold and Hopkins imitated:

"Now hail, now hail, Sir Adam Currie!
What tidings do ye bring;
Your courser's plight bespeaks your hurry:
Where is yon robber king."
"Now hail, now hail, each gallant knight!
I bring ye a merry tale;
Troth I have spied a *bonny* sight
In old Linlithgow's vale"!' p. 30.

And we have also some Cumberland babyism, but we can only afford room for a single prattlement:—it is pure simplicity. This is Wallace's address to his ci-devant wife.

'Wallace, impatient cried amain,
"What ho! my page, arise!
Meet follower in a warrior's train,
Come ope thy baby eyes."' p. 51.

The second canto begins in a very imposing manner, and promises much more than after negligence allows to be paid. We are much pleased with some parts of the third. The poet thus beautifully addresses Linlithgow heath, the place of the invader's repose. It succeeds a prosaic detail of their forces.

'Linlithgow's muir thy heather bell
Is crushed by the warrior's ruthless stride,
And many a broom flower shrank and fell
Beneath the sleeper's armed side!
Oh! fresh as the golden crested broom,
Sweet as the rose's summer bloom,
Many a fair plant from Scotland's bower
Shall rue to-morrow's stormy hour,
As they drop in their wintry tomb,
As pale they hang the withered head,
With severed stem, and fragrance fled,
And lie all crushed on the field of death
Like the bloom flower on Linlithgow's heath!' p. 93.

There is a charming night scene, too, which has all the affecting picturesque imagery, and minuteness of Grahame—with even three of his characteristic *saves*.

'In yonder camp 'tis all so still
That you might hear a footfall pass;
The deep low echo from the hill,
The tinkling fall of the humble rill,
The weak-voic'd nations of the grass;—
Save when by fits the breeze blew cold,
And whistled in the standard fold,
Save the watchman's call as he strides alone,
Or the clang of his iron sabaton;
Save when the angry blood hound bayed,
Or the fiery steed impatient neigh'd;
Even they who thought to watch through night
Were lull'd by the silent scene:
No longer they gazed on the heavens bright:
A shade fell mild o'er their cheated sight
And they sank on the dewy green.' p. 98.

We proceeded with very considerable gratification, and were finishing the canto in perfect good humour, when we found ourselves suddenly startled by the following most singular termination.

'Reader, farewell—and, if thou dare,
By good St. George, we'll meet again,
Where rage and valour rush to war,
And bleeding heroes tinge the plain!' p. 120.

Of course, we were acute enough to recognize in this a renewed testimony of our fair author's loyalty, but we cannot help thinking it, after all, an outrageous violation of good taste. We are still more offended at her similar unworthy appeals to *heaven*, (p. 140. &c.) and are afraid, indeed, that such transgressions are amenable to a higher bar than ours. Not much less reprehensible is the common use of such ungracious phraseology by Wallace, and the other personages of the poem. Sir William

in particular, is frequesntly made to attest the truth of his averments, 'by heaven,' 'by his father's soul,' &c. &c. Miss H. wishes to interest us in the amiable features of her hero, and to her credit she often succeeds. Still she should remember, that this is one most direct way of counteracting her design. Such swearing may be a knightly vice, it is true, and may even have been a vice, though we never heard it was, of which Walace was himself guilty: but there was no need here for its introduction. Besides, if Sir William really had acquired so unfortunate a habit, he certainly would have been highly indignant to see this disgraceful fact immortalized in a quarto heroic poem; and if, as Miss H. at the conclusion of her tale has supposed, his conscious spirit has listened to her lyre, and been charmed with her 'descant,' we *co-invisible* agents can assure her, that we have the departed chieftain's strenuous support in our present pointed reprehension.

The fourth canto opens with one of the greatest and most impressive passages in modern English poetry. We must overlook, however, the occasional defects of harmony and diction. We give it entire.

'Yes, it is come! That pause of dread,
Whose silent interval precedes
Men's faltering footsteps, as they tread
Towards sanguinary deeds!
There is an hour, whose pressure cold
Comes even to the hero's breast!
Each warrior's heart of human mould,
Howe'er intrepid, fierce, and bold,
Has still that hour confest.
It is not where the battle-storm
Hurtles along the' affrighted skies,
It is not where death's hideous form,
His threatening voice and piercing cries,
Shreak in our ears, and scares our eyes;
It is not where the slogan shout
Has sent the deathword 'mid the rout,
Nor 'mid the hail of the arrowy shower,
Nor when we see the life-blood pour;
It comes not then—that ghastly hour!
'Tis in the breathless pause before,
While yet unwashed with uman gore,
Our thoughts 'mid dreams of terror roam,
And sadly muse on things to come!
Then shuddering nature half recoils,
And half forbids the inhuman toils!
But 'tis too late; the die is cast!
The furies bid to the repast!

Oh! from the cradle to the tomb,
Comes there no hour so fraught with gloom,
As that ere nations meet, to seal each other's doom.'! pp. 121.

Then comes the battle. It displays much talent, though greatly in want of cultivation: we dare, however, make no citations; and must reluctantly hasten on to the spirited conclusion of the Romance. Wallace is now betrayed, and his wife has just finished her unsuccessful expostulation with the 'false Monteith.'

"Hope and her visions all depart;
She starts indignant from the ground,
Oh! now despair is in her heart;
Her eye is wild, her brain whirls round.
She turn'd, and fixed upon Monteith
The icy glance that look'd like death;
A curse fell from her glassy eye,
And smote his bosom heavily!
With footsteps fleet she runs, she flies!
She has glided up the narrow stairs,
In vain she rolls her eager eyes,
Her husband is not there!
There was his chamber, there his bed,
The pillow which had borne his head!
She laughed, with phrensy in her eye,
'Twas the dreadful mirth of agony!
Again she flies—she has found him now
A wretched captive, vanquish'd, bound,
With grief wrung heart and dewy brow,
And stretched in fetters on the ground!
He hears her voice,—he hears her screams,
Truth like a dismal vision gleams;
He sees her scattered tresses wave,
Like corpse-lights streaming towards the grave!
She comes! his arms would fain have press'd
The frantic mourner to his breast,
To faith so proved, to truth so tried,
This last poor tribute was denied
Agnes beheld her Lord with bursting heart, and died.'

Having already extended this article so far, we have room for but few additional remarks on faults in versification and language. The execution of the whole poem, with high ability, betrays much bad taste, unaccountable hurry, and inexcusable negligence. The metre is irregular and capricious in the highest degree. Innumerable lines are unpardonably rugged, and the rhymes unusually blameable. What can forgive, for instance such couplets as—

'And when he raised his speaking *eye*,
It sparkled with half the usual *joy*.' p. 40.

'And wherever Scotland lifts her *spear*
Be sure *that* the brave Macduff is *there*!' p. 8.

or,

'For the souls which darken'd his vital beam
He plung'd in death's cold and bitter stream.' *p.* 33.

'Where friendship warms the escutcheon'd walls
Of frowning Ruskie's antique halls.' p. 193.

The errors of diction we cannot pretend to enumerate; words obsolete and new-coined—English and Scotch—and neither. There are numerous compound harmonious epithets of this order—'time enshrouded,' 'anguish laden,' 'peace consecrated:' 'skaith,' 'braes,' 'burnie,' and the fifty times recurring '*birken*,' are made to adorn an English romance. At p. 45. we have '*whistling* reason.' The illegal compound substantives are numberless, and almost every monosyllabic noun in the lexicon is tagged, in course, to the words 'battle,' 'life,' and 'death.'—As a sort of counterpoise, however, to these unquestionable blemishes, we shall cite the following admirable apostrophe to the Moon, which we have purposely reserved for our finale. It occurs after the description of the English army in the third canto, and acquires much additional beauty from its position.

"Why thou fair orb, dost thou smile so bright
As thou rollest on thy way!
Canst thou not hide thy silver light,
That the heavens, all dark with the clouds of night,
Might frown on yon fierce array!
Why should'st thou hide thy shining brow,
Thou who walk'st thro' the midnight sky!
Tho' the dæmon who gives the word for woe,
Bids the tear descend, and the life-blood flow,
Thy place shall be still on high!
Thou look'st on man, thou seest him blessed
In the light of his little day,
Thou lookest anon—he is gone to rest!
The cold worm creeps in his ordly breast,
He sleeps in the grave's decay!
Thou sawest his rise, thou shalt see him fall,
Thou shalt stay till the tomb has cover'd all,
Till death has crush'd them, one by one,
Each frail, yet proud ephemeron!
To-morrow thy cold and tranquil eye
Shall gaze again from the midnight sky;
With unquenched light, with ray serene,
Thou shalt glance on the field where death has been;

Thou shalt gild his features, pale and wan,
Thou shalt gaze on the form of murder'd man,
On his broken armour scattered round,
On the severed limb, and the yawning wound—
But thou, amidst the wrecks of time,
Unfrowning passest on, and keep'st thy path sublime!' pp. 96. 95.

Appended to the poem are some notes and illustrations.

Art. VI. *The Letters of Mrs. Elizabeth Montagu, with some of the Letters of her Correspondents.* Part the First, containing her Letters from an early age to the age of Twenty-three. Published by Matthew Montagu, Esq. M. P. her Nephew and Executor. 8vo. 2 vols. pp. 622. Price 14s. Cadell and Davies. Third Edition. 1810.

WHOEVER has been in the habit of reading the memoirs, generally swelled to an unconscionable bulk by a large quantity of the correspondence, of our literati and other what are called public characters, that have successively departed during the last twenty or thirty years, has foreseen the appearance, at some time or other, of a work under the present title. The correspondence of this lady has been an advantageous resource to almost all the compilers of such memoirs; and was found to have extended so widely, that it might almost be reckoned on with certainty by any one who was inclined to an experiment in biographical book-making. It would not be supposed that so rich a mine would always be left as public property: it would in due time be formally examined and claimed, and worked for the benefit of an avowed proprietor; and perhaps those who have, on sufferance, been working there, occasionally, for their own profit, ought rather to be thankful for the duration of the indulgence, than murmur that it is to have an end. But this it is to be apprehended, they will be apt to do; unless indeed the proprietor will concede the privilege, which they will eagerly accept, of now and then taking away, under a formal acknowlegement of his claims of ownership, small portions to exhibit as specimens of the mass.

At the end of these volumes, he gives some account of his possessions and intentions. These letters 'form a small part of a series which has been returned, at different periods during the life of Mrs. Montagu, and since her death, by the executors of the correspondents to whom they were addressed.'

'They would have been sooner offered to the public notice, if the Editor, in the eagerness to discharge a duty so delightful to his feelings, had not been induced to persevere, with too little intermission, in the labour of the arrangement; and, by this means, to increase to an alarming degree a weakness of sight, which other circumstances had previously occasioned. The publication is here termed a duty, because it was frequently

enjoined by Mrs. Montagu herself, in consequence of the re-iterated request of many of her correspondents, upon whose taste and judgement she had every reason to rely. Lord Lyttleton and Lord Bath in particular, her favourite friends, will be found in the course of the correspondence strongly and repeatedly urging their future publication, as considering that they exhibit the fertility and versatility of her powers of understanding and the excellence of her disposition, in a more complete manner than any other species of composition. The same opinion, and the same request, was expressed by many eminent persons, in which number I shall only mention Dr. Young, Mr. Gilbert West, Lord Chatham, Mr. Garrick Mr. Stillingfleet, Lord Kames, and Dr. Beattie, Sir Joshua Reynolds, Mr. Burke Mrs. Carter, and Mrs. Vesey. Vol. II. p. 313.

It might not, by the way, be impertinent to ask how it should be necessary for this 'exhibition' to be made, unless the public are in some way to be benefited at the same time. Have mankind so little serious business on their hands, to say nothing of the astonishing number of literary 'exhibitions' which they are called to look at, that it is to be presumed they can at this time afford to live for the precise purpose of contemplating the show of Mrs. Montagu as she was in her teens. Of what consequence can it be to any creature on earth how Miss Robinson, seventy years ago, danced, and joked, and caricatured her acquaintance, and played off her unremitting and remorseless satire of high-wrought compliments in letters which a noble duchess doubtless received, innocent soul! as the tenderest effusions of the heart? If it must be acknowledged, as we are aware it might seem cynical or puritanical to deny, that the main business for English people to attend to, especially in these times, is to dance, jest, compliment, and so forth, there was sufficient evidence that it could be all carried on without the assistance of an example, recovered, with so much of the air of acquisition, from the former part of the last century.

The editor makes interest for the reader's indulgence to the literary defects of these letters, and to the degree of vanity which they betray, by pleading the early age of the writer, the less cultivated state of the education of women at that period, the gaiety of familiar intercourse between girls accustomed to the dissipation of the fashionable world, and the writer's 'acknowledged superiority in wit and beauty.'

'When it is found,' he says, 'in the future remaining volumes, that she became in her middle age as remarkable for discretion of conduct, and propriety of demeanour, as she had been in her childhood and youth for vivacity and sprightleness; the progress of her disposition will appear to be no less interesting than the improvement of her taste, and the enlargement of her faculties. She was an exemplary wife to a man much older than herself, and proved herself worthy to be the bosom friend of a husband, whose strict honour and integrity, as a gentleman,

and a member of Parliament, were not less conspicuous than his unwearied diligence, and deep research as a man of science.'

'We shall find her to be the most approved friend of the wisest and best men of her age, as well as the most admired companion of the wittiest. Her conversation was sought by all who were distinguished for learning, for politeness, or for any of the qualities which give lustre, or dignity, or influence,' &c. &c.

This account goes on till it effloresces into rhetoric, about her 'entwining her myrtle with the bays of the poet.' After which the editor informs us that in maturer life she subdued her propensity to satire, and made a more sparing and less formidable use of her wit. He next describes her person, adverting to those mental qualities which her countenance bespoke; and thus concludes:

'If to these qualifications we add the soundness of principle, the tenderness of benevolence, and the calm piety of her latter years, we shall behold a picture which might justly be termed an ornament to her sex and country.'

'The reader has some distance to travel before he arrives at the period in which Mrs Montagu attained her greatest perfection in epistolary writing. The editor will be excused if he entertains a hope that the reader will then be induced to allow, that few persons in any language can be thought to surpass her in this species of composition.—The remaining part of the series will be published by degrees, as the health and leisure of the Editor will admit, and as the curiosity or approbation of the public may seem to require. Vol. II. p. 317.

In a brief introductory and truly heraldic acount, at the beginning of the volumes, of her ancestry, her immediate parentage, and the chief movements and acquaintance of her early life, the editor seems to assign as his principal reason for publishing the letters to the duchess of Portland, forming the larger part of the series thus far, that by comparison with letters of a later period, they will instructively illustrate the moral progress of the writer's mind.

Now, after duly considering all this, we are still obliged to think the editor has very greatly over-rated the value of what he is exhibiting. If the object is to inform the public, that a certain Miss Robinson, who afterwards became celebrated under the name of Mrs. Montagu, from being a freakish and satirical girl, grew to be in time a very discreet and benevolent woman, we would put it to any reasonable computist of the value of time, to say what number of pages might fairly, in due proportion to other things, be allotted as the vehicle of such informatton. If he shall determine that allotment at several thousand pages, a length which we are extremely apprehensive is actually contemplated, it will then become our duty to acknowledge, that most of the other points and branches of information on

the necessity of which the professed teachers of wisdom have so earnestly insisted, are trifles which may and must be spared.—If something more useful is intended than just this bare information, given on Mrs. Montagu's account, if it is meant that this improvement in her character is to be displayed in the way of example, to lead similar offenders to a similar reformation, we think the expedient is ill-judged; the volatile satirical vivacity of the present letters being much more likely to stimulate the juvenile readers to still more diligent efforts of real or would-be wit, than the future ones which it seems are to have a less exuberance of sparkling satire, are likely to captivate them into the more sober spirit of discretion and benevolence. If again it should be pretended that a chief object is to give, along with a view of Mrs. Montagu's early character and life, that instruction, not of any one particular kind so much as of the diversified kinds that will naturally be afforded throughout a series of letters thrown off in the exercise of an active shrewd observant mind, acquainted in an unusual degree with mankind, of one class at least,—we must say that any such purpose or hope is absurd, as probably no letters indicating so much ability were ever any thing like so devoid of those occasional valuable observations, into which strong sense seems generally liable, in spite even of the utmost levities, to be betrayed. The business and subjects that occupied Miss Robinson's time and thoughts, up to the age of twenty, were so entirely frivolous, that there shall be fifty or a hundred successive pages of smart, sparkling, and sometimes almost brilliant writing, not one sentence of which any reader, though amused in running through it, cares one straw to remember. We no more wish to recal any of her fine things, than the succession of shining bubbles we have seen break while standing a quarter of an hour by the side of a rill. A reader indeed whose taste inclines at all to seriousness, however keen a relish he may have for wit, becomes disgusted with this frothy fermentation of talent mixed with mere folly. The letters afford a striking illustration of the wretchedness of female education as *then* conducted; an education directed to no object—without any thing of the system and rigour of academical discipline—without a hard broad basis of knowledge—with but a very small share of that intent application which might fairly, even making allowance for defect of method, be called study—and without any notion of taking an interest in those wider speculations on human society which regard collective man rather than individuals, and the moral and political state of a particular nation rather than the state of its fashions. No *man* possessed of

talents like those of Miss Robinson, and educated as men of fortune were at that time, would have been able to vapour all his wit and intelligence away in letters so decidedly and perseveringly about nothing. Either he would have had a scholar's taste, and would have been instituting once again the old comparison between Homer and Virgil, Demosthenes and Cicero; or being in preparation for some profession, he would have been starting questions relative to the principles or practice of law or physic; or he would have been setting in for a politician, or drawing the track of his intended travels, or forming schemes of commercial enterprize;—and in exercising, in any one of these directions, so active a fancy and so sharp an intellect, he would, in his letters, have been seen occupied with something worth being sensible, inventive, or witty about, and something capable and deserving of being made interesting to the reader by means of that display of talent, even though the reader were a stranger, and perused the letters the greater part of a century after they were written. But here we have a young lady, of a high-bred family, the intimate and caressed companion of nobles and sundry other sorts of accomplished people, and endowed by nature with extraordinary faculties,—we have this person expending the whole force of these faculties in describing and ridiculing the country ball, to which, however, she would have deemed it a great calamity to have been prevented going; satirising her country neighbours, and even, though more delicately, the character of her 'papa;' deploring the infelicity of absence from the great town; celebrating the transient relief afforded by the visit of perhaps Miss Dashwood, Mrs. Donnellan, or the like; making out a *catalogue raisonné* of the titled fools she met with at Bath; (fools, for the most part she pronounces them;) canting affectedly about her concern for 'my Lady Duchess's' health; enquiring about my Lady Duchess's adventures at the fair;— with numberless other matters of the same degree of importance. And all this, too, not with any signs of conscious humiliation in being so employed, but evidently with the pride of intellectual superiority. This pride was supported and exquisitely gratified by her feeling what a ludicrous character she could easily give to the very things she was occupying herself about. She ridiculed fools while she was mad on playing the fool with them and beyond them. She had a certain unreflected-on perception of the essential folly of the dissipations she was so actively pursuing; and let herself feel as if her satirising that folly constituted her something superior to it, even while zealously practising it.

Her slender reading, during the first twenty years, is sufficiently indicated, even if it could not have been inferred from the perpetual dissipation which left her no time, by the limited range of her casual allusions, in the form of comparison and metaphor—in which kind of allusions she was prompt and lucky, as far as her knowledge extended; and she was so well aware of the adantage of this sort of decoration that she would now and then go and violently ravage a whole province of her reading, and bring in such a load of classical plunder and prisoners as to amaze all beholders, who are utterly baffled to guess what she can want with so many heathen gods and heroes at one time. In the latter part of the series, the circle of her references is evidently widening; while also there is a considerably more frequent occurrence of thoughts capable of general application.

While mentioning allusions, we must notice one prominent feature of this correspondence, which ought to have doomed it to oblivion, and which compels us to reprobate the publication; and that is, the frequent and detestably profane employment or parody of the language of the Bible. The editor talks of the 'piety' of the writer's latter years; while yet she enjoined, he says, the publication of her letters. Now if she did not rather enjoin the *suppression* of such letters as many of these, should they ever come into her executor's hands, that 'piety' is most mistakenly attributed, —unless it is to be supposed she had entirely forgotten the quality of her early correspondence. But, indeed, the surmise becomes still more unfavourable when it is considered, that probably most of the exceptionable letters in these volumes had been, in consequence of the death of the persons to whom they had been addressed, returned to Mrs. M. herself, and were by her left to her executor, as he says, for publication. It is beyond our ingenuity, and his too, to reconcile the fact of her actually having these letters in her hands, in the latter part of her life, inspecting them, and finally leaving them for publication, instead of putting them into the fire, with the slenderest pretensions to 'piety.' If the latter part of the series (supposing the public curiosity to prove so insatiable as to accompany the editor through the vast intermediate portions, and demand also the concluding part) should really bring good evidence of the writer's piety, the thing to be then astonished at will be, that her memory could so completely have lost every trace of the cast of her youthful correspondence, as not to be disturbed by the slightest retrospective surmise of such an odious deformity; and that at all events she should not have thought it a duty to inspect the letters actually lodged in her cabinet, in reserve for her executor,

under her own injunction for their publication. However the case may stand as to the writer, the editor has no excuse. He has carefully perused the letters, and informs us he has even taken the pains to expunge some passages, of an altogether trifling or private nature: he had therefore the power of suppressing whatever he judge unfit to appear; but the public must not be defrauded of a successful and stimulant example to persuade even our young ladies to the study of the Bible, as a most excellent jest-book. It was presumed, that their delicacy would deny them the benefit of learning this practice from our most ribald comedy-writers, and tavern gangs of infidels; but it might be acquired with all due decorum from the letters of an elegant fashionable woman, of the most unimpeachable reputation.

The editor confesses there is nothing to be said for the 'piety' of the writer's early years.

'Mrs. Montagu, in her early education, did not receive those strong impressions of the truth of divine revelation, which she acquired at a later period, from her intimacy with Gilbert West and Lord Lyttleton. It was reserved for the influence of the steady principles of Christianity, to correct the exuberant spirit of her genius, and to give the last touches of improvement to her character.' V. I. p. 6.

So much the better for the characters of these excellent laymen: we shall not presume to say how this passage may tell in behalf of a distinguished ecclesiastic, who is represented as having had a very intimate and efficient influence on her 'early education.' That ecclesiastic was no less a man than Dr. Conyers Middleton, whom the young lady's 'grandmother had taken as a second husband.' The family resided for a time at Cambridge, where, it is said,

'Her uncommon sensibility and acuteness of understanding, as well as her extraordinary beauty as a child, rendered her an object of great notice and admiration in the university: and Dr. Middleton was in the habit of requiring from her an account of the learned conversations at which, in his society, she was frequently present; not admitting of the excuse of her tender age as a disqualification, but insisting that although at the present time she could but imperfectly understand their meaning, she would in future derive great benefit from the habit of attention inculcated by this practice.' p. 3.

It is evident the Doctor's attentions to her, and her high respect for his talents, and therefore his opportunities of inculcating the evidences, the principles, and the importance of religion, on a mind liable to run so impetuously wild without its influences, did not end with the period of her childhood; for there is a letter of advice which she received from him on marriage, and in the slight notices of her reading, that occur in her correspondence, we find her oftener studying his books than those of any other author.

We must give a few samples of the heroine's epistolary qualities. The series begins at the age of about fourteen, at which period she certainly displays a very extraordinary degree of shrewdness, a strong though coarse perception of the ridiculous in every thing, and her appropriate manner of writing, as ready and free as if she had been already in the use of it many years, the bold dashing style of humour which prevails throughout the volumes. In a letter written at the age of eighteen, to the duchess of Portland there are such passages as these:

'Her Ladyship made a ball a few days ago, to which she did our family the honour to invite them, and as we were obeying her commands, and had got into the coach with our ball airs, and our dancing shoes, at five miles of our journey we came to a brook so swelled by the rain that it looked like a river, and the water, we were told, was up to the coach seat; and as I had never heard of any balls in the Elysian fields, and do not so much as know whether the ghosts of departed beaux wear pumps, I thought it better to reserve ourselves for the ridotto, than hazard drowning for this ball, and so turned back and went to Sir Windham Knatchbull's, &c.

'Here, I suppose, you will think my diversion ended, but I must tell your Grace it did not; for before I had gone two miles I had the pleasure of being overturned, at which I squalled for joy; and to complete my felicity, I was obliged to stand half an hour in the most refreshing rain, and the coolest north breeze I ever felt; for the coach braces breaking were the occasion of our overturn, and there was no moving till they were mended. You may suppose we did not lose so favourable an opportunity of catching cold; we all came croaking down to the breakfast next morning, and said we had caught no cold, as one always says when one has been scheming; but I think I have scarce recovered my treble tones yet.'

'Lord Winchilsea has ceased his douceurs to Miss Palmer, which I am sorry for; I always think a languishing swain of forty (next to a credulous virgin of thirty years old) the most diverting sight in the world; Solomon said well when he said there was a time for all things; there is a time to sigh, and a time to smile, but the sigh in an old man is a groan, and the smile of an old maid a grin. There is a time to flatter, and a time to believe it: but there is a time when flattery is fulsome, and belief ridiculous: there is a time to ogle and a time to look through spectacles, but to do both together is squinting through a glass: a moving, not a melting sight. I think all our sex can do for old men is to compassionate their pains and pity them.' p. 32, &c.

Avowing, every where, a passion almost to fury for dancing, she could not however help making such remarks as this, in, her nineteenth year:

'Surely these things, (writing to friends, &c.) will outweigh the irrational pleasures of jumping and cutting capers. The theory of dancing is extremely odd, though the practice is agreeable. Who could by force of reasoning find out the satisfaction of casting off, right hand and left, and the hayes; we often ignorantly laugh to see a kitten turning round in

pursuit of its own tail, when the creature is only turning single.' V. I. p. 58.

The same nineteenth year affords a foolish letter, not however altogether without some ingenuity, written as from the shades, in imitation probably of Lady M. W. Montague's letter dated from the same residence. And here comes in every thing about Styx, and Charon, and Pluto, and Ixion, and Sisyphus, and Tantalus, and many other people of that country. But we notice it only as giving a fair occasion to remark that the idea of *death* is one of the standing commonplaces of this young woman's jocularity; another circumstance by means of which the editor perhaps expects the letters may communicate important instruction to the present race of giddy sparkling fair ones of the present times. Nor can we presume to conjecture how many parents, and other benevolent relatives and friends there may be, who would be gratified to see those gay nymphs of the sunshine, declining acquaintance with the gloomy monarch with such easy smart airs as this:

'Indeed the only thing one can do to-day, we did not do the day before, is to die; not that I should be hurried by a love of variety and novelty to do so irreparable a thing as dying. To shew you how loath I am even to dance a step towards it, I will tell your Grace that I staid away last night from the ball, because I had a cold.' V. I. p. 77.

or would discover signs of wisdom or virtuous sensibility in such a mode of reference as the following, to a past critical and and perilous moment:

'A wise son of Æsculapius gave me a diabolical bolus, that half killed me. I fainted away about three hours after I had swallowed the notable composition, and was above an hour in such agony, that if I had not waited for your letter I had certainly gone to the Elysian fields. You cannot imagine how willingly one lingers in a world where you live! I believe the late Czarina left her kingdom with a gentler warning: indeed, I was very ill, but I could not go without your Grace's letter, and so here I am within the reach of a post-horse; you must know this bolus was to make my eyes well; but it had like to put out the light.' p. 249.

After this, we cannot so much complain if we are not believed when stating that there is, twice inserted, and with much amplification in the second instance, a substantially grave letter, the burden of which is, the "well remembering and applying the necessity of dying."—There are also divers letters of consolation, to friends in affliction, which are, we should suppose, the most 'flat and unprofitable' productions that ever so much ability dictated for such a purpose. The writer's mental character was indeed, singularly unadapted to such an office. For one thing, the reader obstinately doubts, notwithstanding all the elaborate, the variegated, the pretty,

the ingenious, the complimentary, the pompous professions of friendship, sympathy, anxiety, and so forth, for particular individuals, and all the sprightly and high-flown periods about the charms, the felicity, the bliss, of friendship in general,—not the less for all this, the reader incorrigibly doubts whether she really had much tenderness of affection. There is no avoiding the suspicion, that there is even a great degree of *conscious* affectation and extravagance in many of these very artificial expressions of attachment and solicitude. But also a considerable share of what she perhaps really felt, and might suffer herself to regard as simple affection, might be in truth but a very factitious modification of that element. It needs not be doubted, that a number of the persons for whom she professed so much interest were really become important to her, and one or two almost necessary; but in a mind like hers this would be, in no small degree, the result of their admiring her, courting her, caressing her, proclaiming her, amusing her, stimulating her faculties to their most favourite play, and recognising her superiority, while they were themselves perhaps accounted persons of no ordinary endowments. It may be added, that she was kept by the duchess of Portland's friendship in intimate and very flattering contact with the most splendid portion of society.—It was also much against her as a consoler of sorrow, especially the sorrow arising from the death of persons tenderly loved, that her mind was incapable of moral sublimity. It knew not the faintest sensation of even a poetic, not to say a saintly enthusiasm, at the thought of a future life, and of the society of another world. Her allusions in this direction reached at best only some foolery about the Elysian fields; an image, too, which her burlesque mode of reference deprives of any little beauty it might have retained from Virgil,—and indeed so much the better. She was not sufficiently versed in the topics of the philosophers to be even the ape of Zeno. And as to the true religion, its whole wide system was to her a vacant space, excepting as it afforded her some fantastic frolicsome shapes, the descrying of which in such a region is the most signal proof how unapparent to her were the real objects with which it is filled. All this considered, it is no wonder her consolatory moralizings were so wretchedly meagre. The mere gravity of manner necessary to be assumed, seems to oppress her insupportably; and it is most curious to observe, when sometimes the decorum of one of these performances does not forbid a lively termination or interlude, the prodigious difference of power between the moralist and the wit. Though the voice seem the same, we have the greatest difficulty to avoid believing that Rabelais or

Voltaire, to finish the service, has dexterously slidden into the place and canonicals of the officiating person, who is described as follows.

'If Mr. Spintext had not been somewhat tedious to-day, I had wrote to Miss D.; but, poor man, he is a good while explaining any thing, and one must wait till he has overtaken his meaning, to which he has not a direct road nor a swift pace; if he finds it at last it is well; if not he calls for it again next Sunday: some orators are praised for moving the passions, but our good man is excellent for laying them asleep. With him the troubled in spirit sleep, and the wrathful slumber; there is not that turbulent mind that he cannot quiet; he is admirable against perturbation. But I will not preach upon him; not that I can mar the text, as he does, but, &c.' V. I. p. 252.

This contrast of power is strongly perceptible, not only where she is obliged to a truce with wit and drollery in order to console distress, but where she undertakes any subject which necessitates a sober diction,—though indeed few subjects do so in her hands. The disparity is perfectly ludicrous in the early part of the series. A considerable way advanced toward a finished wit, she is of the school-boy rank in dissertation. It is little Julus piteously toiling after Æneas. It is fair to say, however, that we see the distance continually lessening, and that though, at the end of so much of the progress as is shewn thus far, the satirist is still far a-head of the reasoner, there is in the latter part of this series of letters a great deal of respectable sense, exercised on life and manners, and sometimes on books and topics of literature. She becomes somewhat more aware of the necessity of reading and thinking; is brought by her marriage with Mr. Montagu, a parliament man, a little more in sight of national interests and political characters; and will, we can well believe, become, in a dozen or twenty years more, if she reforms from her profaneness, a very instructive as well as entertaining companion.

It occurs to us, while we are adverting once more to this profaneness, that our methodistical reputation will cause this accusation to be imputed to captiousness, malice, hypocrisy, and so forth, if it is not substantiated by some examples, which we should, otherwise, have been unwilling to quote. There are, then, a great number of passages of the same stamp as these:

'I think Solomon was in the wrong when he said all was vanity *and* vexation of spirit: he ought to have said all was vanity *or* vexation of spirit; for the one succeeds the other, as darkness does light, and especially in the woman; the young maid is all vanity, and the old one all vexation.' V. I. p. 51.

'A crowd is not disagreeable, and I always feel myself prompted by a natural benevolence and love of society, to go *where two or three are gathered together*. The very name of an assembly has its charms for me, and that of a ball, &c.' p. 57.

'As for the men, except Lord Noel Somerset, they are altogether abominable; *there is not one good no not one.*' p 73.

'At last death, more merciful to him than he to himself [it is a supposed epitaph for an old miser] released him, from care and his family from want; and here he lies, with the muckworm he imitated, and the dirt he loved, in fear of a resurection, lest his heirs should have spent the money he left behind, having laid up no treasure where moth and rust do not corrupt, nor thieves break through and steal.' p. 73.

'As the tower of Babel, &c. have been by him overthrown [Time] so must the pillar of my face [her nose] one day be brought down, and *great will be the fall thereof.*' p. 254.

It is not a little striking to observe, that while, for drollery, she is exceedingly prompt in her allusions to the language of divine revelation, she seems never to recollect that any use can be made of it, when she is on the serious subjects of sorrow and death.

As she gets older, that is, towards the advanced age of twenty one, she evinces, practically, a certain degree of perception that, even to give full effect to vivacity and satire, a person must not be perpetually making frisks and lampoons. In the comparative solitude of an old manor-house, therefore, to which she retired many weeks while the small-pox were in the family, she would betake herself to the study of the life and character of Cicero; and sent forth in her epistles many sage remarks, really some of them pretty good, on that subject, accompanied, inevitably, with many carricature sketches of the inhabitants and visitants of the house, together with amusing notices of the state and proceedings of a colony of rooks, in a grove which darkened her room. —Her satire is extremely various and versatile, as it is applied to almost every thing, and takes a modification from the peculiar quality of each object and incident. It is often in the broadest grinning style, but now and then subtle and finely hinted. It is partly in this latter manner that she alludes to an occasion on which she had witnessed a certain humoursomeness in some domestic senior, probably her father, who had quite spoiled her as a child, and between whom and her it appears there was apt to be sometimes a little rather ungentle collision.

'A certain person seems—I can never describe how, nor tell why, but they look a little awful, and pish! and phoo! with a dignity age will never give me; it really is droll, and some things I have seen lately would furnish out scenes for a play, &c.' 'I never pretend to think, or to know, or to hear, or to see. I am a sceptic, and doubt of all things; and as a mediator between my opinion and all positive affirmation, make use of an—it seems to me, and—a perhaps, and—it may be; and then I can tack about to the right point of the compass at a short warning. The other day, seeing Dr. Middleton's

book upon the table, they discoursed the whole matter over, and set things in so new a light, that I was extremely entertained for two hours, though I had full exercise in following with my assent all that was advanced. We condemned Cicero for folly, Cato for cowardice, Brutus for subjection, Cassius for gaiety; and then we talked it all back again, and left them the very men we found them; for you must know there are persons who, if no one will contradict them, will contradict themselves rather than not debate.' V. I. p. 197.

We had marked a number of very characteristic passages, but now find we have no room for them. These letters give a lively picture of the manner in which people of quality at that time passed their lives, and, of course, furnish a very striking contrast to the sobriety, public spirit, and hard study, so prevalent in that rank at the present day.

If we ever arrive at that part of the series that shall display the effects on the writer's talents of her intercourse with Lord Chatham, Burke, &c. &c. we may reckon on a great deal of entertainment of a rather high order.

Art. VII. *Tales of Romance, with other Poems,* including Selections from Propertius. By Charles A. Elton. Foolscap 8vo. pp. 136. price 7s. 6d. Murray, 1810.

IF Mr. Elton had done justice to his own powers by the selection of his subjects, he would have secured a respectable rank among living poets; a rank, however, which he must not expect to obtain by the publication of little poems like these. That they are ingenious, and often elegant trifles, we freely own; and for this reason we regret they are only trifles. They discover talents which might delight the public, and which therefore ought not to be satisfied with amusing it. A short account of the volume may serve to confirm these remarks, by affording a glimpse of Mr. Elton's powers, and a sketch of the subjects on which they are employed.

The Tales of Romance occupy the first part of the volume, and are twelve in number. They are founded on fables and legends selected from the *Gesta Romanorum*, some of which are not only entertaining, as mere efforts of fancy, but convey a striking moral lesson. One, intitled the Trumpet of Death, is nearly a parallel story to that of Damocles: another is an exact counterpart of the story of Androcles: a third,—founded on the prevailing notion of the voice of nature, or the natural sympathy supposed to exist between persons of the same blood, is apparently an imitation of the celebrated Judgement of Solomon: another is almost precisely similar to the old English romance of the Knight and Greyhound, and the

Welch tradition respecting Llewellyn and his Dog, known to most readers by Mr. Spencer's affecting ballad of Gêlert. The tales are in general told with effect; and the quaint manner of the old ballads and legendary tales is sometimes very happily preserved in the versification.

One of the best stories is that of Robert, king of Sicily, which strongly resembles the remarkable anecdote of Nebuchadnezzar, and was probably copied from it. The king is described as going 'in pride' to attend vespers.

'But now was heard the organ-peal,
Ladies and knights were seen to kneel;
The king still kept his chair:
And now *Magnificat* was sung,
This stave, by choral voices rung,
Was echoed sweet in air:
"En! superbos Deus stravit,
"Humiles et exaltavit."

Wist not the king what words were those,
He bade a learned clerk disclose
The Latin mystery:
"Sire," quoth the clerk, "the God most great
"Hath cast the haughty from their seat,
"And raised the humble high:"
"Peace!" cried the king: "for well I know
"There liveth none could bring me low.'"

As a punishment for his impiety, the king is cast into a deep sleep, his appearance is changed; and after suffering many indignities he finds another king Robert seated in his throne, who orders him to be dressed up in motley as a court fool, and made the object of general mockery. He is compelled to follow in the royal train to Rome, where the substitute king is magnificently entertained by Pope Urban. The story then concludes as follows.

'Flouted and jeer'd, the motley man
From forth the Pope's wide palace ran,
A shouting crowd pursu'd;
From street to street he coursed along,
And found at distance from the throng
A place of solitude:
He looks, and by the moon-beam clear
Discerns a holy chapel near

The door half open'd stands; he flies
With trembling knees and streaming eyes,
And at the altar bends:
His veins glow hot; his pulses beat;
An organ pipe breathes soft and sweet,
A vocal strain ascends;
"En! superbos Deus stravit,
"Humiles et exaltavit."

I ween king Robert knows full well
What tones are they that warbling swell
The vaulted roofs around;
And on his cheek there hangs a tear
Of meek remorse and pious fear;
While, as the floating sound
In lessening murmurs distant dies,
Prostrate before the cross he cries;

"Lord! I am vile as sinners be!
"Honor is none but comes from thee:
"Lord! to thy fool give grace!
"Unworthy I the crown of king:
"Yet to thy fool thy pity bring,
"In this same holy place;
"Unworthy I to kneel in prayer,
"Yet, Lord! thy fool in pity spare!"

The chancel lay in the dim moonshine:
Who could that sudden light divine
From garments like glistering snow?
A golden diadem on his head,
With cheek as the clear vermillion red,
And locks of amber flow,
God's angel stood 'gainst the chapel-wall:
The same who sat in Robert's hall,
And rode to Urban's festival.

He by the hand the monarch took:
His golden wings he rustling shook,
And glided smooth and fast,
Above the ground were hung his feet;
So with the king along the street
Through yielding air he pass'd;
And Robert's tin Urban's hall,
And shar'd his brother's festival.' pp. 15. 17

The tale of the Legitimate Son, already referred to, is more in the ballad style. The emperor of Rome is told by his dying empress that only one of *her* three sons is *his*. The emperor leaves his throne to the king of Jerusalem till his true-born son is ascertained. This king of Jerusalem orders the dead body of the emperor to be set up as a mark for the three aspirants.

'Jerusalem's king the mandate gave;
They raised the corse from its new-made grave;
With arrows and bows the sons must stand,
And the sceptre shall gift the truest hand.

The princes the shrouded monarch see
At distance bound to a plantane tree:
With steady aim the eldest stands,
And the bowstring twangs in his nevous hands.

In the forehead cold of the breathless corse
The arrow quivers with cleaving force;
Then forth from the throng the second came,
And wary stood with an archer's aim.

He drew the bow with rebounding twang,
Through the whistling air the arrow sang ;
As the light'ning swift, that bearded dart
Was lodg'd in the lifeless monarch's heart.

Jerusalem's king then turn'd to know
Why the youngest prince came loitering slow ;
But with sobs and cries that rent the ear
That youthful prince stood weeping near.

The darts and bow to his grasp were giv'n
But his eyes in horror were rais'd to heav'n ;
He trampled the bow and he snapp'd the dart,
" Ah ! shall I pierce my father's heart ? '

Jerusalem's king from his throne stept down,
On the youngest's brows he plac'd the crown ;
" Untouch'd shall the corse of thy father be
" By the hand of his son ; for thou art he !" ' pp. 44, 45.

In one of the tales, the style of Thalaba is imitated.

The poems to which we referred, as doing most credit to Mr. Elton's talents, are called ' Musings.' They bear a considerable resemblance to some of the best productions of Wordsworth ; and though greatly inferior in originality, elevation and refinement, their deficiences are more than compensated, in the view of a moralist, by the antidote they furnish to the fancies of that noble but perverted genius. One of these reveries is so much to our satisfaction, that we shall quote it entire, though it has already appeared, we believe, in the Athenæum.

' It is the Sabbath morn : the landscape smiles
Calm in the sun ; and silent are the hills
And vallies, and the blue serene of air.
The sea scarce trembles to the rippling gale,
Bright in tranquility. The vanish'd lark
Breaks faint the silence, and disturbs it not.
Oh, native isle belov'd ! by rounding waves
Bosom'd remote, and hallow'd from the world !
What needs the dimly purpled light that glows
Through imag'd glass, or what the measur'd chaunt
Of monkish strains to the deep organ's peal,
To rouse devotion ? when thy cliffs resound
The wave's mild murmur, and thy thickets green
Ring with the song of birds ? when flowers in dew
Exhale their fragrance, and the sense is cheer'd
By air and sunshine ? While fanatic groans,
Breath'd from a gloomy spirit, rise to him

Who spread this verdure o'er the fields, who bade
These violets spring, and lighted up the sun,
Be mine with silence of the heart to praise
His mercies, and adore his name of love.
Hail, scene of beauty! scene of Sabbath calm!
Thou greenest earth! thou blue and boundless heaven!
Thou sea, reposing like a stilly lake!
Hail, ye, that blend your silence with the soul!
Around, the unimaginable God
Moves visible to faith: but unconfus'd
With these, the works and wonders of his hand:
These *intercept* his presence, not reveal;
He sojourns not in clouds, nor is the light
His essence: mingled with the common mass
Of elements, as ancient sages dream'd;
God and his creatures one. Beyond the scope
Of sense the incommunicable mind
Dwelleth; and they who with corporeal eye
Adoring nature's beauteous forms, discern
Intelligence in colours and in shades;
In sunlight, and the glimmer of the moon;
Who deem their worship holy, when they hear
A God in empty winds, and in the sounds
Of waters— they have bow'd th' idolatrous knee
Before material atoms! these are *his*,
But not HIMSELF: suspended by his breath
They are, and at his voice may cease to be.
Away from us these mystic vanities,
This heathen's wisdom, and this poet's creed:
Away from us the morbid sympathy
That blends itself with rocks and trees; that stoops
To fellowship with brutes; that finds a soul
In every bird that flits along the sky,
A life in every leaf and every flower,
Be thine the adoration; thine the praise,
And love, and wonder, THOU, WHOSE NAME IS ONE!
And be thy Sabbath holy to thyself.' pp. 67–69.

It is impossible, however, not to be disgusted with the sneer at public worship. The pretence of reprobating superstition and fanaticism, is too poor, and too stale a trick, to protect Mr. Elton against the charge of irreligion. We are persuaded that among ten thousand who neglect public worship, there is not one that ever resorts to scenes of romantic privacy to indulge a spirit of devotion. And how can Mr. Elton, as a professed friend at least to some kind of piety, and a well-wisher to the interests of human nature, debase and prostitute his talents to so unworthy a task, as that of discouraging those exercises of religion, which are at once most consonant with the habits and

tastes of our species, and which alone can retain in their minds the impression of an All-seeing Spirit, and an Invisible World?

There are two or three other passages in the volume which in our opinion lower its value, and will very probably obstruct its circulation. The Monodrama of Chiomara, a Gaulish woman, who, with a far nobler vengeance than Lucretia's, had slain the Roman by whom she had been taken captive and offered violence, is not exactly the kind of poem for female readers: and a still stronger objection applies to the *glowing* description of a dream.

We will conclude these strictures with an elegant passage from one of the 'Musings.'

'And now at length the bliss of certain hope
Preys on my thought like some unquiet thing:
Yes, were I pent in murkiest walls; were mine
To hear no music but the clash of wheels;
Saw I no moonshine silvering the deep blue
Of yonder arching heavens, but the dim light
Of lamps that glimmer'd through the smoky mist;
Were it my home, I there should centre all
Of peace, of beauty, of content, of joy.
Not that I lightly deem of nature's scenes,
Which on the painter's eye, the poet's mind,
Beam inspiration. He in whom I live
A second life, child of my youth, shall know
The scenes of nature; and his foot shall climb
The mountain, and shall print the ocean-shore:
His ear shall drink the melody of birds,
And flocks; of winds, and rills, and whispering boughs;
His eye shall *gaze* the sunset's ruddy light,
And grow enamour'd of the gliding moon;
And thus to him shall solitude become
A season of all pleasantness; and thoughts
Of virtue steal through beauty on his heart:
And he shall bear within himself a spell
To soothe each grief, and every bliss refine,
A nameless and inseparable charm
Of lonely joy.
But never shall he find
The cot a cloister; nor the flowery field
A wilderness. From them he shall return
With keener zest to scenes of varied life,
And mingle with his kind His reason thus
Shall kindle, and his faculties discern
Vice in its naked horror. Wisdom thus
Shall be his guard; and in the walks of men
The lessons of experience shall be found,
That midst the woods and fields are sought in vain.' pp. 77, 78.

The translations from Propertius are respectably executed, but are after all scarcely worth reading. Mr. Elton has only given us the substance of originals which had no value except the workmanship.

Art. VIII. *Sermons* by the late Rev. Richard De Courcy, Vicar of St. Alkmond, Shrewsbury. To which is prefixed, an Essay on the Nature of pure and undefiled Religion. Second Edition. 8vo. 1p. 420. Matthews and Leigh. 1810.

WHEN we take up a second edition of this volume of Sermons, it can hardly be supposed we design to enter very minutely into its merits or defects;—although the circumstance of its having hitherto been confined to a limited circulation, seems to indicate the propriety of our giving some general notice of the nature of its contents.

Besides an essay on pure and undefiled religion, (supposed to have been originally intended for the pulpit,) the volume before us includes ten Sermons on the following subjects: evangelical truths stated, and the charge of novelty as a ground of prejudice against the gospel refuted: the nature and necessity of giving the heart to God, considered and enforced: an invitation to the gospel feast: the contrast (i. e. between the fruits of righteousness and of sin): an alarming view of God's desolating judgments: the nature and distinguishing marks of true conversion: the right knowledge of doctrine the fruit of obedience: Belshazzar's doom: the preparation requisite for the day of judgment: on the death of Mr. T. A.

After this enumeration of titles, it is hardly necessary to say in express terms, that but little originality is to be expected from these Sermons in point of matter: nor will it be understood as implying any severe censure, when we add that but little novelty can be discovered in the mode in which the doctrines and precepts of religion are stated, the arguments by which they are enforced, the allusions by which they are illustrated, or the imagery with which they are adorned. To those who consider the number and the variety of works which occupy every department of theology, and particularly in what a multitude of volumes every article of sacred truth has been separately and minutely discussed,—branched into a thousand ramifications, and improved in innumerable ways under the denomination of Sermons—it will probably appear, that a discourse, in which under a subject properly chosen, we meet with just views of evan-

gelical truth, correctness of division and arrangement, propriety in the choice of ornament, and a style possessing a competent degree of elegance and simplicity—is entitled to attention and approbation at least from its hearers; and may, indeed, without greatly trespassing on the dignity of the public, prefer a claim to notice beyond the circle of the author's immediate friends and admirers.

Of the sermons before us it is rather difficult to give a discriminating character, for they have no very unusual faults nor peculiar excellences. Religious truth is for the most part clearly stated and enforced by just and cogent reasoning: but in the subordinate particular of style we have more to tolerate than admire. Though not uniformly ungraceful, it is frequently obscured by affectation, and vitiated by false ornament; and these faults are unfortunately most prominent, in those parts in which the author attempts to rise by a display of his oratorical powers,—where poverty of sentiment is sometimes, veiled by pomp of words, and a studied structure of sentences.—We select a specimen of these sermons from the sixth, on the nature and distinguishing marks of true conversion.

'Conversion doth not consist in those things, which the blindness of some, the pride of others, and the pharisaical zeal of not a few, would substitute in its stead. For instance; baptism is not conversion. It is only the outward sign of it. And, to mistake the sign for the thing itself, is as absurd as to make a shadow equal to the substance. The thing signified in baptism is, "a death unto sin, and a new birth unto righteousness:" and this is conversion. But how many content themselves with having partaken of the outward ordinance, who do not understand the significancy of the institution, and know nothing of the blessings symbolically represented in it! "He is not a Jew who is one outwardly," (nor is he a Christian who is one no farther;) "but he is a Jew," (and a Christian,) "who is one inwardly; and circumcision," (or baptism) is that of the heart, in the spirit and not in the letter; "whose praise is not of men, but of God." Rom. ii. 28, 29. Neither does the great change consist in a transient effect on the passions. These may often be mechanically wrought upon, and violent emotions excited in them, without the least concomitant influence from the spirit of God. One man may be affected under a sermon, and another weep at a tragedy, and both be in the same predicament as to their state of heart towards God. When the passions are moved, because the affections are engaged, and the understanding enlightened in the subject, then the work is produced not by the pathos of eloquence, or the violent mechanism of bawling and unmeaning vociferation, but by the finger of God. A change of the latter kind will be permanent and abiding. But conversions, such as spring from a transient gust of passion, will always evaporate "like the morning cloud or the early dew, that passeth away." Hos. vi. 4. It would be equally absurd and dangerous to place true re-

ligion in an outward and partial reformation, often accompanied with a shew of zeal, which at the bottom is nothing but emptiness and ostentation. When a man all of a sudden cuts off some superfluities of naughtiness in dress and outward indulgence ; when he prunes off some excrescences, while the root of corruption remains untouched ; when to day he acts the part of a novice, and to-morrow like a fungus that shoots up in a night, he raises his head as a reformer, without wisdom or materials for beginning or conducting a reformation : in such cases, the conversion is often from bad to worse ; it is as if a harmless statue should be transformed into a venomous reptile ; or folly, stealing the venerable garb of truth, should commence tyrant, and like Solomon's madman, with the hand of outrageous zeal, scatter about arrows, firebrands, and death. Prov. xxvi. 19. From such conversions, and such converts as these, may the Lord at all times defend and save his church ! To change a denomination, or to adhere to that in which one may happen to have been born and educated, is not conversion. A man may turn protestant, then turn calvinist, then turn arminian, then turn methodist, then turn quaker or quietist, (an usual transition,) *then* turn dissenter, and last of all turn churchman, and yet, through all these revolutions, which have been more than once exemplified in a single character, he may not once have thought seriously of turning *Christian* —a name infinitely more honorable than all the empty titles that men assume to themselves, to distract the minds of their brethren, and to rear their own consequence often upon the ruins of peace and union. Some are no doubt very sincere and highly to be commended, for changing a denomination, when the interests of truth and the prosperity of their souls, or the dictates of conscience are the objects in view. But there is not a greater delusion under the heavens, than for a man to infer the safety of his state, merely from an idea of the purity of the communion to which accident or bigotry may have induced him to join himself. To turn to a party, and to turn to God, are as different as light and darkness.—As for those, who plead for their continuance in the old beaten track of formality, because as they say, "they will not change their religion," a discourse upon the nature of true conversion is intended to convince *such*, that *they have* in fact, *no religion to change.* And as for those, under the influence of a more refined delusion, who place religion in the espousal of orthodox opinions, which have no renovating influence on their hearts and lives, and often take a false refuge in doctrines, of which, alas ! they never experienced the power ; it is necessary to tell these, and their partners in self-deception, that religion is principally *a temper* ; and that to be really changed, is to have "the mind that was in Christ Jesus," to be governed by that love, which St Paul describes in 1st Cor. 13, and to be influenced by the humble temper of a little child. Without this, party is an insignificant badge, doctrines but chaff, zeal but wild-fire, and conversion but a name. pp. 273, 277.

Art. IX. *The System of Mathematical Education at the Royal Naval College, Portsmouth.* Part I. By James Inman, A M. Professor, Royal Naval College. 8vo. pp. vi. 109. Price 4s. Johnson and Co. 1810.

THIS is the title of "an introductory treatise on the principles of *Algebra*," in the perusal of which we have been most grievously disappointed. The name of Mr. Inman is one that excites the most favourable prepossessions and expectations. He was senior wrangler, when he took his degree of A. B. at Cambridge, in 1800. He was, we believe, the astronomer who was to accompany Capt. Flinders in his voyage of discovery, had he not been detained at the Cape of Good Hope by indisposition. He was one of the three gentlemen recommended to the lords of the admiralty, by the university of Cambridge, as the best fitted by their mathematical attainments for the professorship at Portsmouth; and as he was the *successful* candidate, it is natural to conclude that he was the most accomplished and profound mathematician of the three. From a man so gifted, it is not natural to expect the very worst book on the subject of Algebra; yet we confess we never saw a treatise on the subject which was less worthy of recommendation than the one now before us. To say that Newton's, Maclaurin's, Saunderson's, Simpson's Emerson's, and Bonnycastle's are superior to it, might be to say nothing but what many would expect; but when we assert that even the introductions of Fenning and Mole are very much to be preferred, we shall necessarily surprise all but those who know the secret of "*cramming* senior wranglers."*

There are two good maxims which it would be well for authors to bear in mind, when they sit down to write a book on any given subject, viz. to omit nothing essential, and to insert nothing extraneous. Upon both of these maxims has Mr. Inman infringed, but principally upon the former,—though he professes to have 'made it his chief object to compress into his work as much useful information as possible.' Vague as this profession doubtless is, it cannot, we presume, be quite unmeaning. Does the author intend to give 'as much information as was possible,' consistently with his talents and capabilities? This can hardly be: for it would be strange indeed, if a learned graduate of a learned and scientific university,—a senior wrangler, and "Smith's prizeman" in his year,—and a Professor of a royal college, could not make a better book than that which we are now examining. Is it his object, then, to communicate 'as much information as possible' consistently with the price or magnitude of the work?

* See Ecl. Rev. Vol. V. p. 1101.

We are as much puzzled to admit this: for Wood's Algebra, a part of the Cambridge course, which in our college days sold for four shillings, the price of Mr. Inman's work, contains more than three times the quantity of matter; and in the relative value of the two, there is no determinable proportion. When an author talks of *compression*, we are not prepared for vacuity of space, for pages a quarter filled, and topics half discussed, or quite omitted;—yet such are the novelties with which professor Inman has surprised us, notwithstanding 'he acknowledges with pleasure the advantage he has derived in the course of the work, from the friendship of the Rev. William Tate, the head master at the college; to whose judgement and experience he has often felt himself greatly indebted.' What would be thought of an author who boldly professed to '*compress* into his work as much useful information as possible in average pages of *twenty-four lines*?' Such, however, is the compression of the treatise before us; and hence it happens that many particulars are discussed very imperfectly, and others, as surds and even the binomial theorem, not mentioned at all.

To justify the use of the preceding language, a few extracts will be expected: take as follows.

'Ex. 2. Multiply together $\frac{x^2}{y^2}$, $\frac{a^2-x^2}{x^2}$, and $\frac{y^2}{a^2-x^2}$

$$\text{Product } \frac{x^2\times(a^2-x^2)\times y^2}{y^2\times x^2\times(a^2-x^2)}=1$$

'Ex. 3. Divide $\frac{2a}{5m}$ by $\frac{a}{m}$

$$\frac{2a}{5m}\div\frac{a}{m}=\frac{2a}{5m}\times\frac{m}{a}=\frac{2}{5}$$

This is the *whole* of p. 24, and it is classed under the head of *Vulgar* fractions. Equally rich and full of matter are pp. 4, 6, 18, 39, 46, 57, 82, 86, 90, 94, and 98. We regret much, that 'the head master of the college, to whose judgement and experience' the author was so greatly indebted, did not assist his friend to 'cram' these magnificent pages to a size still more portentous and astonishing.

If our readers can forgive the tedious length of the quotation, we will next extract the whole of Mr. Inman's disquisition on the involution of compound quantities, begging leave to assure them most positively that it is all, actually *all*, COMPRESSED into the space of page 35.

'The involution of a compound quantity may either be represented by the proper index, or may actually take place.

'Thus $(a+b)^2$ represents the 2d power of $a+b$
$(a+b)^3$ represents the 3d power of $a+b$

'By actual multiplication it appears, that

$$(a+b)^2 = a^2 + 2ab + b^2$$
$$(a+b)^3 = a^3 + 3a^2b + 3ab^2 + b^3,$$'

As we have no wish to overload our pages with such tremendous extracts, we shall take but one more. It is a fair specimen of a *full* page of Mr. Inman's work, being p. 53, and relates to the subject of quadratic equations.

'Rule. Reduce the proposed equation to one of the two following forms.

1. $x^2 + ax = b$
2. $y^2 - ay = b$

'Add to both sides the square of half the coefficient of the unknown quantity in the second term, in order to make the first side a perfect square, as

1. $x^2 + ax + \frac{a^2}{4} = b + \frac{a^2}{4}$
2. $y^2 - ay + \frac{a^2}{4} = b + \frac{a^2}{4}$

'Extract the square root of both sides; that of the first being the unknown quantity, and half the coefficient of the second term with its proper sign: as

1. $x + \frac{a}{2} = + \text{ or } -\sqrt{b + \frac{a^2}{4}}$
2. $y - \frac{a}{2} = + \text{ or } -\sqrt{b + \frac{a^2}{4}}$,

Such are the precepts for quadratics, respecting which we have simply to remark, that they only comprise half the cases. This is the more extraordinary, since Mr. Inman's *first* example does not fall under either of these cases; for $x^2 - 12x = -32$, falls neither under the form $x^2 + ax = b$, nor $y^2 - ay = b$. We know not exactly what may be 'the limited term of a student's residence,' to which the professor says he has had 'an especial regard', but surely, if he stay long enough to learn quadratics at all, he ought to be shewn in what cases the equation $y^2 - ay + b = o$ has two positive roots, or in what both its roots are imaginary; also under what circumstances apparent biquadratics become quadratics, and in what cases the positive root of a quadratic is greater in magnitude than the negative root, and *vice versa*.

This pamphlet is called 'the *first part* of the System of Mathematical Education at the Royal Naval College,' a title which we confess after the perusal of the treatise itself, has excited our dread. This 'System' is doubtless meant to comprehend navigation. That we may, as far as in our power, prevent the composition of a very superficial and useless book

on that subject also, we would beg leave to remind Professor Inman, that the best treatise on navigation in any language was expressly 'composed for the use of the royal mathematical school at Christ's Hospital, and the royal academy at Portsmouth,' by the late Mr. Robertson, head master of the last mentioned academy. The substance of that excellent work, would according to Mr. Inman's mode of *compression*, fill about twenty quarto volumes, and we conjecture the public, as well as the students at the royal naval college, would rather possess it in the present compass of two octavos, than see the whole or any part of it cast into the mould of such a new system as this first part now obliges us to expect from the present author.

Art. X. *A Sermon*, preached before the Society in Scotland for propagating Christian Knowledge, at their Meeting, on Tuesday, June 6, 1809, being the centenary Anniversary from the date of their Charter in 1709. By Sir H. Moncreiff Wellwood, Bart. D. D. To which is subjoined an Appendix, including the Scheme of the Society's Establishment for the year, from the 1st of May, 1809, to the 1st of May, 1810. 8vo. pp. 60, 30. Price 2s. Edinburgh, Creech, &c.; Longman and Co. Hamilton, Ogle, &c. 1810.

THIS is a judicious and appropriate sermon, on a very interesting occasion. The text is Col. iii. 9, 10, 11. The reverend baronet first expatiates on the promised universality of the Christian faith, and then on the external means by which it is to be effected,—the obligation of sincere Christians to promote it,—and the discouragements they must expect. Several pages are devoted, with much ability, to expose the sophistry of those writers who have lately attempted, with such impious zeal, and such a total failure of success, to annihilate the cause of missions. 'The propagation of the gospel,' Sir Henry observes,

'is not to be abandoned, because it is ignorantly or insidiously stated, that missions to the heathen involve events with which they have no concern; or because there are subjects of ridicule held up to the public, which it requires neither talents nor genius to extract from the innocent and often absurd peculiarities of men, who know much more of practical religion than they will ever be able to learn of the manners of the world.' —It may be added with truth, that were it even admitted, that the representations to their prejudice are well founded, the conclusions so confidently deduced from them, if followed out to their full extent, would lead to consequences, which would prevent for ever the exertions of the Christian world, to promulgate the gospel to heathen nations; consequences, equally fatal to the present and eternal happiness of the human race.' pp. 49—51.

It is quite needless to say any thing in praise of the very excellent and useful institution which called forth the present discourse. Any reader who may not be acquainted with it, will be much gratified in perusing this pamphlet.

Art. XI. *The Maniac*, with other Poems. By John Lawson, fcap. 8vo. pp. 95. Price 3s. Burditt. 1810.

A Regular study of the best models, might have made this writer a very tolerable poet. He has not learned to distinguish simplicity from dulness, or energy from bombast; but he is by no means deficient in sensibility, or destitute of imagination. Domestic misfortunes, which are indeed the subject of the principal poem, appear to have subdued his mind to an habitual melancholy, which will excite compassion, if not sympathy, in every humane and benevolent reader. The poem turns on the rencounter and eventual recognition of two brothers, one of whom had been kidnapped by a press gang, and the other, after being deprived of his parents by death, and of his property by fraud and accident, had lost his reason. The poem is, in point of *manner*, a glaring imitation,—we had almost said, a degrading mimicry—of the Wanderer of Switzerland. It is disposed in the form of dialogue, but the continual strain of lamentation, scarcely ever diversified by a striking event, a vigorous thought, or a brilliant expression, and giving only the form of verse to the substance of prose, is rather wearisome. The least exceptionable passage we can select, is the sailor's account of his shipwreck.

> 'Soon the bulging ship went down;
> Then I heard death's piercing shriek;
> 'Twas his cold and rigid frown,
> Killed the rose, and swelled the cheek.
>
> Slumbering on the rocking bed,
> By the burdened tempest tost;
> On the waves the bloated dead
> Rolled, then strewed the barren coast.
>
> I alone survived the rest,
> Floating on the shivered mast;
> Gained the lonesome shore unblest,
> Hurled before the driving blast.
>
> 'Twas the mast where once I stood,
> Trembling at the tyrant's scourge,
> Saved me from the yawning flood—
> Bore me o'er the troubled surge' pp. 32, 33.

Art. XII. *The Qualifications and the Work of a Christian Pastor;* a Sermon addressed to the members of the Baptist Academical Institution at Stepney, near London. By William Newman, 8vo. pp. 46. Price 1*s*. Burditt. 1810.

WE have read this Sermon with great satisfaction: the text is happily chosen, and affords one, among the few instances to be met with, of judicious and successful accommodation of scripture language, where what was originally applied to one subject is used for the elucidation of another. The words are, *he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands*—originally descriptive of the princely character of David; whence the author takes occasion to illustrate the operation, and enforce the necessity, of integrity and skill in those who sustain the Pastoral Office.

In handling these topics the preacher has evinced much knowledge of his subject, accurate observation on life, and that peculiar warmth and unction which is the characteristic excellence of sermons. The merit of this discourse, however, is not confined to the discussion of the subject suggested by the text. The writer has with much force and ingenuity unfolded the objects, and recommended the interests, of that new academical Institution, whose formation occasioned its delivery. He has refuted the objections to such institutions in a very able manner; and set the advantages to be reaped from them in such a light, as we should hope cannot fail of producing conviction. As a specimen of his manner, we present our readers with the following extract, which we by no means select as the best, but merely as a fair sample. After enumerating some of the benefits to be reaped by studious youth's residing some years at a well conducted theological seminary, he adds,

'Above all, is it not an advantage of incalculable value, to have an interest in the friendship and the care of a man of God, who unites in his own character, the wisdom of the preceptor, the dignity of the governor and the affection of the father.—A man of large and liberal mind, whose piety is of the highest and purest order, whose judgement is matured by long experience, whose manners are conciliating, whose, "own example strengthens all his laws;" who will correct their mistakes with candour, who will stimulate their zeal by his own indefatigable industry, and encourage them, in every case of difficulty, freely to open their hearts to him? Such a man will be like Samuel in the school of the prophets. May I not even say, he will resemble the Lord Jesus in the midst of his twelve disciples, who were prepared under his own eye and care, to go out and evangelize the world? His labours will be arduous, indeed, but, we trust, they will be successful. His pupils will imbibe his sentiments, his spirit, and his manners. His very looks, and tones, and gestures will be copied, often insensibly, and without design. His work will be like that of engraving on copper-plates, from a few of which thousands of valuable impressions may be taken. Or, to use a sacred metaphor, he will sow good seed in good ground, which will bring forth thirty, sixty, or a hundred fold.' pp. 31, 32.

Art. XIII. *Instructive Tales.* By Mrs. Trimmer. Collected from the Family Magazine. 12mo. pp. 290. price 4s. bds. Hatchard, Rivington. 1810.

WE heartily recommend these familiar tales, as an appropriate and useful addition to the cottage library.

Art. XIV. *Feeling, or Sketches from Life;* a Desultory Poem, with other Pieces. By a Lady. 8vo. pp. 162. price 5s. Edinburgh, Manners and Co. Longman and Co. 1810.

IF this lady's power of doing good were equal to her desire, we should have had a very agreeable task to perform in reading and recommending this volume. As it is not her lot to command admiration, she must be contented with esteem.

Art. XV. *The Consolations of the Gospel under afflictive and bereaving Providences;* a Sermon, on occasion of the much lamented Death of Mr. William Clapham: delivered in White Chapel, Leeds, Oct. 14, 1810, and published at the Request of several of the Hearers. By William Eccles. pp. 32. Price 1s. Burditt.

THIS is an affectionate tribute to the memory of an esteemed friend, which does credit both to the feelings and the talents of its author. Mr. E. has chosen for his text 1 Thess. iv. 13, 14. *For I would not have you to be ignorant, brethren, concerning them which are asleep*, &c.; from which he considers, what cause of sorrow the present event affords, and what rich consolation is to be obtained from the hope of the Gospel concerning it. The latter of these divisions is made the principal subject of discussion, under which are introduced a series of remarks well adapted to reconcile and comfort the minds of the afflicted survivors. The whole is distinguished by good sense, evangelical sentiment, and a considerable degree of pathos. Several interesting particulars are mentioned relative to the life, character, and last illness of this excellent man; some of which, did our limits permit, we should be happy to present to our readers.

Art. XVI. *Fables in Verse*, by the Rev. Henry Rowe, LL.B. Rector of Ringshall, in Suffolk. 8vo. pp. 314. price 15s. J. J. Stockdale, 1810.

IF this volume were not written by a clergyman and dedicated to a peer, we should pronounce it to consist of the vilest doggrel, adorned with the vilest cuts.

Art. XVII. *The Excellency of the Gospel;* an Ordination Sermon, preached at Union-street Chapel, North Shields, Aug 23, 1809, published at the Request of the Church. By John Arundel, Whitby. pp. 33. Baynes. 1810.

THE discourse before us is plain and serious; it contains many useful thoughts not unhappily adapted to the occasion, and the whole tendency is excellent. Though the sentiment contained in the following passage, which is the very first in the discourse, is beyond dispute, we do not exactly perceive the logical connexion of the argument. 'God is a being of infinite glory. In his own perfect nature he possesses a glory that cannot be described, yea which cannot be perceived by creatures. This glory, *therefore*, Jehovah had before any revelation was given to man;' &c.

Art. XVIII. *English Grammar taught by Examples*, rather than by rules of Syntax, &c. 12mo. pp. 88. price 2*s.* bound. Darton and Co. 1810.

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THE contents of this pamphlet are, in general, very excellent; and most of the writers quoted, are of the highest authority. Its plan, however is not likely to procure it a circulation proportioned to its value.

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Art. XXII. SELECT LITERARY INFORMATION.

**** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

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A Life of Sir Michael Foster, knt. by the late Michael Dodson, Esq. originally written for the new edition of the Biographia Britannica, will shortly be published.

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In the course of the present month will be published in 8vo. price 12s. extra boards, a new and corrected edition of The Pilgrim's Progress; in which the language of that admirable work is somewhat improved, several of its obscurities elucidated, and many of its redundancies done away. By the Rev. Joshua Gilpin, Vicar of Wrockwardine, Salop. A few copies will be printed on royal paper, and hot-pressed, price 18s.

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Dr Gregory, of the Royal Military Academy, has recently printed "Geometrical Elements of Isoperimetry, and of the maxima and minima of surfaces and solids," which make part of a miscellaneous volume that will be published early next year.

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The Bishop of London is printing a work on the subject of Calvinism, which will comprehend his last three charges, with considerable additions and numerous quotations from the works of Calvin and of the ancient fathers.

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This advance will take place on the 1st of January, 1811, when the price will be 3l. demy, and 4l. 16s. royal.

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